

THE WORKS OF IOHN LOCKE
IN FOUR VOLUMES
THE SEVENTH EDITION
VOLUME III

LONDON, PRINTED FOR H. WOODFALL, A. MILLAR,
I. BEECROFT, I. AND F. RIVINGTON, I. WHISTON,
S. BAKER, T. PAYNE, L. DAVIS AND CO. R. BALDWIN,
HAWES CLARKE AND COLLINS, B. WHITE,
W. IOHNSTON, W. OWEN, T. CASLON, S. CROWDER,
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AND T. CADELL, MIDDLESEX.

**THE
REASONABLENESS
OF
CHRISTIANITY,
As delivered in the
SCRIPTURES.**

T H E
P R E F A C E.

I I T

*T*H E little satisfaction and consistency that is to be found, in most of the systems of divinity I have met with, made me betake myself to the sole reading of the scriptures (to which they all appeal) for the understanding the Christian religion. What from thence, by an attentive and unbiassed search, I have received, Reader, I here deliver to thee. If by this my labour thou receivest any light, or confirmation in the truth, join with me in thanks to the Father of lights, for his condescension to our understandings. If, upon a fair, and unprejudiced examination, thou findest I have mistaken the sense and tenor of the gospel, I beseech thee, as a true Christian, in the spirit of the gospel, (which is that of charity) and in the words of sobriety, set me right, in the doctrine of salvation.

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IT is obvious to any one, who reads the new testament, that the doctrine of redemption, and consequently of the gospel, is founded upon the supposition of Adam's fall. To understand therefore, what we are restored to by Jesus Christ, we must consider what the scriptures shew we lost by Adam. This I thought worthy of a diligent and unbiaſſed ſearch : ſince I found the two extremes, that men run into on this point, either on the one hand ſhook the foundations of all religion, or, on the other, made christianity almoſt nothing : for whilſt ſome men would have all Adam's poſterity doomed to eternal, infinite puniſhment, for the tranſgreſſion of Adam, whom millions had never heard of, and no one had authoriſed to tranſact for him, or be his repreſentative ; this ſeemed to others ſo little conſiſtent with the juſtice or goodneſs of the great and infinite God, that they thought there was no redemption neceſſary, and conſequently, that there was none, rather than admit of it upon a ſuppoſition, ſo derogatory to the honour and attributes of that infinite Being ; and ſo made Jeſus Chriſt nothing but the reſtorer and preacher of pure natural religion ; thereby doing violence to the whole tenor of the new teſtament. And, indeed, both ſides will be ſuſpected to have trespaſſed this way, againſt the written word of God, by any one, who does but take it to be a collection of writings, deſigned by God, for the inſtruction of the illiterate bulk of mankind, in the way to ſalvation ; and therefore, generally, and in neceſſary points, to be underſtood in the plain direct meaning of the words and phraſes, ſuch as they may be ſuppoſed to have had in the mouths of the ſpeakers, who uſed them according to the language of that time and country wherein they lived ; without ſuch learned, artificial, and forced ſenſes of them, as are ſought out, and put upon them, in moſt of the ſystems of divinity, according to the notions that each one has been bred up in.

To one that, thus unbiaſſed, reads the ſcriptures, what Adam fell from, is viſible, was the ſtate of perfect obedience, which is called juſtice in the new
B 2 teſtament,

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testament ; though the word, which in the original signifies justice, be translated righteousness : and, by this fall, he lost paradise, wherein was tranquillity and the tree of life, i. e. he lost bliss and immortality. The penalty annexed to the breach of the law, with the sentence pronounced by God upon it, shew this. The penalty stands thus, Gen. ii. 17. "In the day, that thou eatest thereof, thou shalt surely die." How was this executed ; He did eat : but, in the day he did eat, he did not actually die ; but was turned out of paradise from the tree of life, and shut out for ever from it, lest he should take thereof, and live for ever. This shews, that the state of paradise was a state of immortality, of life without end, which he lost that very day that he eat : his life began from thence to shorten, and waste, and to have an end ; and from thence, to his actual death, was but like the time of a prisoner, between the sentence passed and the execution, which was in view, and certain. Death then entered, and shewed his face, which before was shut out, and not known. So St. Paul, Rom, v. 12. "By one man sin entered into the world, and death by sin ;" i. e. a state of death and mortality : and, 1 Cor. xv. 22. In Adam all die ; i. e. by reason of his transgression, all men are mortal, and come to die.

THIS is so clear in these cited places, and so much the current of the new testament, that no body can deny, but that the doctrine of the gospel is, that death came on all men by Adam's sin ; only they differ about the signification of the word death : for some will have it to be a state of guilt, wherein not only he, but all his posterity was so involved, that every one descended of him deserved endless torment, in hell-fire. I shall say nothing more here, how far, in the apprehensions of men, this consists with the justice and goodness of God, having mentioned it above : but it seems a strange way of understanding a law, which requires the plainest and directest words, that by death should be meant eternal life in misery. Could any one be supposed, by a law, that says, "For felony thou shalt die," not that he should lose his life, but be kept alive in perpetual, exquisite torments ? And would any one think himself fairly dealt with, that was so used ?

To this, they would have it be also a state of necessary sinning, and provoking God in every action that men do : a yet harder sense of the word death than the other. God says, that "in the day that thou eatest of the forbidden fruit, thou shalt die," i. e. thou and thy posterity shall be, ever after, incapable of doing any thing, but what shall be sinful and provoking to me, and shall justly deserve my wrath and indignation. Could a worthy man be supposed to put such terms upon the obedience of his subjects ? Much less can the righteous God be supposed, as a punishment of one sin, wherewith he is displeased, to put man under the necessity of sinning continually, and so multiplying the provocation. The reason of this strange interpretation, we shall perhaps find, in some mistaken places of the new testament. I must confess, by death here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came on Adam, and all his posterity, by his first disobedience in paradise ; under which death they should have lain for ever, had it not been for the redemption by Jesus Christ. If by death, threatened to Adam, were meant the corruption of human nature in his posterity, 'tis strange, that the new testament

stament should not any-where take notice of it, and tell us, that corruption seized on all, because of Adam's transgression, as well as it tells us so of death. But, as I remember, every one's sin is charged upon himself only.

ANOTHER part of the sentence was, "Curst is the ground for thy sake : in sorrow shalt thou eat of it all the days of thy life ; in the sweat of thy face shalt thou eat bread, till thou return unto the ground : for out of it wast thou taken ; dust thou art, and to dust shalt thou return," Gen. iii. 17.—19. This shews, that paradise was a place of bliss, as well as immortality, without drudgery, and without sorrow. But, when man was turned out, he was exposed to the toil, anxiety, and frailties of this mortal life, which should end in the dust, out of which he was made, and to which he should return ; and then have no more life or sense, than the dust had, out of which he was made.

As Adam was turned out of paradise, so all his posterity were born out of it, out of the reach of the tree of life ; all, like their father Adam, in a state of mortality, void of the tranquillity and bliss of paradise. Rom. v. 12. "By one man sin entered into the world, and death by sin." But here will occur the common objection, that so many stumble at ; "How doth it consist with the justness and goodness of God, that the posterity of Adam should suffer for his sin ; the innocent be punished for the guilty ?" Very well, if keeping one from what he has no right to, be called a punishment ; the state of immortality, in paradise, is not due to the posterity of Adam, more than to any other creature. Nay, if God afford them a temporary, mortal life, 'tis his gift, they owe it to his bounty, they could not claim it as their right, nor does he injure them when he takes it from them. Had he taken from mankind any thing that was their right, or did he put men in a state of misery, worse than not being, without any fault, or demerit of their own ; this, indeed, would be hard to reconcile with the notion we have of justice ; and much more with the goodness, and other attributes of the supreme Being, which he has declared of himself, and reason, as well as revelation, must acknowledge to be in him ; unless we will confound good and evil, God and Satan. That such a state of extreme, irremediable torment is worse than no being at all ; if every one's own sense did not determine against the vain philosophy, and foolish metaphysics of some men ; yet our Saviour's peremptory decision, Matth. xxvi. 24. has put it past doubt, that one may be in such an estate, that it had been better for him not to have been born. But that such a temporary life, as we now have, with all its frailties and ordinary miseries, is better than no being, is evident, by the high value we put upon it ourselves. And therefore, though all die in Adam, yet none are truly punished, but for their own deeds. Rom. ii. 6. "God will render to every one," How ? "According to his deeds. To those that obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil." ver. 9. 2 Cor. v. 10. "We must appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he has done, whether it be good, or bad." And Christ himself, who knew for what he should condemn men at the last day, assures us, in the two places, where he describes his proceeding at the great judgment, that

that the sentence of condemnation passes only upon the workers of iniquity, such as neglected to fulfil the law in acts of charity, Matth. vii. 23. Luke xiii. 27. Matth. xxv. 42. "And again, John v. 29. our Saviour tells the Jews, that "All shall come forth of their graves, they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation." But here is no condemnation of any one, for what his forefather Adam had done; which 'tis not likely, should have been omitted, if that should have been a cause, why any one was adjudged to the fire, with the devil and his angels. And he tells his disciples, that when he comes again with his angels, in the glory of his Father, That then he will render to every one according to his works, Matth. xvi. 27.

ADAM being thus turned out of paradise, and all his posterity born out of it, the consequence of it was, that all men should die, and remain under death for ever, and so be utterly lost.

FROM this estate of death, Jesus Christ restores all mankind to life; 1 Cor. xv. 22. "As in Adam all die, so in Christ shall all be made alive." How this shall be, the same apostle tells us in the foregoing, ver. 21. "By man death came, by man also came the resurrection from the dead." Whereby it appears, that the life, which Jesus Christ restores to all men, is that life, which they receive again at the resurrection. Then they recover from death, which otherwise all mankind should have continued under, lost for ever, as appears by St. Paul's arguing, 1 Cor. xv. concerning the resurrection.

AND thus men are, by the second Adam, restored to life again; that so by Adam's sin, they may none of them lose any thing, which by their own righteousness, they might have a title to: for righteousness, or an exact obedience to the law, seems, by the scripture, to have a claim of right to eternal life, Rom. iv. 4. "To him that worketh," i. e. does the works of the law, "is the reward not reckoned, of grace, but of DEBT." And Rev. xxii. 14. "Blessed are they who do his commandments, that they may HAVE RIGHT to the tree of life, which is in the paradise of God." If any of the posterity of Adam were just, they shall not lose the reward of it, eternal life and bliss, by being his mortal issue: Christ will bring them all to life again; and then they shall be put every one upon his own trial, and receive judgment, as he is found to be righteous, or not. And the righteous, as our Saviour says, Matth. xxv. 46. shall go into eternal life. Nor shall any one miss it, who has done what our Saviour directed the lawyer, who asked, Luke x. 25. What he should do to inherit eternal life? "Do this," i. e. what is required by the law, "and thou shalt live."

ON the other side, it seems the unalterable purpose of the divine justice, that no unrighteous person, no one that is guilty of any breach of the law, should be in paradise: but that the wages of sin should be to every man, as it was to Adam, an exclusion of him out of that happy state of immortality, and bring death upon him. And this is so conformable to the eternal and established law of right and wrong, that it is spoke of too, as if it could not be otherwise. St. James says, chap. i. 15. "Sin, when it is finished, bringeth forth death," as it were, by a natural and necessary production. "Sin entered into the world, and death by sin," says St. Paul, Rom. v. 12. and vi. 23. "The wages of sin is death."

death." Death is the purchase of any, of every sin. Gal. iii. 10. "Cursed is every one, who continueth not in all things, which are written in the book of the law to do them." And of this St. James gives a reason, chap. ii. 10, 11. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all: for he that said, Do not commit adultery, said also, Do not kill:" i. e. he that offends in any one point, sins against the authority which established the law.

HERE then we have the standing and fixed measures of life and death. Immortality and bliss belong to the righteous; those who have lived in an exact conformity to the law of God, are out of the reach of death: but an exclusion from paradise and loss of immortality, is the portion of sinners, of all those, who have any way broke that law, and failed of a complete obedience to it, by the guilt of any one transgression. And thus mankind, by the law, are put upon the issues of life or death, as they are righteous or unrighteous, just or unjust; i. e. exact performers or transgressors of the law.

BUT yet, "all having sinned," Rom. iii. 23. "and come short of the glory of God," i. e. the kingdom of God in heaven, which is often called his glory, "both Jews and Gentiles," ver. 22. so that, "by the deeds of the law," no one could be justified, ver. 20. it follows, that no one could then have eternal life and bliss.

PERHAPS, it will be demanded, "Why did God give so hard a law to mankind, that to the apostle's time, no one of Adam's issue had kept it? As appears by Rom. iii. and Gal. iii. 21, 22."

ANSW. IT was such a law, as the purity of God's nature required, and must be the law of such a creature as man, unless God would have made him a rational creature, and not required him to have lived by the law of reason, but would have countenanced in him irregularity and disobedience to that light which he had, and that rule which was suitable to his nature; which would have been, to have authorised disorder, confusion and wickedness in his creatures: for, that this law was the law of reason, or, as it is called, of nature, we shall see by and by: and if rational creatures will not live up to the rule of their reason, who shall excuse them? If you will admit them to forsake reason in one point, why not in another? Where will you stop? To disobey God in any part of his commands, (and 'tis he that commands what reason does) is direct rebellion; which, if dispensed with in any point, government and order are at an end; and there can be no bounds set to the lawless exorbitancy of unconfined man. The law therefore was, as St. Paul tells us, Rom. vii. 12. "Holy, just, and good," and such as it ought, and could not otherwise be.

THIS then being the case, that whoever is guilty of any sin should certainly die, and cease to be; the benefit of life, restored by Christ at the resurrection, would have been no great advantage, (for as much as, here again, death must have seized upon all mankind, because all had sinned; for the wages of sin is every-where death, as well after, as before the resurrection) if God had not found out a way to justify some, i. e. so many as obeyed another law, which God gave, which in the new testament is called "the law of faith," Rom. iii. 27. and is opposed to "the law of works." And therefore, the punishment of those, who

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who would not follow him, was to lose their souls, i. e. their lives, Mark viii. 35.—38. as is plain, considering the occasion it was spoke on.

THE better to understand the law of faith, it will be convenient, in the first place, to consider the law of works. The law of works then, in short, is that law which requires perfect obedience, without any remission or abatement; so that, by that law, a man cannot be just, or justified, without an exact performance of every tittle. Such a perfect obedience, in the new testament, is termed *δικαιοσύνη*, which we translate righteousness.

THE language of this law is, "Do this and live, transgress and die." Lev. xviii. 5. "Ye shall keep my statutes and my judgments, which if a man do, he shall live in them." Ezek. xx. 11. "I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moses, says St. Paul, Rom. x. 5. describeth the righteousness, which is of the law, that the man, which doth those things, shall live in them." Gal. iii. 12. "The law is not of faith, but that man, that doth them, shall live in them." On the other side, transgress and die; no dispensation, no atonement. Ver. 10. "Curfed is every one, that continueth not in all things, which are written in the book of the law to do them."

WHERE this law of works was to be found, the new testament tells us, viz. in the law delivered by Moses. John i. 17. "The law was given by Moses, but grace and truth came by Jesus Christ." Chap. vii. 19. "Did not Moses give you the law?" says our Saviour, "and yet none of you keep the law." And this is the law, which he speaks of, where he asks the lawyer, Luke x. 26. "What is written in the law? How readest thou? Ver. 28. This do, and thou shalt live." This is that which St. Paul so often styles the law, without any other distinction, Rom. ii. 13. "Not the hearers of the law are just before God, but the doers of the law are justified." 'Tis needless to quote any more places; his epistles are full of it, especially this to the Romans.

BUT the law given by Moses, being not given to all mankind, how are all men sinners, since, without a law, there is no transgression? To this the apostle, ver. 14. answers, "For when the Gentiles, which have not the law, do, (i. e. find it reasonable to do) by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts; their consciences also bearing witness, and amongst one another their thoughts accusing, or excusing." By which, and other places in the following chapter, 'tis plain, that under the law of works, is comprehended also, the law of nature, knowable by reason, as well as the law given by Moses. For, says St. Paul, Rom. iii. 9, 23. "We have proved both Jews and Gentiles, that they are all under sin: For all have sinned, and come short of the glory of God:" which they could not do without a law.

NAY, whatever God requires any where to be done, without making any allowance for faith, that is a part of the law of works: so that forbidding Adam to eat of the tree of knowledge, was part of the law of works. Only we must take notice here, that some of God's positive commands, being for peculiar

liar ends, and suited to particular circumstances of times, places and persons, have a limited, and only temporary obligation, by virtue of God's positive injunction; such as was that part of Moses's law, which concerned the outward worship, or political constitution of the Jews, and is called the ceremonial and judicial law, in contradistinction to the moral part of it; which, being conformable to the eternal law of right, is of eternal obligation; and therefore remains in force still, under the gospel; nor is abrogated by the law of faith, as St. Paul found some ready to infer, Rom. iii. 31. "Do we then make void the law, through faith? God forbid; yea, we establish the law."

NOR can it be otherwise: for, were there no law of works, there could be no law of faith. For there could be no need of faith, which should be counted to men for righteousness, if there were no law, to be the rule and measure of righteousness, which men failed in their obedience to. Where there is no law, there is no sin; all are righteous equally, with or without faith.

THE rule, therefore, of right is the same that ever it was; the obligation to observe it is also the same: the difference between the law of works, and the law of faith, is only this; that the law of works makes no allowance, for failing on any occasion. Those that obey are righteous; those that in any part disobey, are unrighteous, and must not expect life, the reward of righteousness. But, by the law of faith, faith is allowed to supply the defect of full obedience; and so the believers are admitted to life and immortality, as if they were righteous. Only here we must take notice, that when St. Paul says, that the gospel establishes the law, he means the moral part of the law of Moses; for that he could not mean the ceremonial, or political part of it, is evident, by what I quoted out of him just now, where he says, That the Gentiles do, by nature, the things contained in the law, their consciences bearing witness. For the Gentiles neither did, nor thought of, the judicial or ceremonial institutions of Moses; 'twas only the moral part, their consciences were concerned in. As for the rest, St. Paul tells the Galatians, chap iv. they are not under that part of the law, which, ver. 3. he calls elements of the world; and ver. 9. weak and beggarly elements. And our Saviour himself, in his gospel sermon on the mount, tells them, Matth. v. 17. That, whatever they might think, he was not come to dissolve the law, but to make it more full and strict: for, that that is meant by πληρῶσαι, is evident from the following part of that chapter, where he gives the precepts in a stricter sense, than they were received in before. But they are all precepts of the moral law, which he reinforces. What should become of the ritual law, he tells the woman of Samaria, in these words, John. iv. 21, 23. "The hour cometh, when you shall, neither in this mountain, nor yet at Jerusalem, worship the Father. But the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

THUS then, as to the law, in short: the civil and ritual part of the law, delivered by Moses, obliges not Christians, though, to the Jews, it were a part of the law of works; it being a part of the law of nature, that man ought to obey every positive law of God, whenever he shall please to make any such addition to the law of his nature: But the moral part of Moses's law, or the moral law,

(which is every where the same, the eternal rule of right) obliges christians, and all men, every where, and is to all men the standing law of works. But christian believers have the privilege to be under the law of faith too; which is that law, whereby God justifies a man for believing, though by his works he be not just or righteous, i. e. though he come short of perfect obedience to the law of works. God alone does or can justify, or make just, those who by their works are not so: which he doth, by counting their faith for righteousness, i. e. for a complete performance of the law. Rom. iv. 3. "Abraham believed God, and it was counted to him for righteousness," Ver. 5. "To him that believeth on him that justifieth the ungodly, his faith is counted for righteousness." Ver. 6. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works;" i. e. without a full measure of works, which is exact obedience. Ver. 7. Saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered." Ver. 8. "Blessed is the man, to whom the Lord will not impute sin."

THIS faith, for which God justified Abraham, what was it? It was the believing God, when he engaged his promise in the covenant he made with him. This will be plain to any one, who considers these places together, Gen. xv. 6. "He believed in the Lord, or believed the Lord." For that the Hebrew phrase, "believing in," signifies no more but believing, is plain from St. Paul's citation, of this place, Rom. iv. 3. where he repeats it thus: "Abraham believed God," which he thus explains. ver. 18, -22, "Who against hope, believed in hope, that he might become the father of many nations: according to that which was spoken, So shall thy seed be. And, being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, nor yet the deadness of Sarah's womb. He staggered not at the promise of God, through unbelief; but was strong in faith, giving glory to God. And being fully persuaded, that what he had promised, he was also able to perform. And therefore it was imputed to him for righteousness." By which it is clear, that the faith which God counted to Abraham for righteousness, was nothing but a firm belief of what God declared to him; and a steadfast relying on him, for the accomplishment of what he had promised.

"Now this," says St. Paul, ver. 23, 24. "was not writ for his [Abraham's] sake alone, but for us also;" teaching us, that as Abraham was justified for his faith, so also ours shall be accounted to us for righteousness; if we believe God, as Abraham believed him. Whereby, 'tis plain, is meant the firmness of our faith, without staggering, and not the believing the same propositions that Abraham believed, viz. that though he and Sarah were old, and past the time and hopes of children, yet he should have a son by her, and by him become the father of a great people, which should possess the land of Canaan. This was what Abraham believed, and was counted to him for righteousness. But no body, I think, will say, that any one's believing this now, shall be imputed to him for righteousness. The law of faith then, in short, is for every one to believe what God requires him to believe, as a condition of the covenant he makes with him; and not to doubt of the performance of his promises. This the apostle intimates in the close here, ver. 24. "But for us also, to whom it shall

be

“ be imputed, if we believe on him that raised up Jesus our Lord from the “ dead.” We must, therefore, examine and see what God requires us to believe now, under the revelation of the gospel ; for the belief of one invisible, eternal, omnipotent God, maker of heaven and earth, &c. was required before, as well as now.

WHAT we are now required to believe to obtain eternal life, is plainly set down in the gospel. St. John tells us, John iii. 36. “ He that believeth on the “ Son, hath eternal life ; and he that believeth not the Son, shall not see life.” What this believing on him is, we are also told in the next chapter. “ The woman saith unto him, I know that the Messiah cometh : when he is come, he “ will tell us all things. Jesus said unto her, I that speak unto thee, am he. “ The woman then went into the city, and saith to the men, come see a man “ that hath told me all things that ever I did : is not this the Messiah ? And “ many of the Samaritans believed on him for the saying of the woman, who “ testified, He told me all that ever I did. So when the Samaritans were come “ unto him, many more believed because of his words, and said to the woman, “ We believe not any longer, because of thy saying ; for we have heard ourselves, and we know, that this man is truly the Saviour of the world, the “ Messiah,” John iv. 25, 26, 29, 39, 40, 41, 42.

By which place it is plain, that believing on the Son, is the believing that Jesus was the Messiah ; giving credit to the miracles he did, and the profession he made of himself. For those who were said to BELIEVE ON HIM, for the saying of the woman, ver. 39. tell the woman, that they now believed not any longer, because of her saying ; but that having heard him themselves, they knew, i. e. BELIEVED, past doubt, THAT HE WAS THE MESSIAH.

THIS was the great proposition that was then controverted, concerning Jesus of Nazareth, “ Whether he was the Messiah or no ?” And the assent to that, was that which distinguished believers from unbelievers. When many of his disciples had forsaken him, upon his declaring that he was the bread of life, which came down from heaven, “ He said to the apostles, Will ye also go “ away ? Then Simon Peter answered him ; Lord, to whom shall we go ? Thou “ hast the words of eternal life. And we believe, and are sure, that thou art “ the Messiah, the Son of the living God,” John iv. 69. This was the faith which distinguished them from apostates and unbelievers, and was sufficient to continue them in the rank of apostles : and it was upon the same proposition, “ That Jesus was the Messiah, the Son of the living God,” owned by St. Peter, that our Saviour said, he would build his church, Matt. xvi. 16—18.

To convince men of this, he did his miracles : and their assent to, or not assenting to this, made them to be, or not to be, of his church ; believers, or not believers. “ The Jews came round about him, and said unto him, How long “ dost thou make us doubt ? If thou be the Messiah, tell us plainly. Jesus answered them ; I told you, and ye believed not : the works that I do in my “ Father’s name, they bare witness of me. But ye believe not, because ye are “ not of my sheep,” John x. 24,—26. Conformable hereunto, St. John tells us, That “ many deceivers are entered into the world, who confess not that Jesus, “ the Messiah, is come in the flesh. This is a deceiver, and an antichrist ; who-

Whoever abideth not in the doctrine of the Messiah, has not God. He that abideth in the doctrine of the Messiah, "i. e. that Jesus is he," hath both the Father and the Son," 2 John 7, 9, 10. That this is the meaning of the place, is plain from what he says in his foregoing epistle, "Whosoever believeth that Jesus is the Messiah, is born of God," 1 John v. 1. And therefore, drawing to a close of his gospel, and shewing the end for which he writ it, he has these words: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Messiah, the Son of God; and that, believing, you might have life through his name," John xx. 30, 31. Whereby it is plain, that the gospel was writ to induce men into a belief of this proposition, "That Jesus of Nazareth was the Messiah;" which if they believed, they should have life.

ACCORDINGLY the great question among the Jews was, Whether he were the Messiah, or no? And the great point insisted on and promulgated in the gospel, was, that he was the Messiah. The first glad tidings of his birth, brought to the shepherds by an angel, was in these words: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people: for to you is born this day, in the city of David, a Saviour, who is the Messiah, the Lord," Luke ii. 11. Our Saviour discoursing with Mattha about the means of attaining eternal life, saith to her, John xi. 27. "Whosoever believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord, I believe that thou art the Messiah, the Son of God, which should come into the world." This answer of hers sheweth, what it is to believe in Jesus Christ, so as to have eternal life; viz. to believe that he is the Messiah, the Son of God, whose coming was foretold by the prophets. And thus Andrew and Philip express it: "Andrew says to his brother Simon, we have found the Messiah, which is, being interpreted, the Christ. Philip saith to Nathanael, we have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph," John i. 41, 45. According to what the Evangelist says in this place, I have, for the clearer understanding of the scripture, all along, put Messiah for Christ: Christ being but the Greek name for the Hebrew Messiah, and both signifying, the anointed.

AND that he was the Messiah, was the great truth he took pains to convince his disciples and apostles of; appearing to them after his resurrection: as may be seen, Luke xxiv, which we shall more particularly consider in another place. There we read what gospel our Saviour preached to his disciples and apostles; and that as soon as he was risen from the dead, twice, the very day of his resurrection.

AND, if we may gather what was to be believed by all nations, from what was preached unto them; we may certainly know what they were commanded, Matt. ult. to teach all nations, by what they actually did teach all nations. We may observe, that the preaching of the apostles, every-where in the Acts, tended to this one point, to prove that Jesus was the Messiah. Indeed, now after his death, his resurrection was also commonly required to be believed, as a necessary article, and sometimes solely insisted on: it being a mark and undoubted evidence of his being the Messiah, and necessary now to be believed by those who would

would receive him as the Messiah. For since the Messiah was to be a Saviour and a king, and to give life and a kingdom to those who received him, as we shall see by and by; there could have been no pretence, to have given him out for the Messiah, and to require men to believe him to be so, who thought him under the power of death, and corruption of the grave. And therefore, those who believed him to be the Messiah, must believe that he was risen from the dead; and those who believed him to be risen from the dead, could not doubt of his being the Messiah. But of this more in another place.

LET us see therefore, how the apostles preached Christ, and what they proposed to their hearers to believe. St. Peter at Jerusalem, Acts ii. by his first sermon, converted three thousand souls. What was his word, which, as we are told, ver. 41. "they gladly received, and thereupon were baptized?" That may be seen from ver. 22, to 36. In short, this; which is the conclusion, drawn from all that he had said, and which he presses on them, as the thing they were to believe, viz. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, Lord and Messiah," ver. 36.

To the same purpose was his discourse to the Jews, in the temple, Acts iii. the design whereof you have, ver. 18. "But those things that God before had shewed, by the mouth of all his prophets, that the Messiah should suffer, he hath so fulfilled."

IN the next chapter, Acts iv. Peter and John being examined, about the miracle on the lame man, profess it to have been done in the name of Jesus of Nazareth, who was the Messiah, in whom alone there was salvation, ver. 10,—12. The same thing they confirm to them again, Acts v. 29,—32. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus the Messiah," ver. 42.

WHAT was Stephen's speech to the council, Acts vii. but a reprehension to them, that they were the betrayers and murderers of the Just One? Which is the title, by which he plainly designs the Messiah, whose coming was foreshewn by the prophets, ver. 51, 52. And that the Messiah was to be without sin, (which is the import of the word Just) was the opinion of the Jews, appears from John ix. ver. 22. compared with 24.

ACTS viii. Philip carries the gospel to Samaria. "Then Philip went down to Samaria, and preached to them." What was it he preached? You have an account of it in this one word, "The Messiah," ver. 5. This being that alone which was required of them, to believe that Jesus was the Messiah: which when they believed, they were baptized. "And when they believed Philip's preaching the gospel of the kingdom of God, and the name of Jesus the Messiah, they were baptized, both men and women," ver. 12.

PHILIP being sent from thence, by a special call of the Spirit, to make an eminent convert; out of Isaiah preaches to him Jesus, ver. 35. And what it was he preached concerning Jesus, we may know, by the profession of faith the eunuch made, upon which he was admitted to baptism, ver. 37. "I believe that Jesus Christ is the Son of God:" which is as much as to say, I believe that he, whom you call Jesus Christ, is really and truly the Messiah, that was promised.

promised. For, that believing him to be the Son of God, and to be the Messiah, was the same thing, may appear, by comparing John i. 45. with ver. 49. where Nathanael owns Jesus to be the Messiah, in these terms : " Thou art the Son of God ; thou art the king of Israel." So the Jews, Luke xxii. 70. asking Christ, whether he were the Son of God, plainly demand of him, whether he were the Messiah ? Which is evident, by comparing that with the three preceding verses. They ask him, ver. 67. Whether he were the Messiah ? He answers, " If I tell you, you will not believe : " But withal, tells them, that from thenceforth he should be in possession of the kingdom of the Messiah, expressed in these words, ver. 69. " Hereafter shall the Son of man sit on the right hand of the power of God : " which made them all cry out, " Art thou then the Son of God ? " i. e. Dost thou then own thyself to be the Messiah ? To which he replies, " Ye say that I am." That the Son of God was the known title of the Messiah at that time, amongst the Jews, we may see also, from what the Jews say to Pilate, John xix. 7. " We have a law, and by our law he ought to die, because he made himself THE SON OF GOD ; " i. e. by making himself the Messiah, the prophet which was to come, but falsely ; and therefore he deserves to die by the law, Deut. xviii. 20. That this was the common signification of the Son of God, is farther evident, from what the chief priests, mocking him, said, when he was on the cross, Matth. xxvii. 42. " He saved others, himself he cannot save : if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him ; for he said, I am the SON OF GOD ; " i. e. He said, he was the Messiah : but 'tis plainly false ; for if he were, God would deliver him : for the Messiah is to be king of Israel, the Saviour of others ; but this man cannot save himself. The chief priests mention here the two titles, then in use, whereby the Jews commonly designed the Messiah, viz. " Son of God, and king of Israel." That of Son of God, was so familiar a compellation of the Messiah, who was then so much expected and talked of, that the Romans, it seems, who lived amongst them, had learned it, as appears from ver. 54. " Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the SON OF GOD ; " this was that extraordinary person that was looked for.

ACTS ix. St. Paul exercising the commission to preach the gospel, which he had received in a miraculous way, ver. 20. " Straitway preached Christ in the synagogues, that he is the Son of God ; " i. e. that Jesus was the Messiah : for Christ, in this place, is evidently a proper name. And that this was it, which Paul preached, appears from ver. 22. " Saul increased the more in strength, and confounded the Jews, who dwelt in Damascus, proving that this is the very Christ, " i. e. the Messiah.

PETER, when he came to Cornelius at Cesarea, who, by a vision, was ordered to send for him, as St. Peter on the other side, was by a vision commanded to go to him ; what does he teach him ? His whole discourse, Acts x. tends to shew what, he says, God commanded the apostles, " To preach unto the people, and to testify, that it is he [Jesus,] which was ordained of God to be
" the

“ the Judge of the quick and the dead. And that it was to him, that all the
 “ prophets give witness, that, through his name, whosoever believeth in him
 “ shall have remission of sins,” ver. 42, 43. “ This is the Word, which God
 “ sent to the children of Israel; that Word, which was published throughout
 “ all Judea, and began from Galilee, after the baptism which John preached,”
 ver. 36, 37. And these are the words, which had been promised to Cornelius,
 Acts xi. 14. “ Whereby he and all his house should be saved;” which words
 amount only to thus much; that Jesus was the Messiah, the Saviour that was
 promised. Upon their receiving of this, (for this was all that was taught them) the
 Holy Ghost fell on them, and they were baptized. ’Tis observable here, that
 the Holy Ghost fell on them, before they were baptized, which, in other places,
 converts received not till after baptism. The reason whereof seems to be this;
 that God, by bestowing on them the Holy Ghost, did thus declare from heaven,
 that the Gentiles, upon believing Jesus to be the Messiah, ought to be admitted
 into the church by baptism, as well as the Jews. Whoever reads St. Peter’s de-
 fence, Acts xi. when he was accused by those of the circumcision, that he had
 not kept that distance, which he ought, with the uncircumcised, will be of this
 opinion; and see by what he says, ver. 15, 16, 17. that this was the ground,
 and an irresistible authority to him for doing so strange a thing, as it appeared to
 the Jews, (who alone yet were members of the christian church) to admit Gen-
 tiles into their communion, upon their believing. And therefore St. Peter, in
 the foregoing chapter, Acts x. before he would baptize them, proposes this
 question, “ to those of the circumcision, which came with him, and were asto-
 nished, because that on the Gentiles also was poured out the gift of the Holy
 Ghost: can any one forbid water, that these should not be baptized, who have
 received the Holy Ghost as well as we?” v. 47. And when some of the sect of
 the Pharisees, who believed, thought it needful that the converted Gentiles
 should be circumcised and keep the law of Moses, Acts xv. “ Peter rose up and
 said unto them, Men and brethren, you know that a good while ago God made
 choice amongst us, that the Gentiles,” viz. Cornelius, and those here converted
 with him, “ by my mouth should hear the gospel, and believe. And God, who
 knoweth the hearts, bare them witness, giving them the Holy Ghost, even as
 he did unto us, and put no difference between us and them, purifying their
 hearts by faith,” v. 7—9. So that both Jews and Gentiles, who believed Jesus
 to be the Messiah, received thereupon the seal of baptism; whereby they were
 owned to be his, and distinguished from unbelievers. From what is above
 said, we may observe, that this preaching Jesus to be the Messiah, is called the
 Word and the Word of God; and believing it, receiving the Word of God.
 vid, Acts x. 36, 37. and xi. 1, 19, 20. and the Word of the Gospel, Acts xv.
 7. And so likewise in the History of the Gospel, what Mark, chap. iv. 14.
 15. calls simply the Word, St. Luke calls the Word of God, Luke viii. 11.
 And St. Matthew, chap. xiii. 19. the Word of the Kingdom; which were, it
 seems, in the Gospel-writers synonymous terms, and are so to be understood
 by us.

But to go on: Acts xiii. Paul preaches in the synagogue at Antioch, where
 he makes it his business to convince the Jews, that “ God, according to his pro-
 mise,

mise, had of the seed of David raised to Israel a Saviour, Jesus." v. 24. That he was He of whom the Prophets writ, v. 25—29. i. e. the Messiah : And that as a demonstration of his being so, God had raised him from the dead, v. 30. From whence he argues thus, v. 32, 33. We evangelize to you, or bring you this Gospel, "how that the promise which was made to our Fathers, God hath fulfilled the same unto us, in that he hath raised up Jesus again ; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." And having gone on to prove him to be the Messiah, by his Resurrection from the Dead, he makes this conclusion ; v. 38, 39. "Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveness of sins ; and by him all who believe are justified from all things, from which they could not be justified by the law of Moses." This is in this chapter called, "the Word of God," over and over again : compare v. 42. with 44, 46, 48, 49. and chap. xii. v. 24.

Acts xvii. 2—4. At Thessalonica, "Paul, as his manner was, went into the synagogue, and three sabbath-days reasoned with the Jews out of the scriptures ; opening and alledging, that the Messiah must needs have suffered, and risen again from the dead : And that this Jesus, whom I preach unto you, is the Messiah. And some of them believed, and consorted with Paul and Silas. But the Jews which believed not, set the city in an uproar." Can there be any thing plainer, than that the assenting to this Proposition, that Jesus was the Messiah, was that which distinguished the Believers from the Unbelievers ? For this was that alone, which three sabbaths, Paul endeavoured to convince them of, as the Text tells us in direct words.

From thence he went to Berea, and preached the same thing : And the Bereans are commended, v. 11. for searching the scriptures, whether those things, i. e. which he had said, v. 2, 3. concerning Jesus his being the Messiah, were true or no.

The same doctrine we find him preaching at Corinth. Acts xviii. 4—6. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was the Messiah. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean ; from henceforth I will go unto the Greeks."

Upon the like occasion he tells the Jews at Antioch, Acts xiii. 46. "It was necessary that the Word of God should first have been spoken to you : But seeing you put it off from you, we turn to the Gentiles." 'Tis plain here, St. Paul's charging their blood on their own heads, is for opposing this single truth, that Jesus was the Messiah ; that salvation or perdition depends upon believing or rejecting this one proposition. I mean, this is all that is required to be believed by those who acknowledge but one eternal and invisible God, the maker of heaven and earth, as the Jews did. For that there is something more required to salvation, besides believing, we shall see hereafter. In the mean time, it is fit here on this occasion to take notice, that though the Apostles in their preaching to the Jews, and the Devout, (as we translate the word *ἑσώμενοι*, who

who were profelytes of the gate, and the worshippers of one eternal and invifible God,) faid nothing of the believing in this one true God, the maker of heaven and earth; becaufe it was needlefs to prefs this to thofe who believed and professed it already (for to fuch, 'tis plain, were moft of their difcourfes hitherto). Yet when they had to do with idolatrous heathens, who were not yet come to the knowledge of the one only true God; they began with that, as neceffary to be believed; it being the foundation on which the other was built, and without which it could fignify nothing.

Thus Paul fpeaking to the idolatrous Lyftrians, who would have facrificed to him and Barnabas, fays, Acts xiv. 15. "We preach unto you, that you fhould turn from thefe vanities unto the living God, who made heaven, and earth, and the fea, and all things that are therein. Who in times paft fuffered all nations to walk in their own ways. Nevertheless he left not himfelf without witnefs in that he did good, and gave us rain from heaven, and fruitful feafons, filling our hearts with food and gladnefs."

Thus alfo he proceeded with the idolatrous Athenians, Acts xvii. telling them, upon occafion of the altar dedicated to the unknown God, "whom ye ignorantly worship, him declare I unto you. God who made the world, and all things therein, feeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.—Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or filver, or ftone, graven by art, and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Becauſe he hath appointed a day in which he will judge the world in righteouſnefs, by that man whom he hath ordained: Whereof he hath given affurance unto all men, in that he hath raifed him from the dead." So that we fee, where any thing more was neceffary to be propoſed to be believed, as there was to the heathen idolaters, there the apoſtles were careful not to omit it.

Acts xviii. 4. "Paul at Corinth reaſoned in the ſynagogue every ſabbath-day, and testified to the Jews, that Jeſus was the Meſſiah." Ver. 11. "And he continued there a year and fix months, teaching the Word of God amongſt them;" i. e. The good news, that Jeſus was the Meſſiah; as we have already ſhewn is meant by "the Word of God."

Apollos, another preacher of the goſpel, when he was inſtructed in the way of God more perfectly, what did he teach but this ſame doctrine? As we may ſee in this account of him, Acts xviii. 27. That "when he was come into Achaia, he helped the brethren much, who had believed through grace. For he mightily convinced the Jews, and that publickly, ſhewing by the ſcriptures that Jeſus was the Meſſiah."

St. Paul, in the account he gives of himſelf before Feſtus and Agrippa, profeſſes this alone to be the doctrine he taught after his converſion: For, ſays he, Acts xxvi. 22. "Having obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come: That the Meſſiah ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles." Which was no more, than to prove

that Jesus was the Messiah. This is that, which, as we have above observed, is called, the Word of God; Acts xi. 1. compared with the foregoing chapter, from v. 34. to the end. And xiii. 42. compared with 44, 46, 48, 49. and xvii. 13. compared with v. 11, 3. It is also called, "the Word of the Gospel," Acts xv. 7. And this is that Word of God, and that Gospel, which, where ever their discourses are set down, we find the apostles preached; and was that Faith, which made both Jews and Gentiles believers and members of the church of Christ; purifying their hearts, Acts xv. 9. and carrying with it remission of sins, Acts x. 43. So that all that was to be believed for justification, was no more but this single proposition; that "Jesus of Nazareth was the Christ, or the Messiah." All, I say, that was to be believed for justification: For that it was not all that was required to be done for justification, we shall see hereafter.

Though we have seen above from what our Saviour has pronounced himself, John iii. 36. "that he that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him;" and are taught from John iv. 39. compared with v. 42. that believing on him, is believing that he is the Messiah, the Saviour of the World; and the confession made by St. Peter, Mat. xvi. 16. that he is "the Messiah, the Son of the living God," being the rock, on which our Saviour has promised to build his church; though this, I say, and what else we have already taken notice of, be enough to convince us what it is we are in the gospel required to believe to eternal life, without adding what we have observed from the preaching of the apostles; yet it may not be amiss, for the farther clearing this matter, to observe what the Evangelists deliver concerning the same thing, though in different words; which, therefore, perhaps, are not so generally taken notice of to this purpose.

We have above observed, from the words of Andrew and Philip compared, that "the Messiah, and him of whom Moses in the law and the prophets did write," signify the same thing. We shall now consider that place, John i. a little farther. Ver. 41. "Andrew says to Simon, we have found the Messiah." Philip, on the same occasion, v. 45. says to Nathanael, "we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathanael, who disbelieved this, when upon Christ's speaking to him, he was convinced of it, declares his assent to it in these words: "Rabbi, thou art the Son of God, thou art the king of Israel." From which it is evident, that to believe him to be "Him, of whom Moses and the "prophets did write," or to be the "Son of God," or to be "the king of Israel," was in effect the same as to believe him to be the Messiah: and an assent to that, was what our Saviour received for believing. For, upon Nathanael's making a confession in these words, "Thou art the Son of God, thou art the king of Israel; Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, dost thou BELIEVE? Thou shalt see greater things than these," ver. 51. I desire any one to read the latter part of the first of John, from ver. 25. with attention, and tell me, whether it be not plain, that this phrase, The Son of God, is an expression used for the Messiah. To which let him

him add Martha's declaration of her faith, John xi. 27. in these words ; " I believe that thou art the Messiah, THE SON OF GOD, who should come into the world ;" and that passage of St. John xx. 31. " That ye might believe that Jesus is the Messiah, THE SON OF GOD ; and that, believing, ye might have life through his name : " and then tell me whether he can doubt that Messiah, the Son of God, were synonymous terms, at that time, amongst the Jews.

THE prophecy of Daniel, chap. ix. when he is called " Messiah the Prince ; " and the mention of his government and kingdom, and the deliverance by him in Isaiah, Daniel, and other prophecies, understood of the Messiah, were so well known to the Jews, and had so raised their hopes of him about this time, which, by their account, was to be the time of his coming, to restore the kingdom to Israel ; that Herod no sooner heard of the magi's enquiry after " Him that was born king of the Jews." Matth. ii. but he forthwith " demanded of the chief priests and scribes, where the Messiah should be born," ver. 4. Not doubting, but if there were any king born to the Jews, it was the Messiah : whose coming was now the general expectation, as appears, Luke iii. 15. " The people being in expectation, and all men musing in their hearts, of John, whether he were the Messiah or not." And when the priests and levites sent to ask him, who he was ; he, understanding their meaning, answers, John i. 20. " That he was not the Messiah ; " but he, bears witness, that Jesus " is the Son of God," i. e. the Messiah, ver. 34.

THIS looking for the Messiah, at this time, we see also in Simeon ; who is said to be " waiting for the consolation of Israel," Luke ii. 21. And having the child Jesus in his arms, he says, he had " seen the salvation of the Lord," ver. 30. And, " Anna coming at the same instant into the temple, she gave thanks also unto the Lord, and spake of him to all them that looked for redemption in Israel," ver. 38. And of Joseph of Arimathea, it is said, Mark xv. 43. That " he also expected the kingdom of God : " by all which was meant the coming of the Messiah ; and Luke xix. 11. it is said, " They thought that the kingdom of God should immediately appear."

THIS being premised, let us see what it was that John the Baptist preached, when he first entered upon his ministry. That St. Matthew tells us, chap. iii. 1, 2. " In those days came John the Baptist preaching in the wilderness of Judea, saying, Repent ; for the kingdom of heaven is at hand." This was a declaration of the coming of the Messiah : the kingdom of heaven, and the kingdom of God, being the same, as is clear out of several places of the evangelists ; and both signifying the kingdom of the Messiah. The profession, which John the Baptist made, when sent to the Jews, John i. 19. was, That " he was not the Messiah ; " but that Jesus was. This will appear to any one, who will compare ver. 26,—34, with John iii. 27, 30. The Jews being very inquisitive to know, whether John were the Messiah ; he positively denies it ; but tells them, he was only his fore-runner ; and that there stood one amongst them, who would follow him, whose shoe-latchet he was not worthy to untie. The next day, seeing Jesus, he says, he was the man ; and that his own baptizing in water, was only that Jesus might be manifested to the world ; and that he

knew him not, till he saw the Holy Ghost descend upon him : he that sent him to baptize, having told him, that he on whom he should see the Spirit descend, and rest upon, he it was that should baptize with the Holy Ghost ; and that therefore he witnessed, That " this was the Son of God," ver. 34. i. e. the Messiah ; and, chap. iii. 26, &c. they come to John the Baptist, and tell him, that Jesus baptized, and that all men went to him. John answers, He has his authority from heaven ; you know I never said, I was the Messiah, but that I was sent before him. He must increase, but I must decrease ; for God hath sent him, and he speaks the words of God ; and God hath given all things into the hands of his son, " And he that believes on the Son, hath eternal life ;" the same doctrine, and nothing else, but what was preached by the apostles afterwards : as we have seen all through the Acts, v. g. that Jesus was the Messiah. And thus it was, that John bears witness of our Saviour, as Jesus himself says, John v. 33.

THIS also was the declaration given of him at his baptism, by a voice from heaven ; " This is my beloved Son in whom I am well pleased," Mat. iii. 17. Which was a declaration of him to be the Messiah, the Son of God being (as we have shewed) understood to signify the Messiah. To which we may add the first mention of him after his conception, in the words of the angel to Joseph ; Matth. i. 21. " Thou shalt call his name Jesus," or Saviour ; " for he shall save his people from their sins." It was a received doctrine in the Jewish nation, that at the coming of the Messiah, all their sins should be forgiven them. These words, therefore, of the angel, we may look upon as a declaration, that Jesus was the Messiah ; whereof these words, " his people," are a farther mark ; which suppose him to have a people, and consequently to be a king.

AFTER his baptism, Jesus himself enters upon his ministry. But, before we examine what it was he proposed to be believed, we must observe, that there is a threefold declaration of the Messiah.

1. By miracles. The spirit of prophecy had now for many ages forsaken the Jews : and, though their commonwealth were not quite dissolved, but that they lived under their own laws, yet they were under a foreign dominion, subject to the Romans. In this state, their account of the time being up, they were in expectation of the Messiah, and of deliverance by him in a kingdom he was to set up, according to their ancient prophecies of him : which gave them hopes of an extraordinary man yet to come from God, who, with an extraordinary and divine power, and miracles, should evidence his mission, and work their deliverance. And, of any such extraordinary person, who should have the power of doing miracles, they had no other expectation, but only of their Messiah. One great prophet and worker of miracles, and only one more, they expected ; who was to be the Messiah. And therefore we see the people justified their believing in him, i. e. their believing him to be the Messiah, because of the miracles he did ; John vii. 31. " And many of the people believed in him, " and said, When the Messiah cometh, will he do more miracles, than this " man hath done ?" And when the Jews, at the feast of dedication, John x. 24, 25. coming about him, said unto him, " How long dost thou make us " doubt ?

"doubt? If thou be the Messiah, tell us plainly; Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, bear witness of me." And, John v. 36, he says, "I have a greater witness than that of John; for the works, which the Father hath given me to do, the same works that I do, bear witness of me, that the Father hath sent me." Where, by the way, we may observe, that his being "sent by the Father," is but another way of expressing the Messiah; which is evident from this place here, John v. compared with that of John x. last quoted. For there he says, that his works bear witness of him: And what was that witness? viz. That he was "the Messiah." Here again, he says, that his works bear witness of him: And what is that witness? viz. "That the Father sent him." By which we are taught, that to be sent by the Father, and to be the Messiah, was the same thing, in his way of declaring himself. And accordingly we find John iv. 53. and xi. 45. and elsewhere, many hearkened and assented to his testimony, and believed on him, seeing the things that he did.

2. ANOTHER way of declaring the coming of the Messiah, was by phrases and circumlocutions, that did signify or intimate his coming; though not in direct words pointing out the person. The most usual of these were, "The kingdom of God, and of heaven;" because it was that which was often spoken of the Messiah, in the old testament, in very plain words: and a kingdom was that, which the Jews most looked after, and wished for. In that known place, Isa. ix. "The GOVERNMENT shall be upon his shoulders; he shall be called the PRINCE of peace: of the increase of his GOVERNMENT and peace there shall be no end; upon the THRONE of David, and upon his KINGDOM, to order it, and to establish it with judgment, and with justice, from henceforth even for ever." Micah. v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be the RULER in Israel." And Daniel, besides that he calls him, "Messiah the PRINCE," chap. ix. 25. in the account of his vision "of the Son of man," chap. vii. 13, 14. says, "There was given him dominion, glory, and a KINGDOM, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his KINGDOM that which shall not be destroyed." So that the kingdom of God, and the kingdom of heaven, were common phrases amongst the Jews, to signify the times of the Messiah. Luke xiv. 15. "One of the Jews that sat at meat with him, said unto him, Blessed is he that shall eat bread in the kingdom of God." chap. xvii. 20. The Pharisees demanded, "when the kingdom of God should come?" And St. John Baptist "came, saying, Repent; for the kingdom of heaven is at hand;" a phrase he would not have used in preaching, had it not been understood.

THERE are other expressions that signified the Messiah, and his coming, which we shall take notice of, as they come in our way.

3. BY plain and direct words, declaring the doctrine of the Messiah, speaking out that Jesus was he; as we see the apostles did, when they went about preaching the gospel, after our Saviour's resurrection. This was the open clear way, and that which one would think the Messiah himself, when he came,

should have taken ; especially, if it were of that moment, that upon men's believing him to be the Messiah, depended the forgiveness of their sins. And yet we see, that our Saviour did not : but on the contrary, for the most part, made no other discovery of himself, at least in Judea, and at the beginning of his ministry, but in the two former ways, which were more obscure ; not declaring himself to be the Messiah, any otherwise than as it might be gathered from the miracles he did, and the conformity of his life and actions, with the prophecies of the old testament concerning him ; and from some general discourses of the kingdom of the Messiah being come, under the name of the " kingdom of God, " and of heaven." Nay, so far was he from publicly owning himself to be the Messiah, that he forbid the doing of it : Mark viii. 27—29. " He asked " his disciples, Whom do men say that I am ? And they answered, John the " Baptist ; but some say Elias ; and others, one of the prophets." (So that it is evident, that even those, who believed him an extraordinary person, knew not yet who he was, or that he gave himself out for the Messiah ; though this was in the third year of his ministry, and not a year before his death.) " And he " saith unto them, But whom say ye that I am ? And Peter answered, and " said unto him, Thou art the Messiah. And he charged them, that they " should tell no man of him," Luke iv. 41. " And devils came out of many, " crying, Thou art the Messiah, the Son of God ; and he rebuking them, suffered them not to speak, that they knew him to be the Messiah." Mark iii. 11, 12. " Unclean spirits, when they saw him, fell down before him, and " cried, saying, Thou art the Son of God : and he straitly charged them, that " they should not make him known." Here again we may observe, from the comparing of the two texts, that, " Thou art the Son of God ;" or, " Thou " art the Messiah," were indifferently used for the same thing. But to return to the matter in hand :

THIS concealment of himself will seem strange, in one who was come to bring light into the world, and was to suffer death for the testimony of the truth. This reservedness will be thought to look, as if he had a mind to conceal himself, and not to be known to the world for the Messiah, nor to be believed on as such. But we shall be of another mind, and conclude this proceeding of his according to divine wisdom, and suited to a fuller manifestation and evidence of his being the Messiah ; when we consider that he was to fill out the time foretold of his ministry ; and, after a life illustrious in miracles and good works, attended with humility, meekness, patience, and sufferings, and every way conformable to the prophecies of him, should be led as a sheep to the slaughter, and with all quiet and submission be brought to the cross, though there were no guilt, nor fault found in him. This could not have been, if, as soon as he appeared in publick, and began to preach, he had presently professed himself to have been the Messiah ; the king that owned that kingdom, he published to be at hand. For the sanhedrim would then have laid hold on it, to have got him into their power, and thereby have taken away his life ; at least, they would have disturbed his ministry, and hindered the work he was about. That this made him cautious, and avoid, as much as he could, the occasions of provoking them, and falling into their hands, is plain from John vii. 1. " Af-

“ter these things Jesus walked in Galilee ;” out of the way of the chief priests and rulers ; “ for he would not walk in Jewry, because the Jews sought to kill him.” Thus, making good what he foretold them at Jerusalem, when, at the first passover after his beginning to preach the gospel, upon his curing the man at the pool of Bethesda, they sought to kill him, John v. 16. “ Ye have not,” says he, ver. 38. “ his word abiding amongst you ; for whom he hath sent, him “ ye believe not.” This was spoken more particularly to the Jews of Jerusalem, who were the forward men, zealous to take away his life : and it imports, that because of their unbelief and opposition to him, the word of God, i. e. the preaching of the kingdom of the Messiah, which is often called, “ the word “ of God,” did not stay amongst them, he could not stay amongst them, preach and explain to them the kingdom of the Messiah.

THAT the word of God, here, signifies “ the word of God” that should make Jesus known to them to be the Messiah, is evident from the context : and this meaning of this place is made good by the event. For, after this, we hear no more of Jesus at Jerusalem, ‘till the pentecost come twelve-month, tho’ ‘tis not to be doubted, but that he was there the next passover, and other feasts between, but privately. And now at Jerusalem, at the feast of pentecost, near fifteen months after, he says little of any thing, and not a word of the kingdom of heaven being come, or at hand ; nor did he any miracle there. And returning to Jerusalem at the feast of tabernacles, it is plain, that from this time ‘till then, which was a year and a half, he had not taught them at Jerusalem.

FOR, 1. It is said, John vii. 2, 15. That, he teaching in the temple at the feast of tabernacles, “ the Jews marvelled, saying, How knoweth this man “ letters, having never learned ?” A sign they had not been used to his preaching : for, if they had, they would not now have marvelled.

2. VER. 19. He says thus to them : “ Did not Moses give you the law, “ and yet none of you keep the law ? Why go ye about to kill me ? One “ work,” or miracle, “ I did here amongst you, and ye all marvel. Moses, there- “ fore gave unto you circumcision, and ye on the sabbath-day circumsise a man : “ If a man on the sabbath-day receive circumcision, that the law of Moses “ should not be broken, are ye angry with me, because I have made a man “ every way whole on the sabbath-day ?” Which is a direct defence of what he did at Jerusalem, a year and a half before the work he here speaks of. We find he had not preached to them there, from that time to this ; but had made good what he had told them, ver. 38, “ Ye have not the word of God remaining “ among you, because whom he hath sent ye believe not.” Whereby, I think, he signifies his not staying, and being frequent amongst them at Jerusalem, preaching the gospel of the kingdom ; because their great unbelief, opposition, and malice to him, would not permit it.

THIS was manifestly so in fact : for the first miracle he did at Jerusalem, which was at the second passover after his baptism, brought him in danger of his life. Hereupon we find he forbore preaching again there, ‘till the feast of tabernacles, immediately preceding his last passover : so that ‘till half a year before his passion, he did but one miracle, and preached but once publickly at Jerusalem.

Jerusalem. These trials he made there; but found their unbelief such, that if he had staid and persisted to preach the good tidings of the kingdom, and to shew himself by miracles among them, he could not have had time and freedom to do those works which his Father had given him to finish, as he says, ver. 36. of this fifth of St. John.

WHEN, upon the curing of the withered hand on the sabbath-day, "The Pharisees took council with the Herodians, how they might destroy him, Jesus withdrew himself, with his disciples, to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude; when they had heard what great things he did, came unto him, and he healed them all, and CHARGED THEM, THAT THEY SHOULD NOT MAKE HIM KNOWN: that it might be fulfilled which was spoken by the prophet Isaiah, saying, Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets," Matt. xii. Mark iii.

AND John xi. 47. upon the news of our Saviour's raising Lazarus from the dead, "The chief priests and Pharisees convened the sanhedrim, and said, What do we? For this man does many miracles." Ver. 53. "Then from that day forth, they took counsel together for to put him to death." Ver. 54. "Jesus therefore walked no more openly amongst the Jews." His miracles had now so much declared him to be the Messiah, that the Jews could no longer bear him, nor he trust himself amongst them; "But went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples." This was but a little before his last passover, as appears by the following words, ver. 55. "And the Jews passover was nigh at hand:" and he could not, now his miracles had made him so well known, have been secure, the little time that remained, 'till his hour was fully come, if he had not, with his wonted and necessary caution, withdrawn; "And walked no more openly amongst the Jews," 'till his time (at the next passover) was fully come; and then again he appeared amongst them openly.

NOR would the Romans have suffered him, if he had gone about preaching, that he was the King whom the Jews expected. Such an accusation would have been forwardly brought against him by the Jews, if they could have heard it out of his own mouth; and that had been his publick doctrine to his followers, which was openly preached by the apostles after his death, when he appeared no more. And of this they were accused, Acts xvii. 5—9. "But the Jews, which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them [Paul and Silas] not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also, whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, That there is another King, one Jesus. And they troubled the people, and the rulers

“ rulers of the city, when they heard these things : and when they had taken security of Jason and the other, they let them go.”

THOUGH the magistrates of the world had no great regard to the talk of a King who had suffered death, and appeared no longer any where ; yet, if our Saviour had openly declared this of himself in his life-time, with a train of disciples and followers every where owning and crying him up for their King, the Roman Governor of Judea could not have forbore to have taken notice of it, and have made use of their force against him. This the Jews were not mistaken in ; and therefore made use of it as the strongest accusation, and likeliest to prevail with Pilate against him, for the taking away his life : it being treason, and an unpardonable offence, which could not escape death from a Roman deputy, without the forfeiture of his own life. Thus then they accuse him to Pilate, Luke xxiii. 2. “ We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is a King,” or rather, “ the Messiah, the King.”

OUR Saviour, indeed, now that his time was come, (and he in custody, and forsaken of all the world, and so out of all danger of raising any sedition or disturbance) owns himself to Pilate, to be a King ; after having first told Pilate, John xviii. 36. “ That his kingdom was not of this world :” and, for a kingdom in another world, Pilate knew that his master at Rome concerned not himself. But had there been any the least appearance of truth in the allegations of the Jews, that he had perverted the nation, forbidding to pay tribute to Cæsar, or drawing the people after him, as their King ; Pilate would not so readily have pronounced him innocent. But we see what he said to his accusers, Luke xxiii. 13, 14. Pilate, when he had called together the chief priests and “ the rulers of the people, said unto them, You have brought this man unto me, as one that perverteth the people ; and behold, I, having examined him before you, have found no fault in this man, touching those things whereof you accuse him : no, nor yet Herod, for I sent you to him ; and, lo, nothing worthy of death is done by him.” And therefore, finding a man of that mean condition, and innocent life, (no mover of seditions, or disturber of the publick peace) without a friend or a follower, he would have dismissed him, as a King of no consequence ; as an innocent man, falsely and maliciously accused by the Jews.

How necessary this caution was in our Saviour, to say or do nothing that might justly offend, or render him suspected to the Roman governor ; and how glad the Jews would have been to have had any such thing against him ; we may see, Luke xx. 20. The chief priests and the scribes “ watched him, and sent forth spies, who should feign themselves just men, that might take hold of his words, that so they might deliver him unto the power and authority of the governor.” And the very thing wherein they hoped to entrap him in this place, was paying tribute to Cæsar, which they afterwards falsely accused him of. And what would they have done, if he had before them professed himself to have been the Messiah, their King and Deliverer.

AND here we may observe the wonderful providence of God, who had so ordered the state of the Jews, at the time when his son was to come into the world.

world, that though neither their civil constitution, nor religious worship were dissolved, yet the power of life and death was taken from them; whereby he had an opportunity to publish the kingdom of the Messiah; that is, his own royalty, under the name of "the kingdom of God, and of heaven;" which the Jews well enough understood, and would certainly have put him to death for, had the power been in their own hands. But this being no matter of accusation to the Romans, hindered him not from speaking of the "kingdom of heaven," as he did, sometimes in reference to his appearing in the world, and being believed on by particular persons; sometimes in reference to the power should be given him by the Father at his resurrection; and sometimes in reference to his coming to judge the world at the last day, in the full glory and completion of his kingdom. These were ways of declaring himself, which the Jews could lay no hold on, to bring him in danger with Pontius Pilate, and get him seized and put to death.

ANOTHER reason there was, that hindered him, as much as the former, from professing himself, in express words, to be the Messiah; and that was, that the whole nation of the Jews, expecting at this time their Messiah, and deliverance by him, from the subjection they were in to a foreign yoke, the body of the people would certainly, upon his declaring himself to be the Messiah, their king, have rose up in rebellion, and set him at the head of them. And indeed, the miracles that he did, so much disposed them to think him to be the Messiah, that, though shrouded under the obscurity of a mean condition, and a very private simple life; though he passed for a Galilean, (his birth at Bethlehem being then concealed) and assumed not to himself any power or authority, or so much as the name of the Messiah; yet he could hardly avoid being set up by a tumult, and proclaimed their king. So John tells us, chap. vi. 14, 15. "Then those men, when they had seen the miracles that Jesus did, said, This is of a truth that prophet that should come into the world. When therefore Jesus perceived that they would come to take him by force to make him king, he departed again into a mountain, himself alone." This was upon his feeding of five thousand with five barley loaves and two fishes. So hard was it for him, doing those miracles which were necessary to testify his mission, and which often drew great multitudes after him, Matt. iv. 25. to keep the heady and hasty multitude from such disorder, as would have involved him in it; and have disturbed the course, and cut short the time of his ministry; and drawn on him the reputation and death of a turbulent, seditious malefactor: contrary to the design of his coming, which was to be offered up a lamb blameless, and void of offence; his innocence appearing to all the world, even to him that delivered him up to be crucified. This it would have been impossible to have avoided, if, in his preaching every where, he had openly assumed to himself the title of their Messiah; which was all was wanting to set the people in a flame; who, drawn by his miracles, and the hopes of finding a Deliverer in so extraordinary a man, followed him in great numbers. We read every where of multitudes, and in Luke xii. 1. of myriads that were gathered about him. This conflux of people, thus disposed, would not have failed, upon his declaring himself to be the Messiah, to have made a commotion, and with

with force set him up for their king. It is plain therefore, from these two reasons, why (though he came to preach the gospel, and convert the world to a belief of his being the Messiah; and though he says so much of his kingdom, under the title of the kingdom of God, and the kingdom of heaven) he yet makes it not his business to persuade them, that he himself is the Messiah, nor does, in his publick preaching, declare himself to be him. He inculcates to the people, on all occasions, that the kingdom of God is come: he shews the way of admittance into this kingdom, viz. repentance and baptism; and teaches the laws of it, viz. good life, according to the strictest rules of virtue and morality. But who the king was of this kingdom, he leaves to his miracles to point out, to those who would consider what he did, and make the right use of it now; or to witness to those who should hearken to the apostles hereafter, when they preached it in plain words, and called upon them to believe it, after his resurrection, when there should be no longer room to fear, that it should cause any disturbance in civil societies, and the governments of the world. But he could not declare himself to be the Messiah, without manifest danger of tumult and sedition: and the miracles he did, declared it so much, that he was fain often to hide himself, and withdraw from the concourse of the people. The leper that he cured, Mark i. though forbid to say any thing, yet "blazed it so abroad, that Jesus could no more openly enter into the city, but was without in desert places," living in retirement, as appears from Luke v. 16. and there "they came to him from every quarter." And thus he did more than once.

THIS being premised, let us take a view of the promulgation of the gospel by our Saviour himself, and see what it was he taught the world, and required men to believe.

THE first beginning of his ministry, whereby he shewed himself, seems to be at Cana in Galilee, soon after his baptism; where he turned water into wine: of which St. John, chap. ii. 11. says thus; "This beginning of miracles Jesus made, and manifested his glory, and his disciples believed in him." His disciples here believed in him, but we hear not of any other preaching to them, but by this miracle, whereby he "manifested his glory," i. e. of being the Messiah, the Prince. So Nathanael, without any other preaching, but only our Saviour's discovering to him, that he knew him after an extraordinary manner, presently acknowledges him to be the Messiah; crying, "Rabbi, thou art the Son of God; thou art the king of Israel."

FROM hence, staying a few days at Capernaum, he goes to Jerusalem to the passover, and there he drives the traders out of the temple, John ii. 12.—15. saying, "Make not my Father's house a house of merchandize." Where we see he uses a phrase, which, by interpretation, signifies that he was the "Son of God," though at that time unregarded. Ver. 16. Hereupon the Jews demand, "What sign dost thou shew us, since thou doest these things?" Jesus answered, "Destroy ye this temple, and in three days I will raise it again." This is an instance of what way Jesus took to declare himself: for it is plain, by their reply, the Jews understood him not, nor his disciples neither; for it is said, ver. 22. "When, therefore, he was risen from the dead, his disciples remembered,

“that he said this to them : and they believed the scripture, and the saying of Jesus to them.”

THIS, therefore, we may look on, in the beginning, as a pattern of Christ's preaching, and shewing himself to the Jews, which he generally followed afterwards ; viz. such a manifestation of himself, as every one at present could not understand ; but yet carried such an evidence with it, to those who were well disposed now, or would reflect on it when the whole course of his ministry was over, as was sufficient clearly to convince them that he was the Messiah.

THE reason of this method used by our Saviour, the scripture gives us here, at this his first appearing in publick, after his entrance upon his ministry, to be a rule and light to us in the whole course of it : for the next verse taking notice, that many believed on him, “because of his miracles,” (which was all the preaching they had.) It is said, ver. 24. “But Jesus did not commit himself unto them, because he knew all men ;” i. e. he declared not himself so openly to be the Messiah, their king, as to put himself into the power of the Jews, by laying himself open to their malice ; who, he knew, would be so ready to lay hold on it to accuse him ; for, as the next verse 25. shews, he knew well enough what was in them. We may here farther observe, that “believing in his name,” signifies believing him to be the Messiah. Ver. 22. tells us, That “many at the passover believed in his name, when they saw the miracles that he did.” What other faith could these miracles produce in them who saw them, but that this was he of whom the scripture spoke, who was to be their Deliverer ?

WHILST he was now at Jerusalem, Nicodemus, a ruler of the Jews, comes to him, John iii. 1, — 21. to whom he preaches eternal life by faith in the Messiah, ver. 15, and 17. but in general terms, without naming himself to be that Messiah, though his whole discourse tends to it. This is all we hear of our Saviour the first year of his ministry, but only his baptism, fasting, and temptation in the beginning of it, and spending the rest of it after the passover, in Judea with his disciples, baptizing there. But “when he knew that the Pharisees reported, that he made and baptized more disciples than John, he left Judea,” and got out of their way again into Galilee, John iv. 1, 3.

IN his way back, by the well of Sichar, he discourses with the Samaritan woman ; and after having opened to her the true and spiritual worship which was at hand, which the woman presently understands of the times of the Messiah, who was then looked for ; thus she answers, ver. 25. “I know that the Messiah cometh : when he is come, he will tell us all things.” Whereupon our Saviour, though we hear no such thing from him in Jerusalem or Judea, or to Nicodemus, yet here, to this Samaritan woman, he in plain and direct words owns and declares, that he himself, who talked with her, was the Messiah, ver. 26.

THIS would seem very strange, that he should be more free and open to a Samaritan, than he was to the Jews, were not the reason plain, from what we have observed above. He was now out of Judea, among a people with whom the Jews had no commerce ; ver. 9. who were not disposed, out of envy, as the Jews were, to seek his life, or to accuse him to the Roman governor, or to make an insurrection, to set a Jew up for their king. What the consequence was of his discourse with this Samaritan woman, we have an account ver. 28, 39—42.

“She

" She left her water-pot, and went her way into the city, and saith to the men,
 " Come, see a man who told me all things that ever I did : Is not this the
 " Messiah ? And many of the Samaritans of that city BELIEVED ON HIM for
 " the saying of the woman, which testified, He told me all that ever I did. So
 " when the Samaritans were come unto him, they besought him, that he would
 " tarry with them : and he abode there two days. And many more believed
 " because of his own word ; and said unto the woman, Now we believe not be-
 " cause of thy saying ; for we have heard him ourselves ; and we know," (i. e.
 are fully persuaded) " that it is indeed the Messiah, the Saviour of the world."
 By comparing ver. 39, with 41 and 42, it is plain, that " believing on him"
 signifies no more than believing him to be the Messiah.

FROM Sichar Jesus goes to Nazareth, the place he was bred up in ; and
 there reading in the synagogue a prophecy concerning the Messiah, out of the
 lxi. of Isaiah, he tells them, Luke iv. 21. " This day is this scripture fulfilled
 " in your ears."

BUT being in danger of his life at Nazareth, he leaves it for Capernaum : and
 then, as St. Matthew informs us, chap. iv. 17. " He began to preach and say,
 " Repent ; for the kingdom of heaven is at hand." Or, as St. Mark has it,
 chap. i. 14, 15. " Preaching the gospel of the kingdom of God, and saying,
 " The time is fulfilled, and the kingdom of God is at hand ; repent ye, and
 " believe in the gospel ;" i. e. believe this good news. This removing to Ca-
 pernaum, and seating himself there in the borders of Zabulon and Naphtali, was,
 as St. Matthew observes, chap. iv. 13,—16. that a prophecy of Isaiah might be
 fulfilled. Thus the actions and circumstances of his life answered the prophe-
 cies, and declared him to be the Messiah. And by what St. Mark says in this
 place, it is manifest, that the gospel which he preached and required them to
 believe, was no other but the good tidings of the coming of the Messiah, and
 of his kingdom, the time being now fulfilled.

IN his way to Capernaum, being come to Cana, a nobleman of Capernaum
 came to him, ver. 47. " And besought him that he would come down and heal
 " his son ; for he was at the point of death." Ver. 48. " Then said Jesus unto
 " him, Except ye see signs and wonders, ye will not believe." Then he re-
 turning homewards, and finding that his son began to " mend at the same hour
 " which Jesus said unto him, Thy son liveth ; he himself believed, and his
 " whole house," ver. 53.

HERE this nobleman is by the apostle pronounced to be a believer. And
 what does he believe ? Even that which Jesus complains, ver. 48. " they would
 " not BELIEVE," except they saw signs and wonders ; which could be nothing
 but what those of Samaria, in the same chapter believed, viz. that he was the
 Messiah. For we no where in the gospel hear of any thing else, that had been
 proposed to be believed by them.

HAVING done miracles, and cured all their sick at Capernaum, he says, " Let
 " us go to the adjoining towns, that I may preach there also ; for therefore
 " came I forth," Mark i. 38. Or, as St. Luke has it, chap. iv. 43. he tells the
 multitude, who would have kept him, that he might not go from them, " I must
 " evangelize," or tell the good tidings of " the kingdom of God to other cities
 also ;

“also; for therefore am I sent.” And St. Matthew, chap. iv. 23. tells us how he executed this commission he was sent on: “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and curing all diseases.” This then was what he was sent to preach every where, viz. the gospel of the kingdom of the Messiah; and by the miracles and good he did, let them know who was the Messiah.

HENCE he goes up to Jerusalem, to the second passover, since the beginning of his ministry. And here, discoursing to the Jews, who sought to kill him, upon occasion of the man whom he had cured, carrying his bed on the sabbath-day, and for making God his Father, he tells them, that he wrought these things by the power of God, and that he shall do greater things; for that the dead shall, at his summons, be raised; and that he, by a power committed to him from his Father, shall judge them; and that he is sent by his Father; and that whoever shall hear his word, and believe in him that sent him, has eternal life. This though a clear description of the Messiah, yet we may observe, that here, to the angry Jews, who sought to kill him, he says not a word of his kingdom, nor so much as names the Messiah; but yet that he is the Son of God, and sent from God, he refers them to the testimony of John the Baptist, to the testimony of his own miracles, and of God himself in the voice from heaven, and of the scriptures, and of Moses. He leaves them to learn from these, the truth they were to believe, viz. that he was the Messiah sent from God. This you may read more at large, John v. 1.—47.

THE next place where we find him preaching, was on the mount, Matt. v. and Luke vi. This is by much the longest sermon we have of his, any where; and, in all likelihood, to the greatest auditory: for it appears to have been to the people gathered to him from Galilee, and Judea, and Jerusalem, and from beyond Jordan, and that came out of Idumea, and from Tyre and Sidon, mentioned Mark iii. 7, 8. and Luke vi. 17. But in this whole sermon of his, we do not find one word of believing, and therefore no mention of the Messiah, or any intimation to the people who himself was. The reason whereof we may gather from Matt. xii. 16. where “Christ forbids them to make him known;” which supposes them to know already who he was. For that this 12th chapter of St. Matthew ought to precede the sermon in the mount, is plain, by comparing it with Mark ii. beginning at ver. 13. to Mark iii. 8. and comparing those chapters of St. Mark with Luke vi. And I desire my reader, once for all, here to take notice, that I have all along observed the order of time in our Saviour’s preaching, and have not, as I think, passed by any of his discourses. In this sermon, our Saviour only teaches them what were the laws of his kingdom, and what they must do who were admitted into it, of which I shall have occasion to speak more at large in another place, being at present only inquiring what our Saviour proposed as matter of faith, to be believed.

AFTER this, John the Baptist sends to him this message, Luke vii. 19. asking, “Art thou he that should come, or do we expect another?” That is, in short, Art thou the Messiah? And if thou art, why dost thou let me, thy forerunner, languish in prison? Must I expect deliverance from any other? To which Jesus returns this answer, ver. 22, 23. “Tell John what ye have seen
“ and

“and heard; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he who is not offended in me.” What it is to be “offended, or scandalized in him,” we may see by comparing Matt. xiii. 28. and Mark iv. 17. with Luke viii. 13. For what the two first call “scandalized,” the last call “standing off from, or forsaking,” i. e. not receiving him as the Messiah, (vid. Mark vi. 1—6.) or revolting from him. Here Jesus refers John, as he did the Jews before, to the testimony of his miracles, to know who he was; and this was generally his preaching, whereby he declared himself to be the Messiah; who was the only prophet to come, whom the Jews had any expectation of; nor did they look for any other person to be sent to them with the power of miracles, but only the Messiah. His miracles, we see by his answer to John the Baptist, he thought a sufficient declaration amongst them, that he was the Messiah. And therefore, upon his curing the possessed of the devil, the dumb, and blind, Matt. xii. the people, who saw the miracle, said, ver. 23. “Is not this the son of David?” As much as to say, Is not this the Messiah? Whereat the Pharisees being offended, said, “He cast out devils by Beelzebub.” Jesus, shewing the falshood and vanity of their blasphemy, justifies the conclusion the people made from this miracle, saying, ver. 28. That his casting out devils by the Spirit of God, was an evidence that the kingdom of the Messiah was come.

ONE thing more there was in the miracles done by his disciples, which shewed him to be the Messiah; that they were done in his name. “In the name of Jesus of Nazareth, rise up and walk,” says St. Peter to the lame man, whom he cured in the temple, Acts iii. 6. And how far the power of that name reached, they themselves seem to wonder, Luke x. 17. “And the seventy returned again with joy, saying, Lord, even the devils are subject to us in thy name.”

FROM this message from John the Baptist, he takes occasion to tell the people, that John was the forerunner of the Messiah; that from the time of John the Baptist the kingdom of the Messiah began; to which time all the prophets and the law pointed, Luke vii. and Matt. xi.

LUKE viii. 1. “Afterwards he went through every city and village, preaching and shewing the good tidings of the kingdom of God.” Here we see, as every where, what his preaching was, and consequently, what was to be believed.

Soon after, he preaches from a boat to the people on the shore. His sermon at large we may read Matt. xiii. Mark iv. and Luke viii. But this is very observable, that this second sermon of his, here, is quite different from his former in the mount: for that was all so plain and intelligible, that nothing could be more so; whereas this is all so involved in parables, that even the apostles themselves did not understand it. If we inquire into the reason of this, we shall possibly have some light, from the different subjects of these two sermons. There he preached to the people only morality; clearing the precepts of the law from the false glosses which were received in those days, and setting forth the duties of a good life, in their full obligation and extent, beyond what the judiciary laws of the Israelites did, or the civil laws of any country could prescribe, or take notice

tice of. But here, in this sermon by the sea-side, he speaks of nothing but the kingdom of the Messiah, which he does all in parables. One reason whereof St. Matthew gives us, chap. xiii. 35. "That it might be fulfilled which was spoken by the prophet," saying, "I will open my mouth in parables, I will utter things that have been kept secret from the foundations of the world." Another reason our Saviour himself gives of it, ver. 11, 12. "Because to you is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundantly; but whosoever hath not," i. e. improves not the talents that he hath, "from him shall be taken away even that he hath."

ONE thing it may not be amiss to observe, that our Saviour here, in the explication of the first of these parables to his apostles, calls the preaching of the kingdom of the Messiah, simply, "The word;" and Luke viii. 21. "The word of God:" from whence St. Luke, in the Acts, often mentions it under the name of the "word," and "the word of God," as we have elsewhere observed. To which, I shall here add that of Acts viii. 4. "Therefore they that were scattered abroad, went every where preaching the word;" which word, as we have found by examining what they preached all through their history, was nothing but this, that "Jesus was the Messiah:" I mean, this was all the doctrine they proposed to be believed: for what they taught, as well as our Saviour, contained a great deal more; but that concerned practice, and not belief. And therefore our Saviour says, in the place before quoted, Luke viii. 21. "They are my mother and my brethren, who hear the word of God, and do it:" obeying the law of the Messiah their king, being no less required, than their believing that Jesus was the Messiah, the king and deliverer that was promised them.

MATT. ix. 13. we have an account again of this preaching; what it was, and how: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." He acquainted them, that the kingdom of the Messiah was come, and left it to his miracles to instruct and convince them, that he was the Messiah.

MATT. x. when he sent his apostles abroad, their commission to preach we have, ver. 7, 8. in these words: "As ye go, preach saying, The kingdom of heaven is at hand: heal the sick," &c. All that they had to preach was, that the kingdom of the Messiah was come. Whosoever should not receive them, the messengers of this good tidings, nor hearken to their message, incurred a heavier doom than Sodom and Gomorrah, at the day of judgment, ver. 14, 15. But, ver. 32, "Whosoever shall confess me before men, I will confess him before my Father who is in heaven." What this confessing of Christ is, we may see by comparing John xii. 42. with ix. 22. "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not CONFESS HIM, lest they should be put out of the synagogue." And chap. ix. 22. "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did CONFESS THAT HE WAS THE MESSIAH, he should be put out of the synagogue." "gogue."

“gogue.” By which places it is evident, that to confess him, was to confess that he was the Messiah. From which, give me leave to observe also, (what I have cleared from other places, but cannot be too often remarked, because of the different sense has been put upon that phrase) viz. “that believing on, or “in him,” for (εἰς αὐτόν, is rendered either way by the English translation) signifies believing that he was the Messiah. For many of the rulers (the text says) “believed on him;” but they durst not confess what they believed, “for “fear they should be put out of the synagogue.” Now the offence for which it was agreed that any one should be put out of the synagogue, was, if he “did “confess, that Jesus was the Messiah.” Hence we may have a clear understanding of that passage of St. Paul to the Romans, where he tells them positively, what is the faith he preaches, Rom. x. 8, 9. “That is the word of faith “which we preach, that if thou shalt confess with thy mouth the Lord Jesus, “and believe in thine heart, that God hath raised him from the dead, thou “shalt be saved:” And that also of 1 John iv. 14, 15. “We have seen, and do “testify, that the Father sent the Son to be the Saviour of the world: who- “soever shall confess, that Jesus is the Son of God, God dwelleth in him, and “he in God.” Where confessing Jesus to be the Son of God, is the same with confessing him to be the Messiah; those two expressions being understood amongst the Jews to signify the same thing, as we have shewn already.

How calling him the Son of God, came to signify that he was the Messiah, would not be hard to shew. But it is enough, that it appears plainly, that it was so used, and had that import among the Jews at that time; which if any one desires to have further evidenced to him, he may add Matt. xxvi. 63. John vi. 69. and xi. 27. and xx. 31. to those places before occasionally taken notice of.

As was the apostles commission, such was their performance; as we read, Luke xi. 6. “They departed and went through the towns, preaching the go- “spel, and healing every-where.” Jesus bid them preach, “saying, The king- “dom of heaven is at hand.” And St. Luke tells us, they went through the towns preaching the gospel; a word which in Saxon answers well the Greek εὐαγγέλιον, and signifies, as that does, “good news.” So that what the inspired writers call the gospel, is nothing but the good tidings, that the Messiah and his kingdom was come; and so it is to be understood in the new testament, and so the angel calls it, “good tidings of great joy,” Luke ii. 10. bringing the first news of our Saviour’s birth. And this seems to be all that his disciples were at that time sent to preach.

So, Luke ix. 59, 60. to him that would have excused his present attendance, because of burying his father; “Jesus said unto him, Let the dead bury their “dead, but go thou and preach the kingdom of God.” When I say, this was all they were to preach, I must be understood, that this was the faith they preached; but with it they joined obedience to the Messiah, whom they received for their king. So likewise, when he sent out the seventy, Luke x. their commission was in these words, ver. 9. “Heal the sick, and say unto them, The king- “dom of God is come nigh unto you.”

AFTER the return of his apostles to him, he sits down with them on a mountain; and a great multitude being gathered about them, St. Luke tells us, chap. ix. 11. "The people followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." This was his preaching to this assembly, which consisted of five thousand men, besides women and children: all which great multitude he fed with five loaves and two fishes, Matt. xiv. 21. And what this miracle wrought upon them, St. John tells us, chap. vi. 14, 15. "Then these men, when they had seen the miracle that Jesus did, said, This is of a truth, that prophet that should come into the world," i. e. the Messiah. For the Messiah was the only person that they expected from God, and this the time they looked for him. And hence John the Baptist, Matt. xi. 3. styles him, "He that should come;" as in other places, "come from God," or "sent from God," are phrases used for the Messiah.

HERE we see our Saviour keeps to his usual method of preaching: he speaks to them of the kingdom of God, and does miracles; by which they might understand him to be the Messiah, whose kingdom he spake of. And here we have the reason also, why he so much concealed himself, and forbore to own his being the Messiah. For what the consequence was, of the multitude's but thinking him so, when they were got together, St. John tells us in the very next words: "When Jesus then perceived, that they would come and take him by force to make him a king, he departed again into a mountain himself alone." If they were so ready to set him up for their king, only because they gathered from his miracles, that he was the Messiah, whilst he himself said nothing of it; what would not the people have done, and what would not the scribes and Pharisees have had an opportunity to accuse him of, if he had openly professed himself to have been the Messiah, that king they looked for? But this we have taken notice of already.

FROM hence going to Capernaum, whither he was followed by a great part of the people, whom he had the day before so miraculously fed; he, upon the occasion of their following him for the loaves, bids them seek for the meat that endureth to eternal life: and thereupon, John vi. 22—69. declares to them his being sent from the father; and that those who believed in him, should be raised to eternal life: but all this very much involved in a mixture of allegorical terms of eating, and of bread, bread of life, which came down from heaven, &c. Which is all comprehended and expounded in these short and plain words, ver. 47. and 54. "Verily, verily, I say unto you, he that believeth on me, hath everlasting life, and I will raise him up at the last day." The sum of all which discourse is, that he was the Messiah sent from God; and that those who believed him to be so, should be raised from the dead at the last day, to eternal life. These whom he spoke to here, were of those who the day before, would by force have made him king; and therefore, it is no wonder he should speak to them of himself, and his kingdom and subjects, in obscure and mystical terms; and such as should offend those who looked for nothing but the grandeur of a temporal kingdom in this world, and the protection and prosperity they had promised themselves under it. The hopes of such a kingdom, now that they had found a man that

that did miracles, and therefore concluded to be the Deliverer they expected, had the day before almost drawn them into an open insurrection, and involved our Saviour in it. This he thought fit to put a stop to; they still following him, 'tis like, with the same design. And therefore, though he here speaks to them of his kingdom, it was in a way that so plainly balked their expectation, and shocked them, that when they found themselves disappointed of those vain hopes, and that he talked of their eating his flesh, and drinking his blood, that they might have life, the Jews said, ver. 52. "How can this man give us his flesh to eat? And many, even of his disciples, said, It was an hard saying: "Who can bear it?" And so were scandalized in him, and forsook him, ver. 60, 66. But what the true meaning of this discourse of our Saviour was, the confession of St. Peter, who understood it better, and answered for the rest of the apostles, shews: when Jesus asked him, ver. 67. "Will you also go away?" Then Simon Peter answered him, Lord, to whom shall we go? Thou hast "the words of eternal life:" i. e. thou teachest us the way to attain eternal life; and accordingly. "we believe, and are sure, that thou art the Messiah, the Son of the living God." This was the eating his flesh and drinking his blood, whereby those who did so, had eternal life.

SOME TIME after this, he inquires of his disciples, Mark viii. 27. who the people took him for? They telling him, "for John the Baptist," or one of the old prophets risen from the dead; he asked, What they themselves thought? And here again, Peter answers in these words, Mark viii. 29. "Thou art the Messiah." Luke ix. 20. "The Messiah of God." And, Matt. xvi. 16. "Thou art the Messiah, the Son of the living God:" Which expressions, we may hence gather, amount to the same thing. Whereupon our Saviour tells Peter, Matth. xvi. 17, 18. That this was such a truth "as flesh and blood could not reveal to him, but only his Father who was in heaven;" and that this was the foundation, on which he was "to build his church;" By all the parts of which passage it is more than probable, that he had never yet told his apostles in direct words, that he was the Messiah; but that they had gathered it from his life and miracles. For which we may imagine to ourselves this probable reason; because that, if he had familiarly, and in direct terms, talked to his apostles in private, that he was the Messiah the Prince, of whose kingdom he preached so much in publick every where; Judas, whom he knew false and treacherous, would have been readily made use of, to testify against him, in a matter that would have been really criminal to the Roman governor. This, perhaps, may help to clear to us that seemingly abrupt reply of our Saviour to his apostles, John vi. 70. when they confessed him to be the Messiah: I will, for the better explaining of it, set down the passage at large. Peter having said, "We believe, and are sure that thou art the Messiah, the Son of the living God;" Jesus answered them, Have not I chosen you twelve, and one of you "is διάβολος?" This is a reply, seeming at first sight, nothing to the purpose; when yet it is sure, all our Saviour's discourses were wise and pertinent. It seems therefore to me, to carry this sense, to be understood afterwards by the eleven (as that of destroying the temple, and raising it again in three days was) when they should reflect on it, after his being betrayed by Judas: You have

confessed, and believe the truth concerning me ; I am the Messiah your king : but do not wonder at it, that I have never openly declared it to you ; for amongst you twelve, whom I have chosen to be with me, there is one who is an informer, or false accuser, (for so the Greek word signifies, and may, possibly, here be so translated, rather than devil) who, if I had owned myself in plain words to have been the "Messiah, the King of Israel," would have betrayed me, and informed against me.

THAT he was yet cautious of owning himself to his apostles, positively, to be the Messiah, appears farther from the manner wherein he tells Peter, ver. 18. that he will build his church upon that confession of his, that he was the Messiah. I say unto thee, "Thou art Cephas," or a rock, "and upon this rock "I will build my church, and the gates of hell shall not prevail against it." Words too doubtful to be laid hold on against him, as a testimony that he professed himself to be the Messiah ; especially if we join with them the following words, ver. 19. "And I will give thee the keys of the kingdom of heaven, "and what thou shalt bind on earth, shall be bound in heaven ; and what thou shalt loose on earth, shall be loosed in heaven." Which being said personally to Peter, render the foregoing words of our Saviour, (wherein he declares the fundamental article of his church, to be the believing him to be the Messiah) the more obscure and doubtful, and less liable to be made use of against him ; but yet such as might afterwards be understood. And for the same reason, he yet, here again, forbids the apostles to say that he was the Messiah, ver. 20.

FROM this time (say the evangelists) "Jesus began to shew to his disciples," i. e. his apostles, (who are often called disciples) "that he must go to Jerusalem, and suffer many things from the elders, chief priests, and scribes ; and "be killed, and be raised again the third day," Matt. xvi. 21. These, though all marks of the Messiah, yet how little understood by the apostles, or suited to their expectation of the Messiah, appears from Peter's rebuking him for it in the following words, Matth. xvi. 22. Peter had twice before owned him to be the Messiah, and yet he cannot here bear that he should suffer, and be put to death, and be raised again. Whereby we may perceive, how little yet Jesus had explained to the apostles, what personally concerned himself. They had been a good while witnesses of his life and miracles ; and thereby being grown into a belief that he was the Messiah, were, in some degree, prepared to receive the particulars that were to fill up that character, and answer the prophecies concerning him. This, from henceforth, he began to open to them (though in a way, which the Jews could not form an accusation out of ;) the time of the accomplishment of all, in his sufferings, death, and resurrection, now drawing on. For this was in the last year of his life ; he being to meet the Jews at Jerusalem but once more at the passover, and then they should have their will upon him : and, therefore, he might now begin to be a little more open concerning himself : though yet so, as to keep himself out of the reach of any accusation, that might appear just or weighty to the Roman deputy.

AFTER his reprimand to Peter, telling him, "That he favoured not the things of God, but of man," Mark viii. 34. he calls the people to him, and pre-

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pares those, who would be his disciples, for suffering, telling them, ver. 38. "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels:" and then subjoins, Matth. xvi. 27, 28. two great and solemn acts, wherein he would shew himself to be the Messiah, the king: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall render to every man according to his works." This is evidently meant of the glorious appearance of his kingdom, when he shall come to judge the world at the last day; described more at large, Matt. xxv. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the THRONE of his glory. Then shall the KING say to them on his right hand," &c.

BUT what follows in the place above quoted, Matth. xvi. 28. "Verily, verily, there be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom;" importing that dominion, which some there should see him exercise over the nation of the Jews, was so covered, by being annexed to the preaching, ver. 27. (where he spoke of the manifestation and glory of his kingdom, at the day of judgment) that though his plain meaning here in ver. 28. be, that the appearance and visible exercise of his kingly power in his kingdom, was so near, that some there should live to see it; yet, if the foregoing words had not cast a shadow over these latter, but they had been left plainly to be understood, as they plainly signified, that he should be a King, and that it was so near, that some there should see him in his kingdom; this might have been laid hold on, and made the matter of a plausible, and seemingly just accusation against him, by the Jews before Pilate. This seems to be the reason of our Saviour's inverting here the order of the two solemn manifestations to the world, of his rule and power; thereby perplexing at present his meaning, and securing himself, as was necessary, from the malice of the Jews, which always lay at catch to intrap him, and accuse him to the Roman governor; and would no doubt, have been ready to have alledged these words, "Some here shall not taste of death, till they see the Son of man coming in his kingdom," against him, as criminal, had not their meaning been, by the former verse, perplexed, and the sense at that time rendered unintelligible, and not applicable by any of his auditors, to a sense that might have been prejudicial to him before Pontius Pilate. For how well the chief of the Jews were disposed towards him, St. Luke tells us, chap. xi. 54. "Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him:" which may be a reason to satisfy us of the seemingly doubtful and obscure way of speaking, used by our Saviour in other places; his circumstances being such, that without such a prudent carriage and reservedness, he could not have gone through the work which he came to do; nor have performed all the parts of it, in a way correspondent to the descriptions given of the Messiah, and which would be afterwards fully understood to belong to him, when he had left the world.

AFTER this, Matth. xvii. 10, &c. he, without saying it in direct words, begins, as it were, to own himself to his apostles to be the Messiah; by assuring them

them, that as the Scribes, according to the prophecy of Malachi, chap. iv, 5. rightly said, that Elias was to usher in the Messiah; so indeed, Elias was already come, though the Jews knew him not, and treated him ill: whereby "they understood that he spoke to them of John the Baptist." ver. 13. And a little after, he somewhat more plainly intimates, that he is the Messiah, Mark ix. 41. in these words: "Whosoever shall give you a cup of water to drink in my name, because ye belong to the Messiah." This, as I remember, is the first place where our Saviour ever mentioned the name of Messiah; and the first time that he went so far towards the owning, to any of the Jewish nation, himself to be him.

IN his way to Jerusalem, bidding one follow him, Luke ix. 59. who would first bury his father, ver. 60. "Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." And Luke x. 1. sending out the seventy disciples, he says to them, ver. 9. "Heal the sick, and say, 'The kingdom of God is come nigh unto you.'" He had nothing else for these, or for his apostles, or any one, it seems, to preach, but the good news of the coming of the kingdom of the Messiah. And if any city would not receive them, he bids them, ver. 10. "Go into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, do we wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." This they were to take notice of, as that which they should dearly answer for; viz. that they had not with faith received the good tidings of the kingdom of the Messiah.

AFTER this, his brethren say unto him, John vii. 2, 3, 4. (the feast of tabernacles being near) "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest: for there is no man that does any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thy self to the world." Here his brethren, which, the next verse tells us, "did not believe in him," seem to upbraid him with the inconsistency of his carriage; as if he designed to be received for the Messiah, and yet was afraid to shew himself: to whom he justified his conduct, (mentioned, ver. 1.) in the following verses, by telling them, "That the world," (meaning the Jews, especially) "hated him, because he testified of it, that the works thereof are evil; and that his time was not yet fully come," wherein to quit his reserve, and abandon himself freely to their malice and fury. Therefore, though he "went up unto the feast," it was "not openly, but, as it were, in secret." ver. 10. And here coming into the temple about the middle of the feast, he justifies his being sent from God; and that he had not done any thing against the law, in curing the man at the pool of Bethesda, John v. 1—16. on the sabbath-day; which, though done above a year and a half before, they made use of as a pretence to destroy him. But what was the true reason of seeking his life, appears from what we have in this viith chapter, ver. 25—34. "Then said some of them at Jerusalem, Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed, that this is the very MESSIAH? Howbeit, we know this man whence he is; but when the Messiah cometh, no man knoweth whence he is."

" is. Then cried Jesus in the temple, as he taught, Ye both know me, and
 " ye know whence I am : and I am not come of myself, but he that sent me is
 " true, whom ye know not. But I know him ; for I am from him, and he
 " hath sent me. Then they sought [an occasion] to take him, but no man laid
 " hands on him, because his hour was not yet come. And many of the people
 " believed on him, and said, When the Messiah cometh, will he do more mi-
 " racles than these, which this man hath done ? The Pharisees heard that the
 " people murmured such things concerning him ; and the Pharisees and chief
 " priests sent officers to take him. Then said Jesus unto them, Yet a little
 " while am I with you, and then I go to him that sent me : ye shall seek me,
 " and not find me ; and where I am, there you cannot come. Then said the
 " Jews among themselves, Whither will he go, that we shall not find him ?"
 Here we find that the great fault in our Saviour, and the great provocation to
 the Jews, was his being taken for the Messiah ; and doing such things as made
 the people " believe in him ;" i. e. believe that he was the Messiah. Here also
 our Saviour declares, in words very easy to be understood, at least after his re-
 surrection, that he was the Messiah : for, if he were " sent from God," and
 did his miracles by the Spirit of God, there could be no doubt but he was the
 Messiah. But yet this declaration was in a way, that the Pharisees and priests
 could not lay hold on, to make an accusation of, to the disturbance of his mi-
 nistry, or the seizure of his person, how much soever they desired it : for his
 time was not yet come. The officers they had sent to apprehend him, charm-
 ed with his discourse, returned without laying hands on him, ver. 45, 46. And
 when the chief priests asked them, " Why they brought him not ?" They an-
 swered, " Never man spake like this man." Whereupon the Pharisees reply,
 " Are ye also deceived ? Have any of the rulers, or of the Pharisees believed on
 " him ? But this people, who know not the law, are cursed." This shews what
 was meant by " believing on him," viz. believing that he was the Messiah.
 For, say they, have any of the rulers, who are skilled in the law, or of the
 devout and learned Pharisees, acknowledged him to be the Messiah ? For as for
 those, who in the division among the people concerning him, say, " That he
 " is the Messiah," they are ignorant and vile wretches, know nothing of the
 scripture, and being accursed, are given up by God, to be deceived by this
 impostor, and to take him for the Messiah. Therefore, notwithstanding their
 desire to lay hold on him, he goes on ; and ver. 37, 38, " In the last and great
 " day of the feast, Jesus stood and cried, saying, If any man thirst, let him
 " come unto me and drink : he that believeth on me, as the scripture hath said,
 " out of his belly shall flow rivers of living water." And thus he here again
 declares himself to be the Messiah ; but in the prophetic style, as we may see
 by the next verse of this chapter, and those places in the old testament, that
 these words of our Saviour refer to.

In the next chapter, John viii. all that he says concerning himself, and what
 they were to believe, tends to this, viz. that he was sent from God his Father,
 and that, if they did not believe that he was the Messiah, they should die in
 their sins : but this, in a way, as St. John observes, ver. 27. that they did not
 well

well understand. But our Saviour himself tells them, ver. 28. "When ye have lift up the Son of man, then shall ye know that I am he."

GOING from them, he cures the man born blind, whom meeting with again, after the Jews had questioned him, and cast him out, John ix. 35—38. "Jesus said to him, Dost thou believe on the Son of God? He answered, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe." Here we see this man is pronounced a believer, when all that was proposed to him to believe, was, that Jesus was "the Son of God;" which was, as we have already shewn, to believe that he was the Messiah.

IN the next chapter, John x. 1,—21. he declares the laying down of his life for both Jews and Gentiles; but in a parable which they understood not, ver. 6,—20.

As he was going to the feast of the dedication, the Pharisees ask him, Luke xvii. 20. "When the kingdom of God," i. e. of the Messiah, "should come?" He answers, That it should not come with pomp and observation, and great concourse; but that it was already begun amongst them. If he had stopt here, the sense had been so plain, that they could hardly have mistaken him; or have doubted, but that he meant, that the Messiah was already come, and amongst them; and so might have been prone to infer, that Jesus took upon him to be him. But here, as in the place before taken notice of, subjoining to this future revelation of himself, both in his coming to execute vengeance on the Jews, and in his coming to judgment, mixed together, he so involved his sense, that it was not easy to understand him. And therefore, the Jews came to him again in the temple, John x. 23. and said, "How long dost thou make us doubt? If thou be the Christ, tell us plainly." Jesus answered, I told you, "and ye BELIEVED not: the works that I do in my Father's name, they bear witness of me." But ye BELIEVED not, because ye are not of my sheep; as "I told you." The BELIEVING here, which he accuses them of not doing, is plainly, their not BELIEVING him to be the Messiah, as the foregoing words evince; and in the same sense it is evidently meant in the following verses of this chapter.

FROM hence Jesus going to Bethabara, and thence returning into Bethany; upon Lazarus's death, John xi. 25,—27. Jesus said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall not die for ever." So I understand ἀποθάνη εἰς τὸν αἰῶνα, answerable to ζῆσαι εἰς τὸν αἰῶνα, of the septuagint, Gen. iii. 22. or John vi. 51. which we read right in our English translation, "live for ever." But whether this saying of our Saviour here, can with truth be translated, "He that liveth and believeth in me shall never die," will be apt to be questioned. But to go on, "Believest thou this? She said unto him, Yea, Lord, I believe that thou art the Messiah, the Son of God, which should come into the world." This she gives as a full answer to our Saviour's demands; this being that faith, which whoever had, wanted no more to make them believers.

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We may observe farther, in this same story of the raising of Lazarus, what faith it was our Saviour expected, by what he says, ver. 41, 42. "Father, I thank thee, that thou hast heard me; and I know that thou hearest me always. But because of the people who stand by, I said it, that they may believe that thou hast sent me." And what the consequence of it was, we may see, ver. 45. "Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on him:" which belief was, that he was sent from the Father; which, in other words, was, that he was the Messiah. That this is the meaning, in the evangelists, of the phrase of "believing on him, we have a demonstration in the following words, ver. 47, 48. "Then gathered the chief priests and Pharisees a counsel, and said, What do we? For this man does many miracles; and if we let him alone, all men will BELIEVE ON HIM." Those who here say, all men would BELIEVE ON HIM, were the chief priests and Pharisees, his enemies, who sought his life; and therefore could have no other sense nor thought of this faith in him, which they spake of, but only the believing him to be the Messiah: and that that was their meaning, the adjoining words shew; "If we let him alone, all the world will believe on him;" i. e. believe him to be the Messiah. "And the Romans will come and take away both our place and nation." Which reasoning of theirs was thus grounded: If we stand still, and let the people "believe on him," i. e. receive him for the Messiah: they will thereby take him and set him up for their King, and expect deliverance by him; which will draw the Roman arms upon us, to the destruction of us and our country. The Romans could not be thought to be at all concerned in any other belief whatsoever, that the people might have on him. It is therefore plain, that "believing on him," was by the writers of the gospel, understood to mean, the "believing him to be the Messiah." The sanhedrim therefore, ver. 53, 54. from that day forth consulted to put him to death. "Jesus therefore walked not yet" (for so the word *et* signifies, and so I think it ought here to be translated) "boldly," or open faced, "among the Jews," i. e. of Jerusalem. "Et" cannot well here be translated "no more," because, within a very short time after, he appeared openly at the passover, and by his miracles and speech declared himself more freely than ever he had done; and, all the week before his passion, taught daily in the temple, Matt. xx. 17. Mark x. 32. Luke xviii. 31, &c. The meaning of this place seems therefore to be this: that his time being not yet come, he durst not yet shew himself openly and confidently before the scribes and Pharisees, and those of the sanhedrim at Jerusalem, who were full of malice against him, and had resolved his death: "But went thence into a country near the wilderness, into a city called Ephraim, and there continued with his disciples," to keep himself out of the way until the passover, "which was nigh at hand," ver. 55. In his return thither, he takes the twelve aside, and tells them beforehand, what should happen to him at Jerusalem, whither they were now going; and that all things that are written by the prophets, concerning the Son of man, should be accomplished; that he should be betrayed to the chief priests and scribes; and that they should condemn him to death, and deliver him to the Gentiles; that he should be mocked, and spit on, and scourged, and put to death;

death; and the third day he should rise again. But St. Luke tells us, chap. xviii. 34. That the apostles "understood none of these things, and this saying" "was hid from them; neither knew they the things which were spoken." They believed him to be the Son of God, the Messiah sent from the Father; but their notion of the Messiah was the same with the rest of the Jews; that he should be a temporal prince and deliverer: Accordingly we see, Mark x. 35. that, even in this their last journey with him to Jerusalem, two of them, James and John, coming to him, and falling at his feet, said, "Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory:" or, as St. Matthew has it, chap. xx. 21. "in thy kingdom." That which distinguished them from the unbelieving Jews, was, that they believed Jesus to be the very Messiah, and so received him as their King and Lord.

AND now, the hour being come that the Son of man should be glorified, he, without his usual reserve, makes his publick entry into Jerusalem, riding on a young ass! "As it is written, Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt." But "these things," says St. John, chap. xii. 16. "his disciples understood not, at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." Though the apostles believed him to be the Messiah, yet there were many occurrences of his life, which they understood not (at the time when they happened) to be foretold of the Messiah; which, after his ascension, they found exactly to quadrate. Thus, according to what was foretold of him, he rode into the city, "all the people crying, Hosanna, blessed is the King of Israel, that cometh in the name of the Lord." This was so open a declaration of his being the Messiah, that Luke xix. 39. "Some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples." But he was so far now from stopping them, or disowning this their acknowledgment of his being the Messiah, that he said unto them, "I tell you, that if these should hold their peace, the stones would immediately cry out." And again upon the like occasion of their crying, "Hosanna to the Son of David," in the temple, Matt. xxi. 15, 16. "When the chief priests and scribes were fore displeased, and said unto him, Hearest thou what they say? Jesus said unto them, Yea; Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" And now, ver. 14, 15. "He cures the blind and the lame openly in the temple. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, Hosanna, they were enraged." One would not think, that after the multitude of miracles, that our Saviour had now been doing for above three years together, the curing the lame and blind should so much move them. But we must remember, that though his ministry had abounded with miracles, yet the most of them had been done about Galilee, and in parts remote from Jerusalem. There is but one left upon record, hitherto done in that city; and that had so ill a reception, that they sought his life for it; as we may read, John v. 16. And therefore we hear not of his being at the next passover, because he was there only privately, as an ordinary Jew: the reason whereof we may read, John vii. 1. "After these things Jesus walk-
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“ ed in Galilee ; for he would not walk in Jewry, because the Jews sought to
“ kill him.”

HENCE we may guess the reason why St. John omitted the mention of his being at Jerusalem, at the third passover after his baptism ; probably because he did nothing memorable there. Indeed, when he was at the feast of tabernacles, immediately preceding this his last passover, he cured the man born blind : but it appears not to have been done in Jerusalem itself, but in the way, as he retired to the Mount of Olives ; for there seems to have been nobody by, when he did it, but his apostles. Compare ver. 2. with ver. 8, 10. of John ix. This, at least, is remarkable ; that neither the cure of this blind-man, nor that of the other infirm man, at the passover, above a twelve-month before, at Jerusalem, was done in the sight of the scribes, Pharisees, chief priests, or rulers. Nor was it without reason, that, in the former part of his ministry, he was cautious of shewing himself to them to be the Messiah. But now, that he was come to the last scene of his life, and that the passover was come, the appointed time, wherein he was to complete the work he came for, in his death and resurrection, he does many things in Jerusalem itself, before the face of the scribes, Pharisees, and whole body of the Jewish nation, to manifest himself to be the Messiah. And, as St. Luke says, chap. xix. 47, 48. “ He taught daily in the temple : but the chief priests, and the scribes, and the chief of the people, sought to destroy him ; and could not find what they might do ; for all the people were very attentive to hear him.” What he taught we are not left to guess, by what we have found him constantly preaching elsewhere : but St. Luke tells us, chap. xx. 1. “ He taught in the temple, and evangelized ;” or, as we translate it, “ preached the gospel :” which, as we have shewed, was the making known to them the good news of the kingdom of the Messiah. And this we shall find he did, in what now remains of his history.

IN the first discourse of his, which we find upon record, after this, John xii. 20, &c. he foretels his crucifixion, and the belief of all sorts, both Jews and Gentiles, on him after that. Whereupon the people say to him, ver. 34. “ We have heard out of the law, that the Messiah abideth for ever ; and how sayest thou, that the Son of man must be lifted up ? Who is this Son of man ?” In his answer, he plainly designs himself under the name of Light ; which was what he had declared himself to them to be, the last time that they had seen him in Jerusalem. For then, at the feast of tabernacles, but six months before, he tells them in the very place where he now is, viz. in the temple, “ I am the Light of the world ; whosoever follows me, shall not walk in darkness, but shall have the light of life ;” as we may read, John viii. 12. and ix. 5. He says, “ As long as I am in the world, I am the LIGHT of the world.” But neither here, nor any where else, does he, even in these four or five last days of his life, (though he knew his hour was come, and was prepared to his death, ver. 27. and scrupled not to manifest himself to the rulers of the Jews to be the Messiah, by doing miracles before them in the temple) ever once in direct words own himself to the Jews to be the Messiah ; though by miracles and other ways, he did every where make it known unto them, so that it might be understood. This could not be without some reason : and the pre-

servation of his life, which he came now to Jerusalem on purpose to lay down, could not be it. What other could it then be, but the same which had made him use caution in the former part of his ministry; so to conduct himself, that he might do the work which he came for, and in all parts answer the character given of the Messiah, in the law and the prophets? He had fulfilled the time of his ministry; and now taught, and did miracles openly in the temple, before the rulers and the people, not fearing to be seized. But he would not be seized for any thing, that might make him a criminal to the government: and therefore he avoided giving those, who, in the division that was about him, inclined towards him, occasion of tumult for his sake: or to the Jews, his enemies, matter of just accusation against him, out of his own mouth, by professing himself to be the Messiah, the King of Israel, in direct words. It was enough, that by words and deeds he declared it so to them, that they could not but understand him; which it is plain they did, Luke xx. 16, 19. Matt. xxi. 45. But yet, neither his actions, which were only doing of good; nor words, which were mystical and parabolical (as we may see, Matt. xxi. and xxii. and the parallel places of Matthew and Luke;) nor any of his ways of making himself known to be the Messiah, could be brought in testimony, or urged against him, as opposite or dangerous to the government. This preserved him from being condemned as a malefactor; and procured him a testimony from the Roman governor, his judge, that he was an innocent man, sacrificed to the envy of the Jewish nation. So that he avoided saying, that he was the Messiah, that to those who would call to mind his life and death, after his resurrection, he might the more clearly appear to be so. It is farther to be remarked, that though he often appeals to the testimony of his miracles, who he is, yet he never tells the Jews, that he was born at Bethlehem, to remove the prejudice that lay against him, whilst he passed for a Galilean, and which was urged as a proof that he was not the Messiah, John vii. 41, 42. The healing of the sick, and doing good miraculously, could be no crime in him, nor accusation against him. But the naming of Bethlehem for his birth-place might have wrought as much upon the mind of Pilate, as it did on Herod's; and have raised a suspicion in Pilate, as prejudicial to our Saviour's innocence as Herod's was to the children born there. His pretending to be born at Bethlehem, as it was liable to be explained by the Jews, could not have failed to have met with a sinister interpretation in the Roman governor, and have rendered Jesus suspected of some criminal design against the government. And hence we see, that when Pilate asked him, John xix. 9. "Whence art thou?" Jesus gave him no answer.

WHETHER our Saviour had not an eye to this straitness, this narrow room that was left to his conduct, between the new converts and the captious Jews, when he says, Luke xii. 50. "I have a baptism to be baptized with, and *πῶς* *συνεχρημαί*, how I am straitened, until it be accomplished!" I leave to be considered. "I am come to send fire on the earth," says our Saviour, "and what if it be already kindled?" i. e. There begin already to be divisions about me, John vii. 12, 43. and ix. 16. and x. 19. And I have not the freedom, the latitude, to declare myself openly to be the Messiah; though I am he, that must not be spoken on, until after my death. My way to my throne is closely hedged

hedged in on every side, and much straitened; within which I must keep, until it bring me to my cross in its due time and manner; so that it do not cut short the time, nor cross the end of my ministry.

AND therefore, to keep up this inoffensive character, and not to let it come within the reach of accident or calumny, he withdrew, with his apostles, out of the town, every evening; and kept himself retired out of the way, Luke xxi. 37. "And in the day-time he was teaching in the temple, and every night he went out and abode in the mount, that is called the Mount of Olives," that he might avoid all concourse to him in the night, and give no occasion of disturbance, or suspicion of himself, in that great conflux of the whole nation of the Jews, now assembled in Jerusalem at the passover.

BUT to return to his preaching in the temple: He bids them, John xii. 36. "To believe in the Light, whilst they have it." And he tells them, ver. 46. "I am the Light come into the world, that every one who believes in me, should not remain in darkness;" which believing in him, was the believing him to be the Messiah, as I have elsewhere shewed.

THE next day, Matt. xxi. he rebukes them for not having believed John the Baptist, who had testified that he was the Messiah. And then, in a parable, declares himself to be the "Son of God," whom they should destroy; and that for it God would take away the kingdom of the Messiah from them, and give it to the Gentiles. That they understood him thus, is plain from Luke xxi. 16. "And when they heard it, they said, God forbid." And ver. 19. "For they knew that he had spoken this parable against them."

MUCH to the same purpose was his next parable, concerning "the kingdom of heaven," Matt. xxi. 1—10. That the Jews not accepting of the kingdom of the Messiah, to whom it was first offered, others should be brought in.

THE scribes and Pharisees, and chief priests, not able to bear the declaration he made of himself to be the Messiah, (by his discourses and miracles before them, *ἐμπροσθεν αὐτῶν*, John xii. 37. which he had never done before) impatient of his preaching and miracles, and being not able otherwise to stop the increase of his followers, (for, "said the Pharisees among themselves, Perceive "ye how ye prevail nothing? Behold, the world is gone after him,") John xii. 19. So that "the chief priests, and the scribes, and the chief of the people sought to destroy him," the first day of his entrance into Jerusalem, Luke xix. 47. The next day, again, they were intent upon the same thing, Mark xi. 17, 18. "And he taught in the temple; and the scribes and the chief priests heard it, and sought how they might destroy him; for they feared him, because all the people were astonished at his doctrine."

THE next day but one, upon his telling them the kingdom of the Messiah should be taken from them, "The chief priests and scribes sought to lay hands on him the same hour, and they feared the people," Luke xx. 19. If they had so great a desire to lay hold on him, why did they not? They were the chief priests and the rulers, the men of power. The reason St. Luke plainly tells us, in the next verse: "And they watched him, and sent forth spies, who would feign themselves just men, that they might take hold of his words; that so they might deliver him unto the power and authority of the governor." They

wanted matter of accusation against him, to the power they were under; that they watched for, and that they would have been glad of, if they could have "entangled him in his talk;" as St. Matthew expresses it, chap. xxii. 15. If they could have laid hold on any word, that had dropt from him, that they might have rendered him guilty, or suspected to the Roman governor; that would have served their turn, to have laid hold upon him, with hopes to destroy him. For their power not answering their malice, they could not put him to death by their own authority, without the permission and assistance of the governor; as they confess, John xviii. 31. "It is not lawful for us to put any man to death." This made them so earnest for a declaration in direct words, from his own mouth, that he was the Messiah. It was not that they would more have believed in him, for such a declaration of himself, than they did for his miracles, or other ways of making himself known, which it appears they understood well enough. But they wanted plain direct words, such as might support an accusation, and be of weight before an heathen judge. This was the reason, why they pressed him to speak out, John x. 24. "Then came the Jews round about him, and said unto him, How long dost thou hold us in suspense? If thou be the Messiah, tell us PLAINLY, *παρρησία*;" i. e. in direct words: for that St. John uses it in that sense we may see, chap. xi. 11—14. "Jesus saith to them, Lazarus sleepeth. His disciples said, If he sleeps, he shall do well. Howbeit, Jesus spake of his death; but they thought he had spoken of taking rest in sleep. Then said Jesus to them plainly, *παρρησία*, Lazarus is dead." Here we see what is meant by *παρρησία*, PLAIN, direct words, such as express the same thing without a figure; and so they would have had Jesus pronounce himself to be the Messiah. And the same thing they press again, Matt. xvi. 63. the high priest adjuring him by the living God, to tell them whether he were the Messiah, the Son of God; as we shall have occasion to take notice by-and-by.

THIS we may observe in the whole management of their design against his life. It turned upon this, that they wanted and wished for a declaration from him in direct words, that he was the Messiah; something from his own mouth, that might offend the Roman power, and render him criminal to Pilate. In the 21st verse of this xxth of Luke, "They asked him, saying, Master, we know that thou sayest and teachest rightly; neither acceptest thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute to Cæsar, or no?" By this captious question they hoped to catch him, which way soever he answered. For if he had said, they ought to pay tribute to Cæsar, it would be plain he allowed their subjection to the Romans; and so in effect disowned himself to be their King and Deliverer; whereby he would have contradicted what his carriage and doctrine seemed to aim at, the opinion that was spread amongst the people, that he was the Messiah. This would have quashed the hopes, and destroyed the faith of those who believed on him; and have turned the ears and hearts of the people from him. If on the other side, he answered, No, it is not lawful to pay tribute to Cæsar; they had had out of his own mouth, wherewithal to condemn him before Pontius Pilate. But St. Luke tells us, ver. 23. "He perceived their craftiness, and said unto them, Why tempt ye me?"

i. e.

i. e. Why do ye lay snares for me? "Ye hypocrites, shew me the tribute-money;" so it is, Matt. xxii. 19. "Whose image and inscription has it? They said, Cæsar's." He said unto them, "render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." By the wisdom and caution of which unexpected answer, he defeated their whole design. "And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace." Luke xx. 26. "And leaving him, they departed." Matt. xxii. 22.

HE having, by this reply, (and what he answered to the Sadducees, concerning the resurrection, and to the lawyer, about the first commandment, Mark xii.) answered so little to their satisfaction or advantage, they durst ask him no more questions, any of them. And now, their mouths being stopped, he himself begins to question them about the Messiah; asking the Pharisees, Matt. xxii. 41. "What think ye of the Messiah? whose Son is he? They say unto him, The Son of David." Wherein though they answered right, yet he shews them in the following words, that, however they pretended to be studiers and teachers of the law, yet they understood not clearly the scriptures concerning the Messiah; and thereupon, he sharply rebukes their hypocrisy, vanity, pride, malice, covetousness, and ignorance; and particularly tells them, ver. 13. "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, nor suffer ye them that are entering, to go in." Whereby he plainly declares to them, that the Messiah, was come, and his kingdom begun; but that they refused to believe in him themselves, and did all they could to hinder others from believing in him; as is manifest throughout the new testament: the history whereof sufficiently explains what is meant here by "the kingdom of heaven," which the scribes and Pharisees would neither go into themselves, nor suffer others to enter into. And they could not chuse but understand him, though he named not himself in the case.

PROVOKED anew by his rebukes, they get presently to council, Matt. xxvi. 3. 4. "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast-day, lest there should be an uproar among the people. For they feared the people," says St. Luke, chap. xxii. 2.

HAVING in the night got Jesus into their hands, by the treachery of Judas, they presently led him away bound to Annas, the father-in-law of Caiaphas. Annas, probably, having examined him, and getting nothing out of him for his purpose, sends him away to Caiaphas, John xviii. 24. where the chief priests, the scribes, and the elders were assembled. Matt. xxvi. 57. John xviii. 13. 19. "The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing." A proof that he had not in private, to his disciples, declared himself in express words to be the Messiah, the Prince. But he goes on: "Why askest thou me?" Ask Judas, who has been always with me. Ask them who heard me, what I have said unto them; behold, they know what I said." Our Saviour, we see here, warily declines, for the reasons above-mentioned, all discourse

discourse of his doctrine. The sanhedrim, Matt. xxvii. 59. "sought false witnesses against him:" but when "they found none that were sufficient," or came up to the point they desired, which was to have something against him to take away his life, (for so, I think, the words *ἵνα* and *ἵνα* mean, Mark xiv. 56, 59.) they try again what they can get out of him himself, concerning his being the Messiah; which if he owned in express words, they thought they should have enough against him at the tribunal of the Roman governor, to make him "læsæ majestatis reum," and so to take away his life. They therefore say to him, Luke xxii. 67. "If thou be the Messiah, tell us." Nay, as St. Matthew hath it, the high-priest adjures him by the living God, to tell them whether he were the Messiah. To which our Saviour replies, "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go." If I tell you, and prove to you, by the testimony given me from heaven, and by the works that I have done among you, you will not believe in me, that I am the Messiah. Or if I should ask where the Messiah is to be born, and what state he should come in; how he should appear, and other things that you think in me are not reconcileable with the Messiah; you will not answer me, nor let me go, as one that has no pretence to be the Messiah, and you are not afraid should be received for such. But yet I tell you, "Hereafter shall the Son of man sit on the right hand of the power of God," ver. 70. "Then say they All, Art thou then the Son of God? And he said unto them, Ye say that I am." By which discourse with them, related at large here by St. Luke, it is plain, that the answer of our Saviour, set down by St. Matthew, chap. xxvi. 64. in these words, "Thou hast said;" and by St. Mark, chap. xiv. 62. in these, "I am;" is an answer only to this question, "Art thou then the Son of God?" And not to that other, "Art thou the Messiah?" which preceded, and he had answered to before: though Matthew and Mark, contracting the story, set them down together, as if making but one question, omitting all the intervening discourse; whereas it is plain out of St. Luke, that they were two distinct questions, to which Jesus gave two distinct answers. In the first whereof, he, according to his usual caution, declined saying in plain express words, that he was the Messiah; though in the latter, he owned himself to be "the Son of God." Which, though they being Jews, understood to signify the Messiah, yet he knew could be no legal or weighty accusation against him, before a heathen; and so it proved. For upon his answering to their question, "Art thou then the Son of God? Ye say that I am;" they cry out, Luke xxii. 71. "What need we any further witnesses? For we ourselves have heard out of his own mouth." And so thinking they had enough against him, they hurry him away to Pilate. Pilate asking them, John xviii. 29, — 32. "What accusation bring you against this man? They answered and said, If he were not a malefactor, we would not have delivered him up unto thee." Then said Pilate unto them, "Take ye him, and judge him according to your law." But this would not serve their turn, who aimed at his life, and would be satisfied with nothing else. "The Jews therefore said unto him, It is not lawful for us to put any man to death." And this was also, "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die." Pursuing therefore

therefore their design of making him appear, to Pontius Pilate, guilty of treason against Cæsar, Luke xxiii. 2. "They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar; saying, that he himself is the Messiah, the King;" all which were inferences of theirs, from his saying, he was "the Son of God:" which Pontius Pilate finding, (for it is consonant that he examined them to the precise words he had said) their accusation had no weight with him. However, the name of King being suggested against Jesus, he thought himself concerned to search it to the bottom, John xviii. 33,—37. "Then Pilate entered again into the judgment-hall, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this end was I born, and for this cause came I into the world, that I should bear witness to the truth: every one that is of the truth heareth my voice." In this dialogue between our Saviour and Pilate, we may observe, 1. That being asked, Whether he were "the King of the Jews?" he answered so, that though he deny it not, yet he avoids giving the least umbrage, that he had any design upon the government. For, though he allows himself to be a King, yet, to obviate any suspicion, he tells Pilate, "his kingdom is not of this world;" and evidences it by this, that if he had pretended to any title to that country, his followers, which were not a few, and were forward enough to believe him their King, would have fought for him; if he had had a mind to set himself up by force, or his kingdom were so to be erected. "But my kingdom," says he, "is not from hence," is not of this fashion, or of this place.

2. PILATE being, by his words and circumstances, satisfied that he laid no claim to his province, or meant any disturbance of the government, was yet a little surprized, to hear a man in that poor garb, without retinue, or so much as a servant, or a friend, own himself to be a King; and therefore asks him, with some kind of wonder, "Art thou a King then?"

3. THAT our Saviour declares, that his great business into the world was, to testify and make good this great truth, that he was a King; i. e. in other words, that he was the Messiah.

4. THAT whoever were followers of truth, and got into the way of truth and happiness, received this doctrine concerning him, viz. That he was the Messiah, their King.

PILATE being thus satisfied, that he neither meant, nor could there arise, any harm from his pretence, whatever it was, to be a King, tells the Jews, ver. 31. "I find no fault in this man." But the Jews were the more fierce, Luke xxiii. 5. saying, "He stirreth up the people to sedition, by his preaching through all Jewry, beginning from Galilee to this place." And then Pilate, learning that he was of Galilee, Herod's jurisdiction, sent him to Herod; to whom also

“ the chief priests and scribes,” ver. 10. “ vehemently accused him.” Herod, finding all their accusations either false or frivolous, thought our Saviour a bare object of contempt ; and so turning him only into ridicule, sent him back to Pilate : who, calling unto him the chief priests, and the rulers, and the people, ver. 14. “ Said unto them, Ye have brought this man unto me, as one that perverteth the people ; and behold, I having examined him before you, have found no fault in this man, touching these things whereof ye accuse him ; no, nor yet Herod ; for I sent you to him : and lo, nothing worthy of death is done by him.” And therefore he would have released him : “ For he knew the chief priests had delivered him through envy,” Mark xv. 10. And when they demanded Barabbas to be released, but as for Jesus, cried, “ Crucify him ;” Luke xxiii. 22. “ Pilate said unto them the third time, Why ? What evil hath he done ? I have found no cause of death in him ; I will, therefore, chastise him, and let him go.”

WE may observe, in all this whole prosecution of the Jews, that they would fain have got it out of Jesus’s own mouth, in express words, that he was the Messiah : which not being able to do, with all their art and endeavour ; all the rest that they could alledge against him, not amounting to a proof before Pilate, that he claimed to be King of the Jews ; or that he had caused, or done any thing towards a mutiny or insurrection among the people (for upon these two as we see, their whole charge turned) ; Pilate again and again pronounced him innocent : for so he did a fourth, and a fifth time ; bringing him out to them, after he had whipped him, John xix. 4, 6. And after all, “ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man : see you to it :” Matt. xxvii. 24. Which gives us a clear reason of the cautious and wary conduct of our Saviour, in not declaring himself, in the whole course of his ministry, so much as to his disciples, much less to the multitude, or to the rulers of the Jews, in express words, to be the Messiah the King ; and why he kept himself always in prophetic, or parabolical terms, (he and his disciples preaching only the kingdom of God, i. e. of the Messiah, to be come) ; and left to his miracles to declare who he was ; though this was the truth, which he came into the world, as he says himself, John xviii. 37. to testify, and which his disciples were to believe.

WHEN Pilate, satisfied of his innocence, would have released him ; and the Jews persisted to cry out, “ Crucify him, crucify him,” John xix. 6. “ Pilate says to them, Take ye him yourselves, and crucify him : for I do not find any fault in him.” The Jews then, since they could not make him a state-criminal, by alledging his saying, that he was “ the Son of God,” say, by their law it was a capital crime, ver. 7. “ The Jews answered to Pilate, We have a law, and by our law he ought to die ; because he made himself the Son of God,” i. e. because, by saying “ he is the Son of God,” he has made himself the Messiah, the Prophet, which was to come. For we find no other law but that against false prophets, Deut. xviii. 20. whereby “ making himself the Son of God,” deserved death. After this, Pilate was the more desirous to release him, ver. 12, 13. “ But the Jews cried out, saying, If thou let this man go, thou art not

“not Cæsar’s friend : whosoever maketh himself a King, speaketh against Cæsar.” Here we see the stress of their charge against Jesus ; whereby they hoped to take away his life, viz. that he “made himself King.” We see also upon what they grounded this accusation, viz. Because he had owned himself to be “the Son of God.” For he had, in their hearing, never made or professed himself to be a King. We see here, likewise, the reason why they were so desirous to draw from his own mouth, a confession in express words, that he was the Messiah, viz. That they might have what might be a clear proof that he did so. And, last of all, we see the reason why, though in expressions which they understood, he owned himself to them to be the Messiah ; yet he avoided declaring it to them, in such words, as might look criminal at Pilate’s tribunal. He owned himself to be the Messiah plainly, to the understanding of the Jews ; but in ways that could not, to the understanding of Pilate, make it appear that he had laid claim to the kingdom of Judea, or went about to make himself King of that country. But whether his saying, that he was “the Son of God,” was criminal by their law, that Pilate troubled not himself about.

He that considers what Tacitus, Suetonius, Seneca de benef. l. 3. c. 26. say of Tiberius and his reign, will find how necessary it was for our Saviour, if he would not die as a criminal and a traitor, to take great heed to his words and actions ; that he did or said not any thing that might be offensive, or give the least umbrage to the Roman government. It behoved an innocent man, who was taken notice of, for something extraordinary in him, to be very wary under a jealous and cruel prince, who encouraged informations, and filled his reign with executions for treason ; under whom, words spoken innocently, or in jest, if they could be misconstrued, were made treason, and prosecuted with a rigour, that made it always the same thing to be accused and condemned. And therefore we see, that when the Jews told Pilate, John xix. 12. that he should not be a friend to Cæsar, if he let Jesus go (for that whoever made himself king, was a rebel against Cæsar) : he asks them no more, whether they would take Barabbas, and spare Jesus ; but (though against his conscience) gives him up to death, to secure his own head.

ONE thing more there is, that gives us light into this wise and necessarily cautious management of himself, which manifestly agrees with it, and makes a part of it : and that is, the choice of his apostles ; exactly suited to the design and foresight of the necessity of keeping the declaration of the kingdom of the Messiah, which was now expected, within certain general terms, during his ministry. It was not fit to open himself too plainly or forwardly, to the heady Jews, that he himself was the Messiah : that was to be left to the observation of those, who would attend to the purity of his life, the testimony of his miracles, and the conformity of all, with the predictions concerning him : by these marks, those he lived amongst were to find it out, without an express promulgation that he was the Messiah, until after his death. His kingdom was to be opened to them by degrees, as well to prepare them to receive it, as to enable him to be long enough amongst them, to perform what was the work of the Messiah, to be done ; and fulfil all those several parts of what was foretold of him in the old testament, and we see applied to him in the new.

THE Jews had no other thoughts of their Messiah, but of a mighty temporal prince, that should raise their nation into an higher degree of power, dominion and prosperity, than ever it had enjoyed. They were filled with the expectation of a glorious earthly kingdom. It was not, therefore, for a poor man, the son of a carpenter, and (as they thought) born in Galilee, to pretend to it. None of the Jews; no, not his disciples, could have borne this, if he had expressly avowed this at first, and began his preaching, and the opening of his kingdom this way, especially if he had added to it, that in a year or two, he should die an ignominious death upon the cross. They are therefore prepared for the truth by degrees. First, John the Baptist tells them, "The kingdom of God" (a name by which the Jews called the kingdom of the Messiah) "is at hand." Then our Saviour comes, and he tells them "of the kingdom of God;" sometimes that it is at hand, and upon some occasions, that it is come; but says, in his publick preaching, little or nothing of himself. Then come the apostles and evangelists after his death, and they, in express words, teach what his birth, life, and doctrine had done before, and had prepared the well-disposed to receive, viz. That "Jesus is the Messiah."

To this design and method of publishing the gospel, was the choice of the apostles exactly adjusted; a company of poor, ignorant, illiterate men; who, as Christ himself tells us, Matt. xi. 25. and Luke x. 21. were not of the "wise and prudent" men of the world: they were, in that respect, but mere children. These, convinced by the miracles they saw him daily do, and the unblameable life he led, might be disposed to believe him to be the Messiah: and though they, with others, expected a temporal kingdom on earth, might yet rest satisfied in the truth of their Master, (who had honoured them with being near his person) that it would come, without being too inquisitive after the time, manner, or seat of his kingdom, as men of letters, more studied in their rabbins, or men of business, more versed in the world, would have been forward to have been. Men, great or wise in knowledge, or ways of the world, would hardly have been kept from prying more narrowly into his design and conduct; or from questioning him about the ways and measures he would take, for ascending the throne; and what means were to be used towards it, and when they should in earnest set about it. Abler men, of higher births or thoughts, would hardly have been hindered from whispering, at least to their friends and relations, that their Master was the Messiah; and that, though he concealed himself to a fit opportunity, and until things were ripe for it, yet they should, ere long, see him break out of his obscurity, cast off the cloud, and declare himself, as he was, King of Israel. But the ignorance and lowness of these good, poor men, made them of another temper. They went along, in an implicit trust on him, punctually keeping to his commands, and not exceeding his commission. When he sent them to preach the gospel, he bid them preach "the kingdom of God" to be at hand; and that they did, without being more particular than he had ordered, or mixing their own prudence with his commands, to promote the kingdom of the Messiah. They preached it, without giving, or so much as intimating that their Master was he: which men of another condition, and an higher education, would scarce have forbore to have done. When he asked them,

them, who they thought him to be; and Peter answered, "The Messiah, the Son of God," Matt. xvi. 16. he plainly shews by the following words, that he himself had not told them so; and at the same time, ver. 20. forbids them to tell this their opinion of him to any body. How obedient they were to him in this, we may not only conclude from the silence of the evangelists concerning any such thing, published by them any where before his death; but from the exact obedience three of them paid to a like command of his. He takes Peter, James and John, into a mountain; and there Moses and Elias coming to him, he is transfigured before them, Matt. xvii. 9. He charges them, saying, "See that ye tell no man what ye have seen, until the Son of man shall be risen from the dead." And St. Luke tells us, what punctual observers they were of his orders in this case, chap. ix. 36. "They kept it close, and told no man, in those days, any of those things which they had seen."

WHETHER twelve other men, of quicker parts, and of a station or breeding, which might have given them any opinion of themselves, or their own abilities, would have been so easily kept from meddling, beyond just what was prescribed them, in a matter they had so much interest in; and have said nothing of what they might, in human prudence, have thought would have contributed to their master's reputation, and made way for his advancement to his kingdom; I leave to be considered. And it may suggest matter of meditation, whether St. Paul was not for this reason, by his learning, parts, and warmer temper, better fitted for an apostle after, than during our Saviour's ministry: and therefore, though a chosen vessel, was not by the divine wisdom called, until after Christ's resurrection.

I OFFER this only as a subject of magnifying the admirable contrivance of the divine wisdom, in the whole work of our redemption, as far as we are able to trace it, by the footsteps which God hath made visible to human reason. For, though it be as easy to omnipotent power to do all things by an immediate over-ruling will, and so to make any instruments work, even contrary to their nature, in subserviency to his ends; yet his wisdom is not usually at the expence of miracles, (if I may so say) but only in cases that require them, for the evidencing of some revelation or mission, to be from him. He does constantly (unless where the confirmation of some truth requires it otherwise) bring about his purposes by means operating according to their natures. If it were not so, the course and evidence of things would be confounded, miracles would lose their name and force; and there could be no distinction between natural and supernatural.

THERE had been no room left to see and admire the wisdom, as well as innocence of our Saviour, if he had rashly every where exposed himself to the fury of the Jews, and had always been preserved by a miraculous suspension of their malice, or a miraculous rescuing him out of their hands. It was enough for him once to escape from the men of Nazareth, who were going to throw him down a precipice, for him never to preach to them again. Our Saviour had multitudes that followed him for the loaves; who barely seeing the miracles that he did, would have made him King. If to the miracles he did, he had openly added, in express words, that he was the Messiah, and the King they expected

expected to deliver them, he would have had more followers, and warmer in the cause, and readier to set him up at the head of a tumult. These indeed God, by a miraculous influence, might have hindered from any such attempt : but then posterity could not have believed, that the nation of the Jews did, at that time, expect the Messiah, their King and Deliverer ; or that Jesus, who declared himself to be that King and Deliverer, shewed any miracles amongst them, to convince them of it, or did any thing worthy to make him be credited or received. If he had gone about preaching to the multitude, which he drew after him, that he was the " Messiah, the King of Israel," and this had been evidenced to Pilate ; God could indeed, by a supernatural influence upon his mind, have made Pilate pronounce him innocent, and not condemn him as a malefactor, who had openly, for three years together, preached sedition to the people, and endeavoured to persuade them, that he was " the Messiah, their King," of the royal blood of David, come to deliver them. But then I ask Whether posterity would not either have suspected the story, or that some art had been used to gain that testimony from Pilate ? Because he could not (for nothing) have been so favourable to Jesus, as to be willing to release so turbulent and seditious a man ; to declare him innocent, and to cast the blame and guilt of his death, as unjust, upon the envy of the Jews.

BUT now, the malice of the chief priests, scribes and Pharisees ; the headiness of the mob, animated with hopes, and raised with miracles ; Judas's treachery, and Pilate's care of his government, and of the peace of his province, all working naturally as they should ; Jesus, by the admirable wariness of his carriage, and an extraordinary wisdom, visible in his whole conduct, weathers all these difficulties, does the work he comes for, uninterruptedly goes about preaching his full appointed time, sufficiently manifests himself to be the Messiah, in all the particulars the scriptures had foretold of him ; and when his hour is come, suffers death : but is acknowledged, both by Judas that betrayed and Pilate that condemned him, to die innocent. For, to use his own words, Luke xxiv. 46. " Thus it is written, and thus it behoved the Messiah to suffer." And of his whole conduct, we have a reason and clear resolution in those words to St. Peter, Matt. xxvi. 53. " Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels ? But how then shall the scripture be fulfilled, that thus it must be ?"

HAVING this clew to guide us, let us now observe, how our Saviour's preaching and conduct comported with it in the last scene of his life. How cautious he had been in the former part of his ministry, we have already observed. We never find him to use the name of the Messiah but once, until he now came to Jerusalem, this last passover. Before this, his preaching and miracles were less at Jerusalem, (where he used to make but very short stays) than any where else. But now he comes six days before the feast, and is every day in the temple teaching ; and there publicly heals the blind and the lame, in the presence of the scribes, Pharisees, and chief priests. The time of his ministry drawing to an end, and his hour coming, he cared not how much the chief priests, elders, rulers, and the sanhedrim, were provoked against him by his

his doctrine and miracles : he was as open and bold in his preaching, and doing the works of the Messiah now at Jerusalem, and in the sight of the rulers, and of all the people, as he had been before cautious and reserved there, and careful to be little taken notice of in that place, and not to come in their way more than needs. All that he now took care of was, not what they should think of him, or design against him, (for he knew they would seize him) but to say or do nothing that might be a just matter of accusation against him, or render him criminal to the governor. But, as for the grandees of the Jewish nation, he spares them not, but sharply now reprehends their miscarriages publicly in the temple; where he calls them, more than once, "hypocrites;" as is to be seen, Matt. xxiii. And concludes all with no softer a compellation than "serpents," and "generation of vipers."

AFTER this severe reproof of the scribes and Pharisees, being retired with his disciples into the "Mount of Olives," over against the temple, and there foretelling the destruction of it; his disciples ask him, Matth. xxiv. 3, &c. "When it should be, and what should be the signs of his coming?" He says, to them, "Take heed that no man deceive you: for many shall come in my name," i. e. taking on them the name and dignity of the Messiah, which is only mine, saying, "I am the Messiah, and shall deceive many." But be not you by them misled, nor by persecution driven away from this fundamental truth, that I am the Messiah; "for many shall be scandalized," and apostatize; "but he that endures to the end, the same shall be saved: and this gospel of the kingdom shall be preached in all the world;" i. e. the good news of me, the Messiah, and my kingdom, shall be spread through the world. This was the great and only point of belief they were warned to stick to; and this is inculcated again, ver. 23,—26. and Mark xiii. 21,—23. with this emphatical application to them, in both these evangelists, "Behold, I have told you before-hand; remember, you are forewarned."

THIS was in his answer to the apostles enquiry, concerning his "coming, and the end of the world," ver. 3. For so we translate τῆς συντελείας τῶν αἰώνων. We must understand the disciples here to put their question, according to the notion and way of speaking of the Jews. For they had two worlds, as we translate it, ὁ νῦν αἰὼν καὶ ὁ μέλλον αἰὼν; "the present world," and the "world to come." The kingdom of God, as they called it, or the time of the Messiah, they called ὁ μέλλον αἰὼν, "the world to come," which they believed was to put an end to "this world;" and that then the just should be raised from the dead, to enjoy in that "new world," a happy eternity, with those of the Jewish nation, who should be then living.

THESE two things, viz. the visible and powerful appearance of his kingdom, and the end of the world, being confounded in the apostles question, our Saviour does not separate them, nor distinctly reply to them apart; but, leaving the inquirers in the common opinion, answers at once concerning his coming to take vengeance on the Jewish nation, and put an end to their church worship, and commonwealth; which was their ὁ νῦν αἰὼν, "present world," which they counted should last till the Messiah came; and so it did, and then had an end put to it. And to this he joins his last coming to judgment, in the glory of his

his Father, to put a final end to this world, and all the dispensation belonging to the posterity of Adam upon earth. This joining them together, made his answer obscure, and hard to be understood by them then; nor was it safe for him to speak plainer of his kingdom, and the destruction of Jerusalem, unless he had a mind to be accused for having designs against the government. For Judas was amongst them: and whether no other but his apostles, were comprehended under the name of "his disciples," who were with him at this time, one cannot determine. Our Saviour, therefore, speaks of his kingdom in no other style, but that which he had all along hitherto used, viz. "the kingdom of God," Luke xxi. 31. "When you see these things come to pass, know ye, that the kingdom of God is nigh at hand." And continuing on his discourse with them, he has the same expression, Matt. xxv. 1. "Then the kingdom of heaven shall be like unto ten virgins." At the end of the following parable of the talents, he adds, ver. 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, And before him shall be gathered all the nations. And he shall set the sheep on his right hand, and the goats on his left. Then shall the KING say, &c." Here he describes to his disciples, the appearance of his kingdom, wherein he will shew himself a King in glory upon his throne; but this in such a way, and so remote, and so unintelligible to an heathen magistrate; that, if it had been alledged against him, it would have seemed rather the dream of a crazy brain, than the contrivance of an ambitious or dangerous man, designing against the government: the way of expressing what he meant, being in the prophetick style, which is seldom so plain as to be understood, till accomplished. It is plain, that his disciples themselves comprehended not what kingdom he here spoke of, from their question to him after his resurrection, "Wilt thou at this time restore again the kingdom unto Israel?"

HAVING finished these discourses, he takes order for the passover, and eats it with his disciples; and at supper tells them, that one of them should betray him; and adds, John xiii. 19. "I tell it you now, before it come, that when it is come to pass, you may know that I am." He does not say out, "the Messiah;" Judas should not have that to say against him, if he would; though that be the sense in which he uses this expression, *ἐγὼ εἰμι*, "I am," more than once. And that this is the meaning of it, is clear from Mark xii. 6. Luke xxi. 8. In both which evangelists the words are, "For many shall come in my name, saying, *ἐγὼ εἰμι*, I am:" the meaning whereof we shall find explained in the parallel place of St. Matthew, chap. xxiv. 5. "For many shall come in my name, saying, *ἐγὼ εἰμι ὁ Χριστός*, "I am the Messiah." Here, in this place of John xiii. Jesus foretells what should happen to him, viz. that he should be betrayed by Judas; adding this prediction to the many other particulars of his death and suffering, which he had at other times foretold to them. And here he tells them the reason of these his predictions, viz. that afterwards they might be a confirmation to their faith. And what was it that he would have them believe, and be confirmed in the belief of? Nothing but this, *ὅτι ἐγὼ εἰμι ὁ Χριστός*, "that he was the Messiah." The same reason he gives, John xiii. 28. "You have heard, how I said unto you, I go away, and come again unto you: and now
" I have

“ I have told you, before it comes to pass, that when it is come to pass, ye might believe.”

WHEN Judas had left them, and was gone out, he talks a little freer to them of his glory and his kingdom, than ever he had done before. For now he speaks plainly of himself, and of his kingdom, John xiii. 31. “ Therefore when he [Judas] was gone out, Jesus said, Now is the Son of man glorified; and God is also glorified in him. And, if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.” And Luke xxii. 29. “ And I will appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink with me at my table, in my kingdom.” Though he has every where, all along through his ministry, preached the “ gospel of the kingdom,” and nothing else but that and repentance, and the duties of a good life; yet it has been always “ the kingdom of God,” and “ the kingdom of heaven:” and I do not remember, that any where, till now, he uses any such expression, as “ my kingdom.” But here now he speaks in the first person, “ I will appoint you a kingdom;” and, “ in my kingdom:” and this we see is only to the eleven, now Judas was gone from them.

WITH these eleven, whom he was now just leaving, he has a long discourse, to comfort them for the loss of him; and to prepare them for the persecution of the world; and to exhort them to keep his commandments, and to love one another. And here one may expect all the articles of faith should be laid down plainly; if any thing else were required of them to believe, but what he had taught them, and they believed already, viz. “ That he was the Messiah,” John xiv. 1. “ Ye believe in God, believe also in me.” Ver. 29. “ I have told you before it come to pass, that when it is come to pass, ye may believe.” It is believing on him, without any thing else, John xvi. 31. “ Jesus answered them, Do ye now believe?” This was in answer to their profession, ver. 30. “ Now are we sure, that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.”

JOHN xvii. 20. “ Neither pray I for these alone, but for them also which shall believe on me through their word.” All that is spoke of believing, in this his last sermon to them, is only “ believing on him,” or believing that “ he came from God;” which was no other than believing him to be the Messiah.

INDEED, John xiv. 9. Our Saviour tells Philip, “ He that hath seen me, hath seen the Father.” And adds, ver. 10. “ Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doth the works.” Which being in answer to Philip’s words, ver. 9. “ Shew us the Father,” seem to import thus much: “ No man hath seen God at any time,” he is known only by his works. And that he is my Father, and I the Son of God, i. e. the Messiah, you may know by the works I have done; which it is impossible I could do of myself, but by the union I have with God my Father. For that by being “ in God,” and “ God in him,” he signifies such an union with God, that God operates in and by him, appears not only by the words above-cited out of ver. 10. (which can scarce otherwise be made coherent sense) but also from the same phrase, used again by our Saviour presently after, ver. 20. “ At that day,” viz. after his resurrection, when they should see him a-

gain, "you shall know that I am in my Father, and you in me, and I in you;" i. e. by the works that I shall enable you to do, through a power I have received from the Father: which whosoever sees me do, must acknowledge the Father to be in me; and whosoever sees you do, must acknowledge me to be in you. And therefore he says, ver. 12. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he also do, because I go unto my Father." Though I go away, yet I shall be in you, who believe in me; and ye shall be enabled to do miracles also, for the carrying on of my kingdom, as I have done; that it may be manifested to others, that you are sent by me, as I have evidenced to you, that I am sent by the Father. And hence it is that he says, in the immediately preceding ver. 11. "Believe me, that I am in the Father, and the Father in me; if not, believe me for the sake of the works themselves." Let the works that I have done convince you, that I am sent by the Father; that he is with me, and that I do nothing but by his will, and by virtue of the union I have with him; and that consequently I am the Messiah, who am anointed, sanctified, and separated by the Father, to the work for which he sent me.

To confirm them in this faith, and to enable them to do such works as he had done, he promises them the Holy Ghost, John xiv. 25. 26. "These things I have said unto you, being yet present with you." But when I am gone, "The Holy Ghost, the Paraclet," (which may signify Monitor, as well as Comforter, or Advocate) "which the Father shall send you in my name, he shall shew you all things, and bring to your remembrance all things which I have said." So that, considering all that I have said, and laying it together, and comparing it with what you shall see come to pass, you may be more abundantly assured, that I am the Messiah; and fully comprehend, that I have done and suffered all things foretold of the Messiah, and that were to be accomplished and fulfilled by him, according to the scriptures. But be not filled with grief, that I leave you, John xvi. 7. "It is expedient for you, that I go away; for if I go not away, the Paraclet will not come unto you." One reason why, if he went not away, the Holy Ghost could not come, we may gather from what has been observed, concerning the prudent and wary carriage of our Saviour all through his ministry, that he might not incur death with the least suspicion of a malefactor. And therefore, though his disciples believed him to be the Messiah, yet they neither understood it so well, nor were so well confirmed in the belief of it, as after that, he being crucified and risen again, they had received the Holy Ghost; and with the gifts of the Holy Spirit, a fuller and clearer evidence and knowledge that he was the Messiah. They then were enlightened to see how his kingdom was such as the scriptures foretold, though not such as they, till then, had expected. And now this knowledge and assurance, received from the Holy Ghost, was of use to them after his resurrection; when they could now boldly go about, and openly preach, as they did, that Jesus was the Messiah; confirming that doctrine by the miracles which the Holy Ghost empowered them to do. But till he was dead and gone, they could not do this. Their going about openly preaching, as they did after his resurrection, that Jesus was the Messiah; and doing miracles every-where, to make it good,

would not have consisted with that character of humility, peace and innocence, which the Messiah was to sustain, if they had done it before his crucifixion. For this would have drawn upon him the condemnation of a malefactor, either as a stirrer of sedition against the public peace, or as a pretender to the kingdom of Israel. Hence we see, that they, who before his death preached only the "gospel of the kingdom;" that "the kingdom of God was at hand;" as soon as they had received the Holy Ghost, after his resurrection, changed their style, and every-where in express words declare, that Jesus is the Messiah, that King which was to come. This, the following words here in St. John xvi. 8—14. confirm, where he goes on to tell them, "And when he is come, he will convince the world of sin; because they believed not on me." Your preaching then, accompanied with miracles, by the assistance of the Holy Ghost, shall be a conviction to the world, that the Jews sinned in not believing me to be the Messiah. "Of righteousness," or justice; "because I go to my Father, and ye see me no more." By the same preaching and miracles you shall confirm the doctrine of my ascension; and thereby convince the world, that I was that just one, who am, therefore, ascended to the Father into heaven, where no unjust person shall enter. "Of judgment; because the prince of this world is judged." And by the same assistance of the Holy Ghost, ye shall convince the world, that the devil is judged or condemned by your casting of him out, and destroying his kingdom, and his worship, where-ever you preach. Our Saviour adds, "I have yet many things to say unto you, but you cannot bear them now." They were yet so full of a temporal kingdom, that they could not bear the discovery of what kind of kingdom his was, nor what a King he was to be: and therefore he leaves them to the coming of the Holy Ghost, for a farther and fuller discovery of himself, and the kingdom of the Messiah; for fear they should be scandalized in him, and give up the hopes they now had in him, and forsake him. This he tells them, ver. 1. of this xvth chapter: "These things I have said unto you, that you may not be scandalized." The last thing he had told them, before his saying this to them, we find in the last verses of the precedent chapter: "When the Paraclet is come, the Spirit of truth, he shall witness concerning me." He shall shew you who I am, and witness it to the world; and then, "Ye also shall bear witness, because ye have been with me from the beginning." He shall call to your mind, what I have said and done, that ye may understand it, and know, and bear witness concerning me. And again here, John xvi. after he had told them they could not bear what he had more to say, he adds, ver. 13. "Howbeit, when the Spirit of truth is come, he will guide you into all truth; and he will shew you things to come: he shall glorify me." By the Spirit, when he comes, ye shall be fully instructed concerning me; and though you cannot yet, from what I have said to you, clearly comprehend my kingdom and glory, yet he shall make it known to you wherein it consists: and though I am now in a mean state, and ready to be given up to contempt, torment, and death, so that ye know not what to think of it; yet the Spirit, when he comes, "shall glorify me," and fully satisfy you of my power and kingdom; and that I sit on the right hand of God, to order all things

things for the good and increase of it, till I come again at the last day, in the fulness of glory.

ACCORDINGLY, the apostles had a full and clear sight and persuasion of this, after they had received the Holy Ghost; and they preached it every-where boldly and openly, without the least remainder of doubt or uncertainty. But that, even so late as this, they understood not his death and resurrection, is evident from ver. 17, 18. "Then said some of his disciples among themselves, 'What is this that he saith unto us; A little while, and ye shall not see me; and again, a little while, and ye shall see me; and because I go to the Father?' They said therefore, 'What is this that he saith, A little while? We know not what he saith.'" Upon which he goes on to discourse to them of his death and resurrection, and of the power they should have of doing miracles. But all this he declares to them in a mystical and involved way of speaking: as he tells them himself, ver. 25. "These things have I spoken to you in 'proverbs;' i. e. in general, obscure, ænigmatical, or figurative terms (all which, as well as allusive apologues, the Jews called proverbs or parables.) Hitherto my declaring of myself to you hath been obscure, and with reserve; and I have not spoken of myself to you in plain and direct words, because ye 'could not bear it.' A Messiah, and not a King, you could not understand: and a King, living in poverty and persecution, and dying the death of a slave and malefactor upon a cross, you could not put together. And had I told you in plain words, that I was the Messiah, and given you a direct commission to preach to others, that I professedly owned myself to be the Messiah, you and they would have been ready to have made a commotion, to have set me upon the throne of my father David, and to fight for me; and that your Messiah, your King, in whom are your hopes of a kingdom, should not be delivered up into the hands of his enemies, to be put to death; and of this, Peter will instantly give you a proof. But 'the time cometh, when I shall no more speak unto you in parables; but I shall shew unto you plainly of the Father.'" My death and resurrection, and the coming of the Holy Ghost, will speedily enlighten you, and then I shall make you know the will and design of the Father; what a kingdom I am to have, and by what means, and to what end, ver. 27. And this the Father himself will shew unto you; "For he loveth you, because ye 'have loved me, and have believed that I came out from the Father.'" Because ye have believed that I am "the Son of God, the Messiah;" that he hath anointed and sent me; though it hath not yet been fully discovered to you, what kind of kingdom it shall be, nor by what means brought about. And then our Saviour, without being asked, explaining to them what he had said, and making them understand better, what before they stuck at, and complained secretly among themselves that they understood not; they thereupon declare, ver. 30. "Now are we sure that thou knowest all things, and needest not that any 'man should ask thee.'" It is plain, thou knowest men's thoughts and doubts before they ask. "By this we believe that thou camest forth from God. Jesus answered, 'Do ye now believe?'" Notwithstanding that you now believe, that I came from God, and am the Messiah, sent by him; "Behold, the hour 'cometh, yea, is now come, that ye shall be scattered;" and as it is, Matth.

xxvi.

xxvi. 31. and "shall all be scandalized in me." What it is to be scandalized in him, we may see by what followed hereupon, if that which he says to St. Peter, Mark xiv. did not sufficiently explain it.

THIS I have been the more particular in; that it may be seen, that in this last discourse to his disciples (where he opened himself more than he had hitherto done; and where, if any thing more was required to make them believers, than what they already believed, we might have expected they should have heard of it) there were no new articles proposed to them, but what they believed before, viz. that he was the Messiah, the Son of God, sent from the Father; though of his manner of proceeding, and his sudden leaving of the world, and some few particulars, he made them understand something more than they did before. But as to the main design of the gospel, viz. that he had a kingdom, that he should be put to death, and rise again, and ascend into heaven to his Father, and come again in glory to judge the world; this he had told them: and so had acquainted them with the great counsel of God, in sending him the Messiah, and omitted nothing that was necessary to be known or believed in it. And so he tells them himself, John xv. 15. "Henceforth I call you not servants; for the servant knoweth not what his Lord does: but I have called ye friends; for ALL THINGS I have heard of my Father, I have made known unto you;" though perhaps ye do not so fully comprehend them, as you will shortly, when I am risen and ascended.

To conclude all, in his prayer, which shuts up this discourse, he tells the Father, what he had made known to his apostles; the result whereof we have, John xvii. 8. "I have given unto them the words which thou gavest me, and they have received them, and THEY HAVE BELIEVED THAT THOU DIDST SEND ME. Which is, in effect, that he was the Messiah promised and sent by God. And then he prays for them, and adds, ver. 20, 21. "Neither pray I for these alone, but for them also, who shall believe on me through their word." What that word was, through which others should believe in him, we have seen in the preaching of the apostles, all through the history of the Acts, viz. this one great point, that Jesus was the Messiah. The apostles, he says, ver. 25. "know that thou hast sent me;" i. e. are assured that I am the Messiah. And in ver. 21. and 23. he prays, "That the world may believe" (which ver. 23. is called knowing) "that thou hast sent me." So that what Christ would have believed by his disciples, we may see by this his last prayer for them, when he was leaving the world, as well as by what he preached whilst he was in it.

AND, as a testimony of this, one of his last actions, even when he was upon the cross, was to confirm his doctrine, by giving salvation to one of the thieves that was crucified with him, upon his declaration, that he believed him to be the Messiah: for so much the words of his request imported, when he said, "Remember me, Lord, when thou comest into thy kingdom," Luke xxiii. 42. To which Jesus replied, ver. 43. "Verily, I say unto thee, To-day shalt thou be with me in paradise." An expression very remarkable: for as Adam, by sin, lost paradise, i. e. a state of happy immortality; here the believing thief,

thief, through his faith in Jesus the Messiah, is promised to be put in paradise, and so reinstated in an happy immortality.

THUS our Saviour ended his life. And what he did after his resurrection, St. Luke tells us, Acts i. 3. That he shewed himself to the apostles, "forty days speaking" things "concerning the kingdom of God." This was what our Saviour preached in the whole course of his ministry, before his passion: and no other mysteries of faith does he now discover to them after his resurrection. All he says, is concerning the kingdom of God; and what it was he said concerning that, we shall see presently out of the other evangelists; having first only taken notice, that when now they asked him, ver. 6. "Lord, wilt thou at this time restore again the kingdom to Israel? He said unto them, ver. 7. It is not for you to know the times and the seasons, which the Father hath put in his own power: but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, unto the utmost parts of the earth." Their great business was to be witnesses to Jesus, of his life, death, resurrection, and ascension; which, put together, were undeniable proofs of his being the Messiah. This was what they were to preach, and what he said to them, concerning the kingdom of God; as will appear by what is recorded of it in the other evangelists.

WHEN on the day of his resurrection, he appeared to the two going to Emmaus, Luke xxiv. they declare, ver. 21. what his disciples faith in him was: "But we trusted that it had been he that should have redeemed Israel;" i. e. we believed that he was the Messiah, come to deliver the nation of the Jews. Upon this, Jesus tells them, they ought to believe him to be the Messiah, notwithstanding what had happened; nay, they ought, by his sufferings and death, to be confirmed in that faith, that he was the Messiah. And ver. 26, 27. "Beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself," how, "that the Messiah ought to have suffered these things, and to have entered into his glory." Now he applies the prophecies of the Messiah to himself, which we read not, that he did ever do before his passion. And afterwards appearing to the eleven, Luke xxiv. 36. he said unto them, ver. 44, — 47. "These are the words, which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understandings, that they might understand the scripture, and said unto them; Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here we see what it was he had preached to them, though not in so plain open words, before his crucifixion, and what it is he now makes them understand; and what it was that was to be preached to all nations, viz. That he was the Messiah that had suffered, and rose from the dead the third day, and fulfilled all things that were written in the old testament concerning the Messiah; and that those who believed this, and repented, should receive remission of their sins, through this faith in him. Or, as St. Mark has it, chap. xvi. 15. "Go into all the world, and preach the gospel to every creature; he that

“ that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned, ver. 16. What the “ gospel,” or “ good news,” was, we have shewed already, viz. The happy tidings of the Messiah being come. Ver. 20. And “ they went forth and preached every where, the Lord working with them, and confirming the word with signs following.” What the “ word” was which they preached, and the Lord confirmed with miracles, we have seen already, out of the history of their Acts. I have already given an account of their preaching every where, as it is recorded in the Acts, except some few places, where the kingdom of “ the Messiah” is mentioned under the name of “ the kingdom of God ;” which I forbore to set down, till I had made it plain out of the evangelists, that that was no other but the kingdom of the Messiah.

It may be seasonable therefore, now, to add to those sermons we have formerly seen of St. Paul, (wherein he preached no other article of faith, but that “ Jesus was the Messiah,” the King, who being risen from the dead, now reigneth, and shall more publicly manifest his kingdom, in judging the world at the last day) what farther is left upon record of his preaching. Acts xix. 8. at Ephesus, “ Paul went into the synagogues, and spake boldly for the space “ of three months ; disputing and persuading concerning the kingdom of God,” And, Acts xx. 25. at Miletus he thus takes leave of the elders of Ephesus : “ And now, behold, I know that ye all, among whom I have gone preaching “ the kingdom of God, shall see my face no more.” What this preaching the kingdom of God was, he tells you, ver. 20, 21. “ I have kept nothing back “ from you, which was profitable unto you ; but have shewed you, and have “ taught you publicly, and from house to house ; testifying both to the Jews, “ and to the Greeks, repentance towards God, and faith towards our Lord Je- “ sus Christ.” And so again, Acts xxviii. 23, 24. When they [the Jews at “ Rome] had appointed him [Paul] a day, there came many to him into his “ lodging ; to whom he expounded and testified the kingdom of God ; per- “ suading them concerning Jesus, both out of the law of Moses, and out of “ the prophets, from morning to evening. And some believed the things which “ were spoken, and some believed not.” And the history of the Acts is con- cluded with this account of St. Paul’s preaching : And Paul dwelt two whole “ years in his own hired house, and received all that came in unto him, preach- “ ing the kingdom of God, and teaching those things which concern the Lord “ Jesus the Messiah.” We may therefore here apply the same conclusion to the history of our Saviour, writ by the evangelists, and to the history of the apostles, writ in the Acts, which St. John does to his own gospel, chap. xx. 30, 31. “ Many other signs did Jesus before his disciples ;” and in many other places the apostles preached the same doctrine, “ which are not written” in these books ; “ but these are written that you may believe that Jesus is the Messiah, “ the Son of God ; and that believing you may have life in his name.”

WHAT St. John thought necessary and sufficient to be believed, for the attaining eternal life, he here tells us. And this not in the first dawning of the gospel ; when, perhaps, some will be apt to think less was required to be believed, than after the doctrine of faith, and mystery of salvation, was more fully explained, in the epistles writ by the apostles. For it is to be remembered, that

that St. John says this, not as soon as Christ was ascended ; for these words, with the rest of St. John's gospel, were not written till many years after not only the other gospels, and St. Luke's history of the Acts, but in all appearance, after all the epistles writ by the other apostles. So that above threescore years after our Saviour's passion (for so long after, both Epiphanius and St. Jerom assure us this gospel was written) St. John knew nothing else required to be believed, for the attaining of life, but that "Jesus is the Messiah, the Son of God."

To this, it is likely, it will be objected by some, that to believe only that Jesus of Nazareth is the Messiah, is but an historical, and not a justifying, or saving faith.

To which I answer, That I allow to the makers of systems and their followers, to invent and use what distinctions they please, and to call things by what names they think fit. But I cannot allow to them, or to any man, an authority to make a religion for me, or to alter that which God hath revealed. And if they please to call the believing that which our Saviour and his apostles preached, and proposed alone to be believed, an historical faith ; they have their liberty. But they must have a care, how they deny it to be a justifying or saving faith, when our Saviour and his apostles have declared it so to be, and taught no other which men should receive, and whereby they should be made believers unto eternal life : unless they can so far make bold with our Saviour, for the sake of their beloved systems, as to say, that he forgot what he came into the world for ; and that he and his apostles did not instruct people right in the way and mysteries of salvation. For that this is the sole doctrine pressed and required to be believed in the whole tenour of our Saviour's and his apostle's preaching, we have shewed through the whole history of the evangelists and the Acts. And I challenge them to shew that there was any other doctrine, upon their assent to which, or disbelief of it, men were pronounced believers or unbelievers ; and accordingly received into the church of Christ, as members of his body, as far as mere believing could make them so, or else kept out of it. This was the only gospel-article of faith which was preached to them. And if nothing else was preached every where, the apostle's argument will hold against any other articles of faith to be believed under the gospel, Rom. x. 14. "How shall they believe that whereof they have not heard ?" For, to preach any other doctrines necessary to be believed, we do not find that any body was sent.

PERHAPS it will farther be urged, that this is not a "saving faith ;" because such a faith as this the devils may have, and it was plain they had ; for they believed and declared "Jesus to be the Messiah." And St. James, ch. ii. 19. tells us, "The devils believe and tremble ;" and yet they shall not be saved. To which I answer, 1. That they could not be saved by any faith, to whom it was not proposed as a means of salvation, nor ever promised to be counted for righteousness. This was an act of grace shewn only to mankind. God dealt so favourably with the posterity of Adam, that if they would believe Jesus to be the Messiah, the promised King and Saviour, and perform what other conditions were required of them by the covenant of grace ; God would justify them, because of this belief. He would account this faith to them for righteousness, and
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look on it as making up the defects of their obedience; which being thus supplied, by what was taken instead of it, they were looked on as just or righteous; and so inherited eternal life. But this favour shewn to mankind, was never offered to the fallen angels. They had no such proposals made to them: and therefore, whatever of this kind was proposed to men, it availed not devils, whatever they performed of it. This covenant of grace was never offered to them.

2. I ANSWER; that though the devils believed, yet they could not be saved by the covenant of grace; because they performed not the other condition required in it, altogether as necessary to be performed as this of believing: and that is repentance. Repentance is as absolute a condition of the covenant of grace as faith; and as necessary to be performed as that. John the Baptist, who was to prepare the way for the Messiah, "Preached the baptism of repentance for the remission of sins," Mark i. 4.

As John began his preaching with "Repent; for the kingdom of heaven is at hand," Matt. iii. 2. So did our Saviour begin his, Matt. iv. 17. "From that time began Jesus to preach, and to say, Repent; for the kingdom of heaven is at hand." Or, as St. Mark has it in that parallel place, Mark i. 14, 15. "Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." This was not only the beginning of his preaching, but the sum of all that he did preach, viz. that men should repent, and believe the good tidings which he brought them; that "the time was fulfilled" for the coming of the Messiah. And this was what his apostles preached, when he sent them out, Mark vi. 12. "And they, going out, preached that men should repent." Believing Jesus to be the Messiah, and repenting, were so necessary and fundamental parts of the covenant of grace, that one of them alone is often put for both. For here St. Mark mentions nothing but their preaching repentance; as St. Luke, in the parallel place, chap. ix. 6. mentions nothing but their evangelizing, or preaching the good news of the kingdom of the Messiah: and St. Paul often, in his epistles, puts faith for the whole duty of a christian. But yet the tenour of the gospel is what Christ declares, Luke xii. 3, 5. "Unless ye repent, ye shall all likewise perish." And in the parable of the rich man in hell, delivered by our Saviour, Luke xvi. repentance alone is the means proposed, of avoiding that place of torment, ver. 30, 31. And what the tenour of the doctrine which should be preached to the world should be, he tells his apostles, after his resurrection, Luke xxiv. 27. viz. "That repentance and remission of sins should be preached in his name," who was the Messiah. And accordingly, believing Jesus to be the Messiah, and repenting, was what the apostles preached. So Peter began, Acts ii. 38. "Repent, and be baptized." These two things were required for the remission of sins, viz. entering themselves in the kingdom of God; and owning and professing themselves the subjects of Jesus, whom they believed to be the Messiah, and received for their Lord and King; for that was, to be "baptized in his name:" baptism being an initiating ceremony, known to the Jews, whereby those, who leaving heathenism, and professing a submission to the law of Moses, were received into the common wealth of Israel. And so it

was made use of by our Saviour, to be that solemn visible act, whereby those who believed him to be the Messiah, received him as their King, and professed obedience to him, were admitted as subjects into his kingdom: which in the gospel, is called, "the kingdom of God;" and in the Acts and epistles, often by another name, viz. the "Church."

THE same St. Peter preaches again to the Jews, Acts iii. 19. "Repent, and be converted, that your sins may be blotted out."

WHAT this repentance was which the new covenant required, as one of the conditions to be performed by all those who should receive the benefits of that covenant, is plain in the scripture, to be not only a sorrow for sins past, but (what is a natural consequence of such sorrow, if it be real) a turning from them into a new and contrary life. And so they are joined together, Acts iii. 19. "Repent and turn about;" or, as we render it, "be converted." And Acts xxvi. 20. "Repent and turn to God."

AND sometimes "turning about" is put alone to signify repentance, Matt. xiii. 15. Luke xxiii. 32. which in other words is well expressed, by "newness of life." For it being certain that he, who is really sorry for his sins, and abhors them, will turn from them, and forsake them; either of these acts, which have so natural a connection one with the other, may be, and is often put for both together. Repentance is an hearty sorrow for our past misdeeds, and a sincere resolution and endeavour, to the utmost of our power, to conform all our actions to the law of God. So that repentance does not consist in one single act of sorrow, (though that being the first and leading act, gives denomination to the whole) but in "doing works meet for repentance," in a sincere obedience to the law of Christ, the remainder of our lives. This was called for by John the Baptist, the preacher of repentance, Matt. iii. 8. "Bring forth fruits meet for repentance." And by St. Paul here, Acts xxvi. 20. "Repent and turn to God, and do works meet for repentance." There are works to follow belonging to repentance, as well as sorrow for what is past.

THESE two, faith and repentance, i. e. believing Jesus to be the Messiah, and a good life, are the indispensable conditions of the new covenant, to be performed by all those who would obtain eternal life. The reasonableness, or rather necessity of which, that we may the better comprehend, we must a little look back to what was said in the beginning.

ADAM being the son of God, and so St. Luke calls him, chap. iii. 38. had this part also of the likeness and image of his Father, viz. that he was immortal. But Adam, transgressing the command given him by his heavenly Father, incurred the penalty, forfeited that state of immortality, and became mortal. After this, Adam begot children: but they were "in his own likeness, after his own image;" mortal, like their father.

GOD nevertheless, out of his infinite mercy, willing to bestow eternal life on mortal men, sends Jesus Christ into the world; who being conceived in the womb of a virgin (that had not known man) by the immediate power of God, was properly the Son of God; according to what the angel declared to his mother, Luke i. 30,—35. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called THE SON OF GOD." So that being the Son

Son of God, he was, like his Father, immortal; as he tells us, John v. 26. "As the Father hath life in himself, so hath he given to the Son to have life in himself."

AND that immortality is a part of that image, wherein those (who were the immediate sons of God, so as to have no other father) were made like their Father, appears probable, not only from the places in Genesis concerning Adam, above taken notice of, but seems to me also to be intimated in some expressions, concerning Jesus the Son of God, in the new testament. Col. i. 15. he is called "the image of the invisible God." Invisible seems put in, to obviate any gross imagination, that he (as images used to do) represented God in any corporeal or visible resemblance. And there is farther subjoined, to lead us into the meaning of it, "The first-born of every creature;" which is farther explained, ver. 18. where he is termed, "The first-born from the dead:" thereby making out, and shewing himself to be the image of the invisible; that death hath no power over him: but being the Son of God, and not having forfeited that sonship by any transgression, was the heir of eternal life, as Adam should have been, had he continued in his filial duty. In the same sense the apostle seems to use the word image in other places, viz. Rom. viii. 29. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." This image, to whom they were conformed, seems to be immortality and eternal life: for it is remarkable, that in both these places, St. Paul speaks of the resurrection; and that Christ was "The first-born among many brethren;" he being by birth the Son of God, and the others only by adoption, as we see in this same chapter, ver. 15,—17. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father; the Spirit itself bearing witness with our spirits, that we are the children of God. And if children, then heirs, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together." And hence we see, that our Saviour vouchsafes to call those, who at the day of Judgment are, through him, entering into eternal life, his brethren; Matt. xxv. 40. "Inasmuch as ye have done it unto one of the least of these my brethren." May we not in this find a reason, why God so frequently in the new testament, and so seldom, if at all, in the old, is mentioned under the single title of THE FATHER? And therefore, our Saviour says, Matt. xi. "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." God has now a Son again in the world, the first-born of many brethren, who all now, by the Spirit of adoption, can say, Abba, Father. And we, by adoption, being for his sake made his brethren, and the sons of God, come to share in that inheritance, which was his natural right; he being by birth the Son of God: which inheritance is eternal life. And again, ver. 23. "We groan within ourselves, waiting for the adoption, to wit, the redemption of our body;" whereby is plainly meant, the change of these frail mortal bodies, into the spiritual immortal bodies at the resurrection; "When this mortal shall have put on immortality," 1 Cor. xv. 54. Which in that chapter, ver. 42,—44. he farther expresses thus; "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness,

“weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body, &c.” To which he subjoins, ver. 49. “As we have borne the image of the earthy,” (i. e. as we have been mortal, like earthy Adam, our father, from whom we are descended, when he was turned out of paradise) “we shall also bear the image of the heavenly;” into whose sonship and inheritance being adopted, we shall, at the resurrection, receive that adoption we expect, “even the redemption of our bodies;” and after his image, which is the image of the Father, become immortal. Hear what he says himself, Luke xx. 35, 36. “They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the sons of God, being the sons of the resurrection.” And he that shall read St. Paul’s arguing, Acts xiii. 32, 33. will find that the great evidence that Jesus was the “Son of God,” was his resurrection. Then the image of his Father appeared in him, when he visibly entered into the state of immortality. For thus the apostle reasons, “We preach to you, how that the promise which was made to our fathers. God hath fulfilled the same unto us, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

THIS may serve a little to explain the immortality of the sons of God, who are in this like their Father, made after his image and likeness. But that our Saviour was so, he himself farther declares, John x. 18. where, speaking of his life, he says, “No one taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again.” Which he could not have had, if he had been a mortal man, the son of a man, of the seed of Adam; or else had by any transgression forfeited his life. For “the wages of sin is death:” and he that hath incurred death for his own transgression, cannot lay down his life for another, as our Saviour professes he did. For he was the just one, Acts vii. 57. and xii. 14. “Who knew no sin,” 2 Cor. v. 21. “Who did no sin, neither was guile found in his mouth.” And thus, “As by man came death, so by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive.”

FOR this laying down his life for others, our Saviour tells us, John x. 17. “Therefore does my Father love me, because I lay down my life, that I might take it again.” And this his obedience and suffering was rewarded with a kingdom: which, he tells us, Luke xxii. “His Father had appointed unto him;” and which, it is evident out of the epistle to the Hebrews, chap. xii. 2. he had a regard to in his sufferings: “Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Which kingdom, given him upon this account of his obedience, suffering and death, he himself takes notice of in these words, John xvii. 1, — 4. “Jesus lift up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they may know thee the only true God, and Jesus, the Messiah, whom thou hast sent. I have glorified thee on earth:”

“I have

“ I have finished the work which thou gavest me to do.” And St. Paul, in his epistle to the Philippians, chap. ii. 8,—11. “ He humbled himself, and became “ obedient unto death, even the death of the cross. Wherefore God also hath “ highly exalted him, and given him a name that is above every name ; that at “ the name of Jesus every knee should bow, of things in heaven, and things in “ earth, and things under the earth ; and that every tongue should confess, that “ Jesus Christ is Lord.”

THUS God, we see, designed his Son Jesus Christ a kingdom, an everlasting kingdom in heaven. But though “ as in Adam all die, so in Christ shall all be “ made alive ;” and all men shall return to life again at the last day ; yet all men having sinned, and thereby “ come short of the glory of God,” as St. Paul assures us, Rom. iii. 23. (i. e. not attaining to the heavenly kingdom of the Messiah, which is often called the glory of God ; as may be seen, Rom. v. 2. and xv. 7. and ii. 7. Matth. xvi. 27. Mark viii. 38. For no one who is unrighteous, i. e. comes short of perfect righteousness, shall be admitted into the eternal life of that kingdom ; as is declared, 1 Cor. vi. 9. “ The unrighteous “ shall not inherit the kingdom of God ;”) and death, the wages of sin, being the portion of all those who had transgressed the righteous law of God ; the Son of God would in vain have come into the world, to lay the foundations of a kingdom, and gather together a select people out of the world, if, (they being found guilty at their appearance before the judgment-seat of the righteous Judge of all men, at the last day) instead of entrance into eternal life in the kingdom he had prepared for them, they should receive death, the just reward of sin which every one of them was guilty of : this second death would have left him no subjects ; and instead of those ten thousand times ten thousand, and thousands of thousands, there would not have been one left him to sing praises unto his name, saying, “ Blessing, and honour, and glory, and power, be unto him that “ sitteth on the throne, and unto the lamb for ever and ever.” God therefore, out of his mercy to mankind, and for the erecting of the kingdom of his Son, and furnishing it with subjects out of every kindred, and tongue, and people, and nation, proposed to the children of men, that as many of them as would believe Jesus his Son (whom he sent into the world) to be the Messiah, the promised Deliverer ; and would receive him for their King and Ruler ; should have all their past sins, disobedience, and rebellion forgiven them : and if for the future they lived in a sincere obedience to his law, to the utmost of their power ; the sins of human frailty for the time to come, as well as all those of their past lives, should, for his Son’s sake, because they gave themselves up to him, to be his subjects, be forgiven them : and so their faith, which made them be baptized into his name, (i. e. enrol themselves in the kingdom of Jesus the Messiah, and profess themselves his subjects, and consequently live by the laws of his kingdom) should be accounted to them for righteousness ; i. e. should supply the defects of a scanty obedience in the sight of God ; who, counting this faith to them for righteousness, or complete obedience, did thus justify, or make them just, and thereby capable of eternal life.

Now, that this is the faith for which God of his free grace justifies sinful man, (for “ it is God alone that justifieth,” Rom. viii. 33. Rom. iii. 26.) we

have already shewed, by observing through all the history of our Saviour and the apostles, recorded in the evangelists, and in the Acts, what he and his apostles preached, and proposed to be believed. We shall shew now, that besides believing him to be the Messiah, their King, it was farther required, that those who would have the privilege, advantage and deliverance of his kingdom, should enter themselves into it; and by baptism being made denizens, and solemnly incorporated into that kingdom, live as became subjects obedient to the laws of it. For if they believed him to be the Messiah, their King, but would not obey his laws, and would not have him to reign over them, they were but the greater rebels; and God would not justify them for a faith that did but increase their guilt, and oppose diametrically the kingdom and design of the Messiah; "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus iii. 14. And therefore St. Paul tells the Galatians, That that which availeth is faith; but "faith working by love." And that faith without works, i. e. the works of sincere obedience to the law and will of Christ, is not sufficient for our justification, St. James shews at large, chap. ii.

NEITHER, indeed, could it be otherwise; for life, eternal life being the reward of justice or righteousness only, appointed by the righteous God (who is of purer eyes than to behold iniquity) to those only who had no taint or infection of sin upon them, it is impossible that he should justify those who had no regard to justice at all, whatever they believed. This would have been to encourage iniquity, contrary to the purity of his nature; and to have condemned that eternal law of right, which is holy, just, and good; of which no one precept or rule is abrogated or repealed; nor indeed can be, whilst God is an holy, just, and righteous God, and man a rational creature. The duties of that law, arising from the constitution of his very nature, are of eternal obligation; nor can it be taken away or dispensed with, without changing the nature of things, overturning the measures of right and wrong, and thereby introducing and authorizing irregularity, confusion, and disorder in the world. Christ's coming into the world was not for such an end as that; but, on the contrary, to reform the corrupt state of degenerate man; and out of those who would mend their lives, and bring forth fruit meet for repentance, erect a new kingdom.

THIS is the law of that kingdom, as well as of all mankind; and that law, by which all men shall be judged at the last day. Only those who have believed Jesus to be the Messiah, and have taken him to be their King, with a sincere endeavour after righteousness, in obeying his law, shall have their past sins not imputed to them; and shall have that faith taken instead of obedience, where frailty and weakness made them transgress, and sin prevailed after conversion; in those who hunger and thirst after righteousness, (or perfect obedience) and do not allow themselves in acts of disobedience and rebellion, against the laws of that kingdom they are entered into.

HE did not expect, it is true, a perfect obedience, void of slips and falls: he knew our make, and the weakness of our constitution too well, and was sent with a supply for that defect. Besides, perfect obedience was the righteousness of the law of works; and then the reward would be of debt, and not of grace; and

and to such there was no need of faith to be imputed to them for righteousness. They stood upon their own legs, were just already, and needed no allowance to be made them for believing Jesus to be the Messiah, taking him for their King, and becoming his subjects. But that Christ does require obedience, sincere obedience, is evident from the law he himself delivers, (unless he can be supposed to give and inculcate laws, only to have them disobeyed) and from the sentence he will pass, when he comes to judge.

THE faith required was, to believe Jesus to be the Messiah, the Anointed; who had been promised by God to the world. Among the Jews (to whom the promises and prophecies of the Messiah were more immediately delivered) anointing was used to three sorts of persons, at their inauguration; whereby they were set apart to three great offices, viz. of priests, prophets, and kings. Though these three offices be in holy writ attributed to our Saviour, yet I do not remember that he any-where assumes to himself the title of a priest, or mentions any thing relating to his priesthood; nor does he speak of his being a prophet but very sparingly, and only once or twice, as it were by the by: but the gospel, or the good news of the kingdom of the Messiah, is what he preaches every where, and makes it his great business to publish to the world. This he did, not only as most agreeable to the expectation of the Jews, who looked for their Messiah, chiefly as coming in power to be their King and Deliverer; but as it best answered the chief end of his coming, which was to be a King, and as such, to be received by those who would be his subjects in the kingdom which he came to erect. And though he took not directly on himself the title of King, until he was in custody, and in the hands of Pilate; yet it is plain, "King," and "King of Israel," were the familiar and received titles of the Messiah. See John i. 50. Luke xix. 38. compared with Matth. xxi. 9. and Mark. xi. 9. John xii. 13. Matth. xxi. 5. Luke xxiii. 2. compared with Matth. xxvii. 11. and John xviii. 33,—37. Mark xv. 12. compared with Matth. xxvii. 22, 42.

WHAT those were to do, who believed him to be the Messiah, and received him for their King, that they might be admitted to be partakers with him of his kingdom in glory, we shall best know by the laws he gives them, and requires them to obey; and by the sentence which he himself will give, when sitting on his throne, they shall all appear at his tribunal, to receive every one his doom from the mouth of this righteous Judge of all men.

WHAT he proposed to his followers to be believed, we have already seen, by examining his, and his apostles preaching, step by step, all through the history of the four evangelists, and the Acts of the apostles. The same method will best and plainest shew us, whether he required of those who believed him to be the Messiah, any thing besides that faith, and what it was. For, he being a King, we shall see by his commands what he expects from his subjects: for, if he did not expect obedience to them, his commands would be but mere mockery; and if there were no punishment for the transgressors of them, his laws would not be the laws of a king, that had authority to command, and power to chastise the disobedient; but empty talk, without force, and without influence.

WE shall therefore from his injunctions (if any such there be) see what he has made necessary to be performed, by all those who shall be received into eternal life, in his kingdom prepared in the heavens. And in this we cannot be deceived. What we have from his own mouth, especially if repeated over and over again, in different places and expressions, will be past doubt and controversy. I shall pass by all that is said by St. John Baptist, or any other before our Saviour's entry upon his ministry, and publick promulgation of the laws of his kingdom.

He began his preaching with a command to repent, as St. Matthew tells us, iv. 17. "From that time Jesus began to preach, saying, Repent; for the kingdom of heaven is at hand." And Luke v. 32. he tells the scribes and Pharisees, "I come not to call the righteous;" (those who were truly so, needed no help, they had a right to the tree of Life,) "but sinners to repentance."

IN his sermon, as it is called, in the mount, Luke vi. and Matth. v. &c. he commands they should be exemplary in good works: "Let your light so shine amongst men, that they may see your good works, and glorify your Father which is in heaven," Matth. v. 15. And that they might know what he came for, and what he expected of them, he tells them, ver. 17,—20. "Think not that I am come to dissolve," or loosen, "the law, or the prophets: I am not come to dissolve," or loosen, "but to make it full," or complete; by giving it you in its true and strict sense. Here we see he confirms, and at once reinforces all the moral precepts in the old testament. "For verily I say to you, Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be done. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least (i. e. as it is interpreted, shall not be at all) in the kingdom of heaven." Ver. 21. "I say unto you, That except your righteousness," i. e. your performance of the eternal law of right, "shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And then he goes on to make good what he said, ver. 17. viz. "That he was come to complete the law," viz. by giving its full and clear sense, free from the corrupt and loosening glosses of the scribes and Pharisees, ver. 22,—26. He tells them, That not only murder, but causeless anger, and so much as words of contempt, were forbidden. He commands them to be reconciled and kind towards their adversaries; and that upon pain of condemnation. In the following part of his sermon, which is to be read Luke vi. and more at large, Matth. v, vi, vii. he not only forbids actual uncleanness, but all irregular desires, upon pain of hell-fire; causeless divorces; swearing in conversation, as well as forswearing in judgment; revenge; retaliation; ostentation of charity, of devotion, and of fasting; repetitions in prayer, covetousness, worldly care, censoriousness: and on the other side, commands loving our enemies, doing good to those that hate us, blessing those that curse us, praying for those that despitefully use us; patience and meekness under injuries, forgiveness, liberality, compassion: and closes all his particular injunctions, with this general golden rule, Matth. vii. 12. "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." And to shew how much he is in earnest, and expects

expects obedience to these laws ; he tells them, Luke vi. 35. That if they obey, " great shall be their REWARD ;" they " shall be called, the sons of the " Highest." And to all this, in the conclusion, he adds the solemn sanction ; " Why call ye me, Lord, Lord, and do not the things that I say ?" It is in vain for you to take me for the Messiah your King, unless you obey me. " Not " every one who calls me Lord, Lord, shall enter into the kingdom of heaven," " or be the sons of God ; But he that doth the will of my father which is in " heaven." To such disobedient subjects, though they have prophesied and done miracles in my name, I shall say at the day of judgment ; " Depart from " me, ye workers of iniquity ; I know you not."

WHEN, Matth. xii. he was told, that his mother and brethren sought to speak with him, ver. 49. " Stretching out his hands to his disciples, he said, " Behold my mother and my brethren ; for whosoever shall do the will of my " Father, who is in heaven, he is my brother, and sister, and mother." They could not be children of the adoption, and fellow-heirs with him of eternal life, who did not do the will of his heavenly Father.

MATTH. xv. and Mark vi. the Pharisees finding fault, that his disciples eat with unclean hands, he makes this declaration to his apostles : " Do not ye per- " ceive, that whatsoever from without entereth into a man, cannot defile him, " because it entereth not into his heart, but his belly ? That which cometh out " of the man, that defileth the man ; for from within, out of the heart of " men, proceed evil thoughts, adulteries, fornications, murders, thefts, false " witnesses, covetousness, wickedness, deceit, lasciviousness, an evil eye, blas- " phemy, pride, foolishness. All these ill things come from within, and defile " a man."

HE commands self-denial, and the exposing ourselves to suffering and danger, rather than to deny or disown him : and this upon pain of losing our souls ; which are of more worth than all the world. This we may read, Matth. xvi. 24—27. and the parallel places, Matth. viii. and Luke ix.

THE apostles disputing amongst them, who should be greatest in the king- dom of the Messiah, Matth. xviii. 1. he thus determines the controversy : Mark ix. 35. " If any one will be first, let him be last of all, and servant of all ;" and setting a child before them, adds, Matth. xviii. 3. " Verily, I say unto you, " Unless ye turn, and become as children, ye shall not enter into the kingdom " of heaven."

MATTH. xviii. 15. " If thy brother shall trespass against thee, go and tell " him his fault between thee and him alone : if he shall hear thee, thou hast " gained thy brother. But if he will not hear thee, then take with thee one " or two more, that in the mouth of two or three witnesses every word may be " established. And if he shall neglect to hear them, tell it to the church : but " if he neglect to hear the church, let him be unto thee as an heathen and " publican. Ver. 21. " Peter said, Lord, how often shall my brother sin against " me, and I forgive him ? Till seven times ? Jesus said unto him, I say not un- " to thee, till seven times ; but until seventy times seven." And then ends the parable of the servant, who being himself forgiven, was rigorous to his fellow-servant, with these words ; ver. 34. " And his Lord was wroth, and delivered

“ him to the tormentors, till he should pay all that was due to him. So
 “ likewise shall my heavenly Father do also unto you, if you from your hearts
 “ forgive not every one his brother their trespasses.”

LUKE x. 25. to the lawyer, asking him, “ What shall I do to inherit eternal
 “ life? He said, What is written in the law? How readest thou?” He an-
 “ swered, “ Thou shalt love the Lord thy God, with all thy heart, and with all
 “ thy soul, and with all thy strength, and with all thy mind; and thy neigh-
 “ bour as thyself.” Jesus said, “ This do, and thou shalt live.” And when the
 lawyer, upon our Saviour’s parable of the good Samaritan, was forced to confess,
 that he that shewed mercy, was his neighbour; Jesus dismissed him with this
 charge, ver. 37. “ Go, and do thou likewise.”

LUKE xi. 41. “ Give alms of such things as ye have: behold, all things are
 “ clean unto you.”

LUKE xii. 15. “ Take heed, and beware of covetousness.” Ver. 22. “ Be
 “ not solicitous what ye shall eat, or what ye shall drink, nor what ye shall put
 “ on;” be not fearful, or apprehensive of want; “ for it is your Father’s plea-
 “ sure to give you a kingdom. Sell that you have, and give alms: and provide
 “ yourselves bags that wax not old, and treasure in the heavens, that faileth not:
 “ for where your treasure is, there will your heart be also. Let your loins be
 “ girded, and your lights burning; and ye yourselves like unto men that wait
 “ for the Lord, when he will return. Blessed are those servants, whom the
 “ Lord, when he cometh, shall find watching. Blessed is that servant, whom
 “ the Lord having made ruler of his household, to give them their portion of
 “ meat in due season, the Lord, when he cometh, shall find so doing. Of a
 “ truth I say unto you, that he will make him ruler over all that he hath. But
 “ if that servant say in his heart, my Lord delayeth his coming; and shall be-
 “ gin to beat the men-servants, and maidens, and to eat and drink, and to be
 “ drunken; the lord of that servant will come in a day when he looketh not for
 “ him, and at an hour when he is not aware; and will cut him in sunder, and
 “ will appoint him his portion with unbelievers. And that servant who knew
 “ his lord’s will, and prepared not himself, neither did according to his will,
 “ shall be beaten with many stripes. For he that knew not, and did commit
 “ things worthy of stripes, shall be beaten with few stripes. For unto whom-
 “ soever much is given, of him shall much be required: and to whom men have
 “ committed much, of him they will ask the more.”

LUKE xiv. 11. “ Whosoever exalteth himself, shall be abased: and he that
 “ humbleth himself, shall be exalted.”

VER. 12. “ When thou makest a dinner, or supper, call not thy friends, or
 “ thy brethren, neither thy kinsmen, nor thy neighbours; lest they also bid
 “ thee again, and a recompence be made thee. But when thou makest a feast,
 “ call the poor and maimed, the lame and the blind; and thou shalt be blessed:
 “ for they cannot recompense thee; for thou shalt be recompensed at the resur-
 “ rection of the just.”

VER. 33. “ So likewise, whosoever he be of you, that is not ready to forego
 “ all that he hath, he cannot be my disciple.”

LUKE

LUKE xvi. 9. "I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

LUKE xvii. 3. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

LUKE xviii. 1. "He spoke a parable to them, to this end, that men ought always to pray, and not to faint."

VER. 18. "One comes to him, and asks him, saying, Master, what shall I do to inherit eternal life? Jesus said unto him, if thou wilt enter into life, keep the commandments. He says, Which? Jesus said, Thou knowest the commandments: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; defraud not; honour thy father and thy mother; and thou shalt love thy neighbour as thyself. He said, all these have I observed from my youth. Jesus hearing this, loved him; and said unto him, Yet lackest thou one thing: sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come, follow me." To understand this right, we must take notice, that this young man asks our Saviour, what he must do, to be admitted effectually into the kingdom of the Messiah? The Jews believed, that when the Messiah came, those of their nation that received him, should not die; but that they, with those who, being dead, should then be raised again by him, should enjoy eternal life with him. Our Saviour, in answer to this demand, tells the young man, that to obtain the eternal life of the kingdom of the Messiah, he must keep the commandments. And then enumerating several of the precepts of the law, the young man says, he had observed these from his childhood. For which, the text tells us, Jesus loved him. But our Saviour, to try whether in earnest he believed him to be the Messiah, and resolved to take him to be his King, and to obey him as such, bids him give all that he has to the poor, and come, and follow him; and he should have treasure in heaven. This I look on to be the meaning of the place; this, of selling all he had, and giving it to the poor, not being a standing law of his kingdom; but a probationary command to this young man; to try whether he truly believed him to be the Messiah, and was ready to obey his commands, and relinquish all to follow him, when he, his Prince required it.

AND therefore we see, Luke xix. 14. where our Saviour takes notice of the Jews not receiving him as the Messiah, he expresses it thus; "We will not have this man to reign over us." It is not enough to believe him to be the Messiah, unless we also obey his laws, and take him to be our King, to reign over us.

MATTH. xxii. 11,—13. he that had not on the wedding-garment, though he accepted of the invitation, and came to the wedding, was cast into utter darkness.

ness. By the wedding-garment, it is evident good works are meant here ; that wedding-garment of fine linen, clean and white, which we are told, Rev. xix. 8. is the δικαιοσύνη, "righteous acts of the saints ; or, as St Paul calls it, Ephes. iv. 1. "The walking worthy of the vocation wherewith we are called." This appears from the parable itself : "The kingdom of heaven," says our Saviour, ver. 2. "is like unto a king, who made a marriage for his son." And here he distinguishes those who were invited, into three sorts : 1. Those who were invited, and came not ; i. e. those who had the gospel, the good news of the kingdom of God proposed to them, but believed not. 2. Those who came, but had not on a wedding-garment ; i. e. believed Jesus to be the Messiah, but were not new clad (as I may so say) with a true repentance, and amendment of life : nor adorned with those virtues, which the apostle, Col. iii. requires to be put on. 3. Those who were invited did come, and had on the "wedding-garment ; i. e. heard the gospel, believed Jesus to be the Messiah, and sincerely obeyed his laws. These three sorts are plainly designed here ; whereof the last only were the blessed, who were to enjoy the kingdom prepared for them."

MATTH. xxiii. "Be not ye called Rabbi ; for one is your master, even the Messiah, and ye are all brethren. And call no man your father upon the earth : for one is your Father which is in heaven. Neither be ye called masters : for one is your master, even the Messiah. But he that is greatest amongst you, shall be your servant. And whosoever shall exalt himself, shall be abased ; and he that shall humble himself, shall be exalted."

LUKE xxi. 34. "Take heed to yourselves, lest your hearts be at any time overcharged with surfeiting and drunkenness, and cares of this life."

LUKE xxii. 25. "He said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them, are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve."

JOHN xiii. 34. "A new commandment I give unto you, That ye love one another : as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another." This command, of loving one another, is repeated again, chap. xv. 12, and 17.

JOHN xiv. 15. "If ye love me, keep my commandments." Ver. 21. "He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself to him." Ver. 23. "If a man loveth me, he will keep my words." Ver. 24. "He that loveth me not, keepeth not my sayings."

JOHN xv. 8. "In this is my Father glorified, that ye bear much fruit ; so shall ye be my disciples." Ver. 14. "Ye are my friends, if ye do whatsoever I command you."

THUS we see our Saviour not only confirmed the moral law ; and clearing it from the corrupt glosses of the scribes and Pharisees, shewed the strictness, as well as obligation of its injunctions ; but moreover, upon occasion, requires the obedience of his disciples to several of the commands he afresh lays upon them ; with the inforcement of unspeakable rewards and punishments in another world,

world, according to their obedience or disobedience. There is not, I think, any of the duties of morality, which he has not, somewhere or other, by himself and his apostles, inculcated over and over again to his followers in express terms. And is it for nothing that he is so instant with them to bring forth fruit? Does he, their King, command, and is it an indifferent thing? Or will their happiness or misery not at all depend upon it, whether they obey or no? They were required to believe him to be the Messiah; which faith is of grace promised to be reckoned to them, for the compleating of their righteousness, wherein it was defective: but righteousness, or obedience to the law of God, was their great business, which if they could have attained by their own performances, there would have been no need of this gracious allowance, in reward of their faith: but eternal life, after the resurrection, had been their due by a former covenant, even that of works; the rule whereof was never abolished, though the rigour was abated. The duties enjoined in it were duties still. Their obligations had never ceased; nor a wilful neglect of them was ever dispensed with. But their past transgressions were pardoned, to those who received Jesus, the promised Messiah, for their King; and their future slips covered, if renouncing their former iniquities, they entered into his kingdom, and continued his subjects, with a steady resolution and endeavour to obey his laws. This righteousness therefore, a complete obedience and freedom from sin, are still sincerely to be endeavoured after. And it is no where promised, that those who persist in a wilful disobedience to his laws, shall be received into the eternal bliss of his kingdom, how much soever they believe in him.

A SINCERE obedience, how can any one doubt to be, or scruple to call, a condition of the new covenant, as well a faith; who ever reads our Saviour's sermon in the mount, to omit all the rest? Can any thing be more express than these words of our Lord? Matt. vi. 14. "If you forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." And John xiii. 17. "If ye know these things, happy are ye if you do them." This is so indispensable a condition of the new covenant, that believing without it, will not do, nor be accepted; if our Saviour knew the terms on which he would admit men into life. "Why call ye me, Lord, Lord," says he, Luke vi. 46. "and do not the things which I say?" It is not enough to believe him to be the Messiah, the Lord, without obeying him. For that these he speaks to here, were believers, is evident from the parallel place, Matt. vii. 21,—23. where it is thus recorded: "Not every one who says Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven." No rebels, or refractory disobedient, shall be admitted there, though they have so far believed in Jesus, as to be able to do miracles in his name; as is plain out of the following words: "Many will say to me in that day, Have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye workers of iniquity."

THIS

THIS part of the new covenant, the apostles also, in their preaching the gospel of the Messiah, ordinarily joined with the doctrine of faith.

St. PETER, in his first sermon, Acts ii. when they were pricked in heart, and asked, "What shall we do?" says, ver. 38. "REPENT, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. The same he says to them again in his next speech, Acts iv. 26. "Unto you first, God having raised up his Son Jesus, sent him to bless you." How was this done? "IN TURNING AWAY EVERY ONE FROM YOUR INIQUITIES."

THE same doctrine they preach to the high priest and rulers, Acts v. 30. "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give REPENTANCE to Israel, and forgiveness of sins; and we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."

ACTS xvii. 30. St. Paul tells the Athenians, That now under the gospel, "God commandeth all men every where to REPENT."

ACTS xx. 21. St. Paul, in his last conference with the elders of Ephesus, professes to have taught them the whole doctrine necessary to salvation. "I have," says he, "kept back nothing that was profitable unto you; but have shewed you, and have taught you publickly, and from house to house; testifying both to the Jews and to the Greeks:" and then gives an account what his preaching had been, viz. "REPENTANCE towards God, and faith towards our Lord Jesus the Messiah." This was the sum and substance of the gospel which St. Paul preached, and was all that he knew necessary to salvation; viz. "Repentance, and believing Jesus to be the Messiah:" and so takes his last farewell of them, whom he should never see again, ver. 32. in these words, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." There is an inheritance conveyed by the word and covenant of grace; but it is only to those who are sanctified.

ACTS xxiv. 24. "When Felix sent for Paul," that he and his wife Drusilla might hear him, "concerning the faith in Christ;" Paul reasoned of righteousness, or justice, and temperance; the duties we owe to others, and to ourselves; and of the judgment to come; until he made Felix to tremble. Whereby it appears, that "temperance and justice" were fundamental parts of the religion that Paul professed, and were contained in the faith which he preached. And if we find the duties of the moral law not pressed by him every where, we must remember, that most of his sermons left upon record, were preached in their synagogues to the Jews, who acknowledged their obedience due to all the precepts of the law; and would have taken it amiss to have been suspected, not to have been more zealous for the law than he. And therefore it was with reason that his discourses were directed chiefly to what they yet wanted, and were averse to; the knowledge and embracing of Jesus, their promised Messiah. But what his preaching generally was, if we will believe him himself, we may see Acts xxvi. where giving an account to king Agrippa, of his life and doctrine, he tells him, ver. 20. "I shewed unto them of Damascus, and at Jeru-
"salem,

“salem, and throughout all the coasts of Judea, and then to the Gentiles,
“that they should repent, and turn to God, and do works meet for repent-
“ance.”

THUS we see, by the preaching of our Saviour and his apostles, that he required of those who believed him to be the Messiah, and received him for their Lord and Deliverer, that they should live by his laws: and that (though in consideration of their becoming his subjects, by faith in him, whereby they believed and took him to be the Messiah, their former sins should be forgiven) yet he would own none to be his, nor receive them as true denizens of the new Jerusalem, into the inheritance of eternal life; but leave them to the condemnation of the unrighteous; who renounced not their former miscarriages, and lived in a sincere obedience to his commands. What he expects from his followers, he has sufficiently declared as a Legislator: and that they may not be deceived, by mistaking the doctrine of faith, grace, free-grace, and the pardon and forgiveness of sins, and salvation by him, (which was the great end of his coming) he more than once declares to them, for what omissions and miscarriages he shall judge and condemn to death, even those who have owned him, and done miracles in his name: when he comes at last to render to every one according to what he had DONE in the flesh, sitting upon his great and glorious tribunal, at the end of the world.

THE first place where we find our Saviour to have mentioned the day of judgment, is John. v. 28, 29. in these words; “The hour is coming, in which all
“that are in their graves shall hear his [i. e. the Son of God’s] voice, and shall
“come forth; they that have DONE GOOD, unto the resurrection of life; and
“they that have DONE EVIL, unto the resurrection of damnation.” That which puts the distinction, if we will believe our Saviour, is the having done good or evil. And he gives a reason of the necessity of his judging or condemning those “who have done evil,” in the following words, ver. 30. “I
“can of myself do nothing. As I hear, I judge; and my judgment is just;
“because I seek not my own will, but the will of my Father who hath sent me.” He could not judge of himself; he had but a delegated power of judging from the Father, whose will he obeyed in it, and who was of purer eyes than to admit any unjust person into the kingdom of heaven.

MATT. vii. 22, 23. speaking again of that day, he tells what his sentence will be, “Depart from me, ye WORKERS of iniquity.” Faith, in the penitent and sincerely obedient, supplies the defect of their performances; and so by grace they are made just. But we may observe, none are sentenced or punished for unbelief, but only for their misdeeds. “They are workers of iniquity” on whom the sentence is pronounced.

MATT. xiii. 41. “At the end of the world, the Son of man shall send forth
“his angels; and they shall gather out of his kingdom all scandals, and them
“which DO INIQUITY; and cast them into a furnace of fire; there shall be
“wailing and gnashing of teeth.” And again, ver. 49. “The angels shall sever
“the WICKED from among the JUST; and shall cast them into the furnace
“of fire.”

MATT. xvi. 24. “For the Son of man shall come in the glory of his
“Father;

“ Father, with his angels : and then he shall reward every man according to his works.

LUKE xiii. 26. “ Then shall ye begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not ; depart from me, ye workers of iniquity.”

MATT. xxv. 24,—26. “ When the Son of man shall come in his glory ; and before him shall be gathered all nations ; he shall set the sheep on his right hand, and the goats on his left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for I was an hungred, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye cloathed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? &c. And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungred, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye cloathed me not ; sick and in prison, and ye visited me not. Inasmuch that ye did it not to one of these, ye did it not to me. And these shall go into everlasting punishment : but the righteous into life eternal.”

THESE, I think, are all the places where our Saviour mentions the last judgment, or describes his way of proceeding in that great day ; wherein, as we have observed, it is remarkable, that every where the sentence follows, doing or not doing ; without any mention of believing or not believing. Not that any, to whom the gospel hath been preached, shall be saved, without believing Jesus to be the Messiah : for all being sinners, and transgressors of the law, and so unjust, are all liable to condemnation ; unless they believe, and so through grace are justified by God, for this faith, which shall be accounted to them for righteousness. But the rest wanting this cover, this allowance for their transgressions, must answer for all their actions ; and being found transgressors of the law, shall, by the letter and sanction of that law, be condemned, for not having paid a full obedience to that law, and not for want of faith. That is not the guilt on which the punishment is laid ; though it be the want of faith, which lays open their guilt uncovered ; and exposes them to the sentence of the law, against all that are unrighteous.

THE common objection here, is ; If all sinners shall be condemned, but such as have a gracious allowance made them ; and so are justified by God, for believing Jesus to be the Messiah, and so taking him for their King, whom they are resolved to obey to the utmost of their power ; “ What shall become of all mankind, who lived before our Saviour’s time, who never heard of his name, and consequently could not believe in him ? ” To this the answer is so obvious and natural, that one would wonder how any reasonable man should think it worth the urging. No body was, or can be required to believe, what was never pro-

posed to him to believe. Before the fulness of time, which God from the counsel of his own wisdom had appointed to send his Son in, he had, at several times, and in different manners, promised to the people of Israel, an extraordinary person to come ; who, raised from amongst themselves, should be their Ruler and Deliverer. The time, and other circumstances of his birth, life, and person, he had in sundry prophecies so particularly described, and so plainly foretold, that he was well known, and expected by the Jews, under the name of the Messiah, or Anointed, given him in some of these prophecies. All then that was required, before his appearing in the world, was to believe what God had revealed, and to rely with a full assurance on God, for the performance of his promise ; and to believe, that in due time he would send them to the Messiah, this anointed King, this promised Saviour and Deliverer, according to his word. This faith in the promises of God, this relying and acquiescing in his word and faithfulness, the Almighty takes well at our hands, as a great mark of homage, paid by us poor frail creatures, to his goodness and truth, as well as to his power and wisdom : and accepts it as an acknowledgment of his peculiar providence, and benignity to us. And therefore, our Saviour tells us, John xii. 44. "He that believes on me, believes not on me, but on him that sent me." The works of nature shew his wisdom and power : but it is his peculiar care of mankind, most eminently discovered in his promises to them, that shews his bounty and goodness ; and consequently engages their hearts in love and affection to him. This obligation of an heart, fixed with dependence on, and affection to him, is the most acceptable tribute we can pay him, the foundation of true devotion, and life of all religion. What a value he puts on this depending on his word, and resting satisfied in his promises, we have an example in Abraham ; whose faith "was counted to him for righteousness," as we have before remarked out of Rom. iv. And his relying firmly on the promise of God, without any doubt of its performance, gave him the name of the father of the faithful ; and gained him so much favour with the Almighty, that he was called the "friend of God ;" the highest and most glorious title that can be bestowed on a creature. The thing promised was no more, but a son by his wife Sarah ; and a numerous posterity by him, which should possess the land of Canaan. These were but temporal blessings, and (except the birth of a son) very remote, such as he should never live to see, nor in his own person have the benefit of. But because he questioned not the performance of it ; but rested fully satisfied in the goodness, truth, and faithfulness of God, who had promised ; it was counted to him for righteousness. Let us see how St. Paul expresses it ; Rom. iv. 18—22. "Who, against hope, believed in hope, that he might become the father of many nations ; according to that which was spoken, So shall thy seed be. And being not weak in his faith, he considered not his own body now dead, when he was above an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief, but was strong in faith : giving glory to God, and being fully persuaded, that what he had promised, he was able to perform. And THEREFORE, it was imputed to him for righteousness." St. Paul having here emphatically described the strength and firmness of Abraham's faith, informs us, that he thereby "gave glory to God ;" and therefore

fore it was "accounted to him for righteousness." This is the way that God deals with poor frail mortals. He is graciously pleased to take it well of them, and give it the place of righteousness, and a kind of merit in his sight; if they believe his promises, and have a steadfast relying on his veracity and goodness. St. Paul, Heb. 11. 6. tells us; "Without faith it is impossible to please God:" but at the same time tells us what faith that is. "For," says he, "he that cometh to God, must believe that he is; and that he is a rewarder of them that diligently seek him." He must be persuaded of God's mercy and good will to those who seek to obey him; and rest assured of his rewarding those who rely on him, for whatever, either by the light of nature, or particular promises, he has revealed to them of his tender mercies, and taught them to expect from his bounty. This description of faith, (that we might not mistake what he means by that faith, without which we cannot please God, and which recommended the saints of old) St. Paul places in the middle of the list of those who were eminent for their faith; and whom he sets as patterns to the converted Hebrews, under persecution, to encourage them to persist in their confidence of deliverance by the coming of Jesus Christ, and in their belief of the promises they now had under the gospel. By those examples he exhorts them not to "draw back" from the hope that was set before them, nor apostatize from the profession of the christian religion. This is plain from ver. 35—38. of the precedent chapter: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have great need of persisting or perseverance;" (for so the Greek word signifies here, which our translation renders "patience." Vide Luke viii. 15.) "that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him."

THE examples of faith, which St. Paul enumerates and proposes in the following words, chap. xi. plainly shew, that the faith whereby those believers of old pleased God, was nothing but a steadfast reliance on the goodness and faithfulness of God, for those good things, which either the light of nature, or particular promises, had given them grounds to hope for. Of what avail this faith was with God, we may see, ver. 4. "By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous." Ver. 5. "By faith Enoch was translated, that he should not see death: for before his translation he had this testimony, that he pleased God." Ver. 7. "Noah being warned of God of things not seen as yet;" being wary, "by faith prepared an ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." And what it was that God so graciously accepted and rewarded, we are told, ver. 11. "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child, when she was past age." How she came to obtain this grace from God, the apostle tells us, "Because she judged him faithful who had promised." Those therefore, who pleased God, and were accepted by him before the coming of Christ, did it only by believing the promises, and relying on the goodness of God, as far as he had revealed it to them.

For

For the apostle, in the following words, tells us, ver. 13. "These all died in faith, not having received (the accomplishment of) the promises; but having seen them afar off: and were persuaded of them, and embraced them." This was all that was required of them; to be persuaded of, and embrace the promises which they had. They could be "persuaded of" no more than was proposed to them; "embrace" no more than was revealed, according to the promises they had received, and the dispensations they were under. And if the faith of things "seen afar off;" if their trusting in God for the promises he then gave them; if a belief of the Messiah to come; were sufficient to render those who lived in the ages before Christ acceptable to God, and righteous before him: I desire those who tell us, that God will not (nay, some go so far as to say, cannot accept) any, who do not believe every article of their particular creeds and systems, to consider, why God, out of his infinite mercy, cannot as well justify man now, for believing Jesus of Nazareth to be the promised Messiah, the king and Deliverer, as those heretofore, who believed only that God would, according to his promise, in due time send the Messiah, to be a King and Deliverer.

THERE is another difficulty often to be met with, which seems to have something of more weight in it: and that is, that "though the faith of those before Christ, (believing that God would send the Messiah, to be a Prince, and a Saviour to his people, as he had promised) and the faith of those since his time, (believing Jesus to be that Messiah, promised and sent by God) shall be accounted to them for righteousness; yet what shall become of all the rest of mankind, who, having never heard of the promise or news of a Saviour, not a word of a Messiah to be sent, or that was come, have had no thought or belief concerning him?"

To this I answer; that God will require of every man, "according to what a man hath, and not according to what he hath not." He will not expect the improvement of ten talents, where he gave but one; nor require any one should believe a promise of which he has never heard. The apostle's reasoning, Rom. x. 14. is very just: "How shall they believe in him, of whom they have not heard?" But though there be many, who being strangers to the commonwealth of Israel, were also strangers to the oracles of God, committed to that people; many, to whom the promise of the Messiah never came, and so were never in a capacity to believe or reject that revelation; yet God had, by the light of reason, revealed to all mankind, who would make use of that light, that he was good and merciful. The same spark of the divine nature and knowledge in man, which, making him a man, shewed him the law he was under, as a man; shewed him also the way of atoning the merciful, kind, compassionate Author and Father of him and his being, when he had transgressed that law. He that made use of this candle of the Lord, so far as to find what was his duty, could not miss to find also the way to reconciliation and forgiveness, when he had failed of his duty: though, if he used not his reason this way, if he put out or neglected this light, he might, perhaps, see neither.

THE law is the eternal, immutable standard of right. And a part of that law is, that a man should forgive, not only his children, but his enemies, upon their

penitance, asking pardon, and amendment. And therefore he could not doubt that the author of this law, and God of patience and consolation, who is rich in mercy, would forgive his frail offspring, if they acknowledged their faults, disapproved the iniquity of their transgressions, begged his pardon, and resolved in earnest, for the future, to conform their actions to this rule, which they owned to be just and right. This way of reconciliation, this hope of atonement, the light of nature revealed to them: and the revelation of the gospel, having said nothing to the contrary, leaves them to stand and fall to their own Father and Master, whose goodness and mercy is over all his works.

I KNOW some are forward to urge that place of the Acts, chap. iv. as contrary to this. The words, ver. 10. and 12. stand thus: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man" [i. e. the lame man restored by Peter] "stand here before you whole. This is the stone which is set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, in which we must be saved." Which, in short is, that Jesus is the only true Messiah, neither is there any other person, but he, given to be a mediator between God and man, in whose name we may ask, and hope for salvation.

It will here possibly be asked, "*Quorsum perditio hæc?*" What need was there of a Saviour? What advantage have we by Jesus Christ?

It is enough to justify the fitness of any thing to be done, by resolving it into the "wisdom of God," who has done it; though our short views, and narrow understandings, may utterly incapacitate us to see that wisdom, and to judge rightly of it. We know little of this visible, and nothing at all of the state of that intellectual world, wherein are infinite numbers and degrees of spirits out of the reach of our ken, or guess; and therefore, know not what transactions there were between God and our Saviour, in reference to his kingdom. We know not what need there was to set up an head and a chieftain, in opposition to "the prince of this world, the prince of the power of the air," &c. whereof there are more than obscure intimations in scripture. And we shall take too much upon us, if we shall call God's wisdom or providence to account, and pertly condemn for needless, all that our weak, and perhaps, biassed understanding cannot account for.

THOUGH this general answer be reply enough to the forementioned demand, and such as a rational man, or fair searcher after truth will acquiesce in; yet in this particular case, the wisdom and goodness of God has shewn himself so visibly to common apprehensions, that it hath furnished us abundantly where-withal to satisfy the curious and inquisitive, who will not take a blessing, unless they be instructed what need they had of it, and why it was bestowed upon them. The great and many advantages we receive by the coming of Jesus the Messiah, will shew, that it was not without need, that he was sent into the world.

THE evidence of our Saviour's mission from heaven is so great, in the multitude of miracles he did before all sorts of people, that what he delivered cannot

not but be received as the oracles of God, and unquestionable verity. For the miracles he did were so ordered by the divine providence and wisdom, that they never were, nor could be denied by any of the enemies, or opposers of christianity.

THOUGH the works of nature, in every part of them, sufficiently evidence a Deity; yet the world made so little use of their reason, that they saw him not, where, even by the impressions of himself, he was easy to be found. Sense and lust blinded their minds in some, and a careless inadvertency in others, and fearful apprehensions in most (who either believed there were, or could not but suspect there might be, superior unknown beings) gave them up into the hands of their priests, to fill their heads with false notions of the Deity, and their worship with foolish rites, as they pleased: and what dread or craft once began, devotion soon made sacred, and religion immutable. In this state of darkness and ignorance of the true God, vice and superstition held the world. Nor could any help be had, or hoped for from reason; which could not be heard, and was judged to have nothing to do in the case; the priests, every-where, to secure their empire, having excluded reason from having any thing to do in religion. And in the crowd of wrong notions, and invented rites, the world had almost lost the sight of the one only true God. The rational and thinking part of mankind, it is true, when they sought after him, found the one supreme, invisible God; but if they acknowledged and worshipped him, it was only in their own minds. They kept this truth locked up in their own breasts as a secret, nor ever durst venture it amongst the people, much less amongst the priests, those wary guardians of their own creeds and profitable inventions. Hence we see, that reason, speaking ever so clearly to the wise and virtuous, had never authority enough to prevail on the multitude, and to persuade the societies of men, that there was but one God, that alone was to be owned and worshipped. The belief and worship of one God, was the national religion of the Israelites alone: and if we will consider it, it was introduced and supported amongst the people by revelation. They were in Goshen, and had light, whilst the rest of the world were in almost Egyptian darkness, "without God in the world." There was no part of mankind, who had quicker parts, or improved them more; that had a greater light of reason, or followed it farther in all sorts of speculations, than the Athenians: and yet we find but one Socrates amongst them, that opposed and laughed at their polytheism, and wrong opinions of the Deity; and we see how they rewarded him for it. Whatsoever Plato, and the soberest of the philosophers thought of the nature and being of the one God, they were fain in their outward professions and worship, to go with the herd, and keep to the religion established by law: which what it was, and how it had disposed the minds of these knowing and quick-sighted Grecians, St. Paul tells us, Acts xvii. 22,—29. "Ye men of Athens," says he, "I perceive, that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands,

“ hands, as though he needed any thing, seeing that he giveth unto all life, and breath, and all things ; and hath made of one blood all the nations of men, for to dwell on the face of the earth ; and hath determined the times before appointed, and the bounds of their habitations ; that they should seek the Lord, if haply they might feel him out and find him, though he be not far from every one of us.” Here he tells the Athenians, that they, and the rest of the world (given up to superstition) whatever light there was in the works of creation and providence, to lead them to the true God, yet few of them found him. He was every-where near them ; yet they were but like people groping and feeling for something in the dark, and did not see him with a full and clear day-light ; “ But thought the Godhead like to gold and silver, and stone, graven by art and man’s device.”

In this state of darkness and error, in reference to the “ true God,” our Saviour found the world. But the clear revelation he brought with him, dissipated this darkness ; made the “ one invisible true God” known to the world : and that with such evidence and energy, that polytheism and idolatry hath no where been able to withstand it : but wherever the preaching of the truth he delivered, and the light of the gospel hath come, those mists have been dispelled. And in effect, we see, that since our Saviour’s time, the “ belief of one God” has prevailed and spread itself over the face of the earth. For even to the light that the Messiah brought into the world with him, we must ascribe the owning and profession of one God, which the Mahometan religion hath derived and borrowed from it. So that in this sense it is certainly and manifestly true of our Saviour, what St. John says of him ; 1 John iii. 8. “ For this purpose the Son of God was manifested, that he might destroy the works of the devil.” This light the world needed, and this light it received from him : that there is but “ one God,” and he “ eternal, invisible ;” not like to any visible objects, nor to be represented by them.

If it be asked, whether the revelation to the patriarchs by Moses did not teach this, and why that was enough ? The answer is obvious ; that however clearly the knowledge of one invisible God, maker of heaven and earth, was revealed to them ; yet that revelation was shut up in a little corner of the world ; amongst a people, by that very law, which they received with it, excluded from a commerce and communication with the rest of mankind. The Gentile world, in our Saviour’s time, and several ages before, could have no attestation of the miracles on which the Hebrews built their faith, but from the Jews themselves, a people not known to the greatest part of mankind ; contemned and thought vilely of, by those nations that did know them ; and therefore very unfit and unable to propagate the doctrine of one God in the world, and diffuse it through the nations of the earth, by the strength and force of that ancient revelation, upon which they had received it. But our Saviour, when he came, threw down this wall of partition ; and did not confine his miracles or message to the land of Canaan, or the worshippers at Jerusalem. But he himself preached at Samaria, and did miracles in the borders of Tyre and Sidon, and before multitudes of people gathered from all quarters. And after his resurrection, sent his apostles amongst the nations, accompanied with miracles ; which were done in all parts
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so frequently, and before so many witnesses of all sorts, in broad day-light, that, as I have before observed, the enemies of Christianity have never dared to deny them; no, not Julian himself: who neither wanted skill nor power to enquire into the truth; nor would have failed to have proclaimed and exposed it, if he could have detected any falshood in the history of the gospel; or found the least ground to question the matter of fact published of Christ and his apostles. The number and evidence of the miracles done by our Saviour and his followers, by the power and force of truth, bore down this mighty and accomplished emperor, and all his parts, in his own dominions. He durst not deny so plain a matter of fact, which being granted, the truth of our Saviour's doctrine and mission unavoidably follows; notwithstanding whatsoever artful suggestions his wit could invent, or malice should offer to the contrary.

NEXT to the knowledge of one God; maker of all things; "a clear knowledge of their duty was wanting to mankind." This part of knowledge, though cultivated with some care by some of the heathen philosophers, yet got little footing among the people. All men, indeed, under pain of displeasing the gods, were to frequent the temples: every one went to their sacrifices and services: but the priests made it not their business to teach them virtue. If they were diligent in their observations and ceremonies; punctual in their feasts and solemnities, and the tricks of religion; the holy tribe assured them the gods were pleased, and they looked no farther. Few went to the schools of the philosophers to be instructed in their duties, and to know what was good and evil in their actions. The priests sold the better pennyworths, and therefore had all the custom. Lustrations and processions were much easier than a clean conscience, and a steady course of virtue; and an expiatory sacrifice that atoned for the want of it, was much more convenient than a strict and holy life. No wonder then, that religion was every where distinguished from, and preferred to virtue; and that it was dangerous heresy and profaneness to think the contrary. So much virtue as was necessary to hold societies together, and to contribute to the quiet of governments, the civil laws of common-wealths taught, and forced upon men that lived under magistrates. But these laws being for the most part made by such, who had no other aims but their own power, reached no farther than those things that would serve to tie men together in subjection; or at most, were directly to conduce to the prosperity and temporal happiness of any people. But natural religion, in its full extent, was no where, that I know, taken care of, by the force of natural reason. It should seem, by the little that has hitherto been done in it, that it is too hard a task for unassisted reason to establish morality in all its parts, upon its true foundation, with a clear and convincing light. And it is at least a surer and shorter way, to the apprehensions of the vulgar, and mass of mankind, that one manifestly sent from God, and coming with visible authority from him, should as a King and Law-maker, tell them their duties; and require their obedience; than leave it to the long, and sometimes intricate deductions of reason, to be made out to them. Such trains of reasoning the greatest part of mankind have neither leisure to weigh; nor, for want of education and use, skill to judge of. We see how unsuccessful in this, the attempts of philosophers were before our Saviour's time. How short their
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several systems came of the perfection of a true and complete morality, is very visible. And if since that, the christian philosophers have much out-done them; yet we may observe, that the first knowledge of the truths they have added, are owing to revelation: though as soon as they are heard and considered, they are found to be agreeable to reason; and such as can by no means be contradicted. Every one may observe a great many truths, which he receives at first from others, and readily assents to, as consonant to reason, which he would have found it hard, and perhaps beyond his strength, to have discovered himself. Native and original truth is not so easily wrought out of the mine, as we, who have it delivered ready dug and fashioned into our hands, are apt to imagine. And how often at fifty or threescore years old are thinking men told, what they wonder how they could miss thinking of? Which yet their own contemplations did not, and possibly never would have helped them to. Experience shews, that the knowledge of morality, by meer natural light, (how agreeable soever it be to it) makes but a slow progress, and little advance in the world. And the reason of it is not hard to be found in men's necessities, passions, vices, and mistaken interests, which turn their thoughts another way: and the designing leaders, as well as following herd, find it not to their purpose to employ much of their meditations this way. Or whatever else was the cause, it is plain, in fact, that human reason unassisted, failed men in its great and proper business of morality. It never from unquestionable principles, by clear deductions, made out an intire body of the "law of nature." And he that shall collect all the moral rules of the philosophers, and compare them with those contained in the new testament, will find them to come short of the morality delivered by our Saviour, and taught by his apostles; a college made up, for the most part, of ignorant, but inspired fishermen.

THOUGH yet, if any one should think, that out of the sayings of the wise heathens before our Saviour's time, there might be a collection made of all those rules of morality, which are to be found in the christian religion; yet this would not at all hinder, but that the world, nevertheless, stood as much in need of our Saviour, and the morality delivered by him. Let it be granted (though not true) that all the moral precepts of the gospel were known by somebody or other, amongst mankind before. But where, or how, or of what use, is not considered. Suppose they may be picked up here and there; some from Solon and Bias in Greece, others from Tully in Italy: and to complete the work, let Confucius, as far as China, be consulted; and Anacharsis the Scythian, contribute his share. What will all this do, to give the world a complete morality, that may be to mankind, the unquestionable rule of life and manners? I will not here urge the impossibility of collecting from men, so far distant from one another, in time and place, and languages. I will suppose there was a Stobeus in those times, who had gathered the moral sayings from all the sages of the world. What would this amount to, towards being a steady rule; a certain transcript of a law that we are under? Did the saying of Aristippus, or Confucius, give it an authority? Was Zeno a law-giver to mankind? If not, what he or any other philosopher delivered, was but a saying of his. Mankind might hearken to it, or reject it, as they pleased; or as it suited their interest, passions, principles or humours.

humours. They were under no obligation ; the opinion of this or that philosopher, was of no authority. And if it were, you must take all he said under the same character. All his dictates must go for law, certain and true ; or none of them. And then, if you will take any of the moral sayings of Epicurus (many whereof Seneca quotes with esteem and approbation) for precepts of the law of nature ; you must take all the rest of his doctrine for such too ; or else his authority ceases : and so no more is to be received from him, or any of the sages of old, for parts of the law of nature, as carrying with it an obligation to be obeyed, but what they prove to be so. But such a body of ethicks, proved to be the law of nature, from principles of reason, and teaching all the duties of life ; I think nobody will say the world had before our Saviour's time. It is not enough, that there were up and down scattered sayings of wise men, conformable to right reason. The law of nature, is the law of convenience too : and it is no wonder, that those men of parts, and studious of virtue (who had occasion to think on any particular part of it,) should, by meditation, light on the right, even from the observable convenience and beauty of it ; without making out its obligation from the true principles of the law of nature, and foundations of morality. But these incoherent apophthegms of philosophers, and wise men, however excellent in themselves, and well intended by them, could never make a morality, whereof the world could be convinced ; could never rise to the force of a law, that mankind could with certainty depend on. Whatsoever should thus be universally useful, as a standard to which men should conform their manners, must have its authority, either from reason or revelation. It is not every writer of morals, or compiler of it from others, that can thereby be erected into a law-giver to mankind ; and a dictator of rules, which are therefore valid, because they are to be found in his books ; under the authority of this or that philosopher. He, that any one will pretend to set up in this kind, and have his rules pass for authentick directions, must shew, that either he builds his doctrine upon principles of reason, self-evident in themselves ; and that he deduces all the parts of it from thence, by clear and evident demonstration : or must shew his commission from heaven, that he comes with authority from God, to deliver his will and commands to the world. In the former way, nobody that I know, before our Saviour's time, ever did, or went about to give us a morality. It is true, there is a law of nature : but who is there that ever did, or undertook to give it us all entire, as a law ; no more, nor no less, than what was contained in, and had the obligation of that law ? Who ever made out all the parts of it, put them together, and shewed the world their obligation ? Where was there any such code, that mankind might have recourse to, as their unerring rule, before our Saviour's time ? If there was not, it is plain there was need of one to give us such a morality ; such a law, which might be the sure guide of those who had a desire to go right ; and if they had a mind, need not mistake their duty, but might be certain when they had performed, when failed in it. Such a law of morality, Jesus Christ hath given us in the new testament ; but by the latter of these ways, by revelation. We have from him a full and sufficient rule for our direction, and conformable to that of reason. But the truth and obligation of its precepts have their force, and are put past doubt to us, by the evi-

dence of his mission. He was sent by God : his miracles shew it ; and the authority of God in his precepts cannot be questioned. Here morality has a sure standard, that revelation vouches, and reason cannot gainsay, nor question ; but both together witness to come from God the great law-maker. And such an one as this, out of the new testament, I think the world never had, nor can any one say, is any where else to be found. Let me ask any one, who is forward to think that the doctrine of morality was full and clear in the world, at our Saviour's birth ; whither would he have directed Brutus and Cassius, (both men of parts and virtue, the one whereof believed, and the other disbelieved a future being) to be satisfied in the rules and obligations of all the parts of their duties ; if they should have asked him, Where they might find the law they were to live by, and by which they should be charged, or acquitted, as guilty, or innocent ? If to the sayings of the wise, and the declarations of philosophers, he sends them into a wild wood of uncertainty, to an endless maze, from which they should never get out : if to the religions of the world, yet worse : and if to their own reason, he refers them to that which had some light and certainty ; but yet had hitherto failed all mankind in a perfect rule ; and we see, resolved not the doubts that had risen amongst the studious and thinking philosophers ; nor had yet been able to convince the civilized parts of the world, that they had not given, nor could, without a crime, take away the lives of their children, by exposing them.

If any one shall think to excuse human nature, by laying blame on men's negligence, that they did not carry morality to an higher pitch ; and make it out entire in every part, with that clearness of demonstration which some think it capable of ; he helps not the matter. Be the cause what it will, our Saviour found mankind under a corruption of manners and principles, which ages after ages had prevailed, and must be confessed, was not in a way or tendency to be mended. The rules of morality were in different countries and sects, different. And natural reason no where had, nor was like to cure the defects and errors in them. Those just measures of right and wrong, which necessity had any where introduced, the civil laws prescribed, or philosophy recommended, stood not on their true foundations. They were looked on as bonds of society, and conveniences of common life, and laudable practices. But where was it that their obligation was thoroughly known and allowed, and they received as precepts of a law ; of the highest law, the law of nature ? That could not be, without a clear knowledge and acknowledgement of the law-maker, and the great rewards and punishments, for those that would, or would not obey him. But the religion of the heathens, as was before observed, little concerned itself in their morals. The priests, that delivered the oracles of heaven, and pretended to speak from the gods, spoke little of virtue and a good life. And, on the other side, the philosophers, who spoke from reason, made not much mention of the Deity in their ethicks. They depended on reason and her oracles, which contain nothing but truth : but yet some parts of that truth lie too deep for our natural powers easily to reach, and make plain and visible to mankind, without some light from above to direct them. When truths are once known to us, though by tradition, we are apt to be favourable to our own parts ; and ascribe to our own understand-

ings the discovery of what, in reality, we borrowed from others : or, at least, finding we can prove, what at first we learn from others, we are forward to conclude it an obvious truth, which, if we had sought, we could not have missed. Nothing seems hard to our understandings that is once known : and because what we see, we see with our own eyes ; we are apt to overlook, or forget the help we had from others who shewed it us, and first made us see it ; as if we were not at all beholden to them, for those truths they opened the way to, and led us into. For knowledge being only of truths that are perceived to be so, we are favourable enough to our own faculties, to conclude, that they of their own strength would have attained those discoveries, without any foreign assistance ; and that we know those truths, by the strength and native light of our own minds, as they did from whom we received them by theirs, only they had the luck to be before us. Thus the whole stock of human knowledge is claimed by every one, as his private possession, as soon as he (profiting by others discoveries) has got it into his own mind : and so it is ; but not properly by his own single industry, nor of his own acquisition. He studies, it is true, and takes pains to make a progress in what others have delivered : but their pains were of another sort, who first brought those truths to light, which he afterwards derives from them. He that travels the roads now, applauds his own strength and legs that have carried him so far in such a scantling of time ; and ascribes all to his own vigour, little considering how much he owes to their pains, who cleared the woods, drained the bogs, built the bridges, and made the ways passable ; without which he might have toiled much with little progress. A great many things which we have been bred up in the belief of, from our cradles, (and are notions grown familiar, and, as it were, natural to us, under the gospel,) we take for unquestionable obvious truths, and easily demonstrable ; without considering how long we might have been in doubt or ignorance of them, had revelation been silent. And many are beholden to revelation, who do not acknowledge it. It is no diminishing to revelation, that reason gives it suffrage too, to the truths revelation has discovered. But it is our mistake to think, that because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them. The contrary is manifest, in the defective morality of the Gentiles, before our Saviour's time ; and the want of reformation in the principles and measures of it, as well as practice. Philosophy seemed to have spent its strength, and done its utmost ; or if it should have gone farther, as we see it did not ; and from undeniable principles given us ethicks in a science like mathematicks, in every part demonstrable ; this yet would not have been so effectual to man in this imperfect state, nor proper for the cure. The greatest part of mankind want leisure or capacity for demonstration ; nor can carry a train of proofs, which in that way they must always depend upon for conviction, and cannot be required to assent to, until they see the demonstration. Wherever they stick, the teachers are always put upon proof, and must clear the doubt by a thread of coherent deductions from the first principle, how long, or how intricate soever they be. And you may as soon hope to have all the day-labourers and tradesmen, the spinsters and dairy-maids, perfect mathematicians, as to have them perfect in ethicks

this way. Hearing plain commands, is the sure and only course to bring them to obedience and practice. The greatest part cannot know, and therefore they must believe. And I ask, whether one coming from heaven in the power of God, in full and clear evidence and demonstration of miracles, giving plain and direct rules of morality and obedience; be not likelier to enlighten the bulk of mankind, and set them right in their duties, and bring them to do them, than by reasoning with them from general notions and principles of human reason? And were all the duties of human life clearly demonstrated, yet I conclude, when well considered, that method of teaching men their duties, would be thought proper only for a few, who had much leisure, improved understandings, and were used to abstract reasonings. But the instruction of the people were best still to be left to the precepts and principles of the gospel. The healing of the sick, the restoring sight to the blind by a word, the raising, and being raised from the dead, are matters of fact, which they can without difficulty conceive, and that he who does such things, must do them by the assistance of a divine power. These things lie level to the ordinariness of apprehension: he that can distinguish between sick and well, lame and sound, dead and alive, is capable of this doctrine. To one who is once persuaded that Jesus Christ was sent by God to be a King, and a Saviour of those who do believe in him; all his commands become principles; there needs no other proof for the truth of what he says, but that he said it. And then there needs no more, but to read the inspired books, to be instructed: all the duties of morality lie there clear, and plain, and easy to be understood. And here I appeal, whether this be not the surest, the safest, and most effectual way of teaching: especially if we add this farther consideration; that as it suits the lowest capacities of reasonable creatures, so it reaches and satisfies, nay, enlightens the highest. The most elevated understandings cannot but submit to the authority of this doctrine as divine; which coming from the mouths of a company of illiterate men, hath not only the attestation of miracles, but Reason to confirm it: since they delivered no precepts but such, as though Reason of itself had not clearly made out, yet it could not but assent to, when thus discovered, and think itself indebted for the discovery. The credit and authority our Saviour and his apostles had over the minds of men, by the miracles they did, tempted them not to mix (as we find in that of all the sects and philosophers, and other religions) any conceits, any wrong rules, any thing tending to their own by-interest, or that of a party, in their morality. No taint of prepossession, or fancy; no footsteps of pride, or vanity; no touch of ostentation or ambition, appears to have a hand in it. It is all pure, all sincere; nothing too much, nothing wanting; but such a complete rule of life, as the wisest men must acknowledge, tends entirely to the good of mankind, and that all would be happy, if all would practise it.

3. THE outward forms of worshipping the Deity, wanted a reformation. Stately buildings, costly ornaments, peculiar and uncouth habits, and a numerous huddle of pompous, fantastical, cumbersome ceremonies, every where attended divine worship. This, as it had the peculiar name, so it was thought the principal part, if not the whole of religion. Nor could this, possibly, be amended, whilst the Jewish ritual stood; and there was so much of it mixed

with the worship of the true God. To this also our Saviour, with the knowledge of the infinite, invifible, fupreme fpirit, brought a remedy, in a plain, fpiritual, and fuitable worship. Jesus fays to the woman of Samaria, "The hour cometh, when ye fhall neither in this mountain, nor yet at Jerufalem, worship the Father. But the true worshippers fhall worship the Father, both in fpirit and in truth; for the Father feeketh fuch to worship him." To be worshipped in fpirit and in truth, with application of mind, and fincerity of heart, was what God henceforth only required. Magnificent temples, and confinement to certain places, were now no longer neceffary for his worship, which by a pure heart might be performed any where. The fplendor and diftinction of habits, and pomp of ceremonies, and all outfide performances, might now be fpared. God, who was a fpirit, and made known to be fo, required none of thofe, but the fpirit only; and that in public afsemblies, (where fome actions muft lie open to the view of the world) all that could appear and be feen, fhould be done decently, and in order, and to edification. Decency, order, and edification, were to regulate all their publick acts of worship, and beyond what thefe required, the outward appearance (which was of little value in the eyes of God) was not to go. Having fhut indecency and confufion out of their afsemblies, they need not be folicitous about ufelefs ceremonies. Praifes and prayer, humbly offered up to the Deity, was the worship he now demanded; and in thefe every one was to look after his own heart, and to know that it was that alone which God had regard to, and accepted.

4. ANOTHER great advantage received by our Saviour, is the great encouragement he brought to a virtuous and pious life: great enough to furmount the difficulties and obftacles that lie in the way to it, and reward the pains and hardships of thofe who ftuck firm to their duties, and fuffered for the testimony of a good confcience. The portion of the righteous has been in all ages taken notice of, to be pretty fcanty in this world. Virtue and profperity do not often accompany one another; and therefore virtue feldom had many followers. And it is no wonder the prevailed not much in a ftate, where the inconveniences that attended her were vifible, and at hand, and the rewards, doubtful, and at a diftance. Mankind, who are and muft be allowed to purfue their happinefs, nay, cannot be hindered, could not but think themfelves excufed from a ftrict obfervation of rules, which appeared fo little to confift with their chief end, happinefs; whilft they kept them from the enjoyments of this life; and they had little evidence and fecurity of another. It is true they might have argued the other way, and concluded, That, becaufe the good were moft of them ill-treated here, there was another place where they fhould meet with better ufage; but it is plain they did not: their thoughts of another life were at beft obfcure, and their expectations uncertain. Of manes, and ghofts, and the fhades of departed men, there was fome talk; but little certain, and lefs minded. They had the names of Styx and Acheron, of Elyfian fields and feats of the bleffed: but they had them generally from their poets, mixed with their fables. And fo they looked more like the inventions of wit, and ornaments of poetry, than the ferious perfuafions of the grave and the fober. They came to them bundled up among their tales, and for tales they took them. And that which rendered them

them more suspected, and less useful to virtue, was, that the philosophers seldom set their rules on men's minds and practices, by consideration of another life. The chief of their arguments were from the excellency of virtue; and the highest they generally went, was the exalting of human nature, whose perfection lay in virtue. And if the priest at any time talked of the ghosts below, and a life after this, it was only to keep men to their superstitious and idolatrous rites, whereby the use of this doctrine was lost to the credulous multitude, and its belief to the quicker-sighted, who suspected it presently of priestcraft. Before our Saviour's time, the doctrine of a future state, though it were not wholly hid, yet it was not clearly known in the world. It was an imperfect view of reason, or, perhaps, the decayed remains of an ancient tradition, which rather seemed to float on men's fancies, than sink deep into their hearts. It was something, they knew not what, between being and not being. Something in man they imagined might escape the grave; but a perfect complete life, of an eternal duration, after this, was what entered little into their thought, and less into their persuasions. And they were so far from being clear herein, that we see no nation of the world publickly professed it, and built upon it: no religion taught it, and it was no where made an article of faith, and principle of religion until Jesus Christ came; of whom it is truly said, that he, at his appearing, "brought life and immortality to light." And that not only in the clear revelation of it, and in instances shewn, of men raised from the dead; but he has given us an unquestionable assurance and pledge of it in his own resurrection and ascension into heaven. How hath this one truth changed the nature of things in the world, and given the advantage to piety over all that could tempt, or deter men from it? The philosophers, indeed, shewed the beauty of virtue; they set her off so, as drew men's eyes and approbation to her; but leaving her unendowed, very few were willing to espouse her. The generality could not refuse her their esteem and commendation, but still turned their backs on her, and forsook her, as a match not for their turn. But now there being put into the scales on her side, "an exceeding and immortal weight of glory;" interest is come about to her, and virtue now is visibly the most enriching purchase, and by much the best bargain. That she is the perfection and excellency of our nature; that she is herself a reward, and will recommend our names to future ages, is not all that can now be said for her. It is not strange that the learned heathens satisfied not many with such airy commendations. It has another relish and efficacy to persuade men, that if they live well here, they shall be happy hereafter. Open their eyes upon the endless, unspeakable joys of another life, and their hearts will find something solid and powerful to move them. The view of heaven and hell will cast a flight upon the short pleasures and pains of this present state, and give attractions and encouragements to virtue, which reason and interest, and the care of ourselves, cannot but allow and prefer. Upon this foundation, and upon this only, morality stands firm, and may defy all competition. This makes it more than a name, a substantial good, worth all our aims and endeavours; and thus the gospel of Jesus Christ has delivered it to us.

5. To these I must add one advantage more by Jesus Christ, and that is the promise of assistance. If we do what we can, he will give us his Spirit to help us

us to do what, and how we should. It will be idle, for us, who know not how our own spirits move and act, us, to ask in what manner the Spirit of God shall work upon us. The wisdom that accompanies that Spirit, knows better than we, how we are made, and how to work upon us. If a wise man knows how to prevail on his child, to bring him to what he desires, can we suspect that the Spirit and wisdom of God should fail in it, though we perceive or comprehend not the ways of his operation? Christ has promised it, who is faithful and just; and we cannot doubt of the performance. It is not requisite on this occasion, for the inhancing of this benefit, to enlarge on the frailty of our minds, and weakness of our constitutions; how liable to mistakes, how apt to go astray, and how easily to be turned out of the paths of virtue. If any one needs go beyond himself, and the testimony of his own conscience in this point; if he feels not his own errors and passions always tempting, and often prevailing, against the strict rules of his duty, he need but look abroad into any age of the world, to be convinced. To a man under the difficulties of his nature, beset with temptations, and hedged in with prevailing custom; it is no small encouragement to set himself seriously on the courses of virtue, and practice of true religion, that he is from a sure hand, and an Almighty arm, promised assistance to support and carry him through.

THERE remains yet something to be said to those, who will be ready to object, “If the belief of Jesus of Nazareth to be the Messiah, together with those concomitant articles of his resurrection, rule, and coming again to judge the world, be all the faith required, as necessary to justification, to what purpose were the epistles written; I say, if the belief of those many doctrines contained in them, be not also necessary to salvation; And if what is there delivered a Christian may believe or disbelieve, and yet, nevertheless, be a member of Christ’s Church, and one of the faithful?”

To this, I answer, That the epistles were written upon several occasions: and he that will read them as he ought, must observe what it is in them, is principally aimed at; find what is the argument in hand, and how managed; if he will understand them right, and profit by them. The observing of this will best help us to the true meaning and mind of the writer: for that is the truth which is to be received and believed; and not scattered sentences in scripture-language, accommodated to our notions and prejudices. We must look into the drift of the discourse, observe the coherence and connection of the parts, and see how it is consistent with itself, and other parts of scripture; if we will conceive it right. We must not cull out, as best suits our system, here and there a period or verse; as if they were all distinct and independent aphorisms; and make these the fundamental articles of the Christian faith, and necessary to salvation, unless God has made them so. There be many truths in the Bible, which a good Christian may be wholly ignorant of, and so not believe; which, perhaps, some lay great stress on and call fundamental articles, because they are the distinguishing points of their communion. The epistles, most of them, carry on a thread of argument, which in the style they are writ, cannot every-where be observed without great attention. And to consider the texts as they stand, and bear a part in that, is to view them in their due light, and the way to get the true sense of them. They were
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writ to those who were in the faith, and true Christians already : and so could not be designed to teach them the fundamental articles and points necessary to salvation. The epistle to the Romans was writ to all "that were at Rome, beloved of God, called to be saints, whose faith was spoken of through the world," chap. i. 7, 8. To whom St. Paul's first epistle to the Corinthians was, he shews, chap. i. 2, 4, &c. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints; with all them that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge: even as the testimony of Christ was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." And so likewise the second was, "To the church of God at Corinth, with all the saints in Achaia," chap. i. 1. His next is to the churches of Galatia. That to the Ephesians was, "To the saints that were at Ephesus, and to the faithful in Christ Jesus." So likewise, "To the saints and faithful brethren in Christ at Colosse, who had faith in Christ Jesus, and love to the saints. To the church of the Thessalonians. To Timothy his son in the faith. To Titus his own son after the common faith. To Philemon his dearly beloved, and fellow-labourer." And the author to the Hebrews calls those he writes to, "Holy brethren, partakers of the heavenly calling," chap. iii. 1. From whence it is evident, that all those whom St. Paul writ to, were brethren, saints, faithful in the church, and so Christians already; and, therefore, wanted not the fundamental articles of the Christian religion; without a belief of which they could not be saved; nor can it be supposed, that the sending of such fundamentals was the reason of the apostle's writing to any of them. To such also St. Peter writes, as is plain from the first chapter of each of his epistles. Nor is it hard to observe the like in St. James's, and St. John's epistles. And St. Jude directs his thus: "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." The epistles, therefore, being all written to those who were already believers and Christians, the occasion and end of writing them, could not be to instruct them in that which was necessary to make them Christians. This, it is plain, they knew and believed already; or else they could not have been Christians and believers. And they were writ upon particular occasions; and without those occasions, had not been writ; and so cannot be thought necessary to salvation: Though they resolving doubts, and reforming mistakes, are of great advantage to our knowledge and practice. I do not deny, but the great doctrines of the Christian faith are dropt here and there, and scattered up and down in most of them. But it is not in the epistles we are to learn what are the fundamental articles of faith, where they are promiscuously, and without distinction mixed with other truths, in discourses that were (though for edification, indeed, yet) only occasional. We shall find and discern those great and necessary points best, in the preaching of our Saviour and the apostles, to those who were yet strangers, and ignorant of the faith, to bring them in, and convert them to it. And what that was, we have seen already, out of the history of the evangelists, and the Acts; where they are plainly laid down, so that
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no-body can mistake them. The epistles to particular churches, besides the main argument of each of them, (which was some present concernment of that particular church, to which they severally were addressed) do in many places explain the fundamentals of the Christian religion, and that wisely; by proper accommodations to the apprehensions of those they were writ to, the better to make them imbibe the Christian doctrine, and the more easily to comprehend the method, reasons, and grounds of the great work of salvation. Thus we see, in the epistle to the Romans, adoption (a custom well known amongst those of Rome) is much made use of, to explain to them the grace and favour of God, in giving them eternal life; to help them to conceive how they became the children of God, and to assure them of a share in the kingdom of heaven, as heirs to an inheritance. Whereas the setting out, and confirming the christian faith to the Hebrews, in the epistle to them, is by allusions and arguments, from the ceremonies, sacrifices, and oeconomy of the Jews, and references to the records of the old testament. And as for the general epistles, they, we may see, regard the state and exigencies, and some peculiarities of those times. These holy writers, inspired from above, writ nothing but truth; and in most places, very weighty truths to us now; for the expounding, clearing, and confirming of the christian doctrine, and establishing those in it who had embraced it. But yet every sentence of theirs must not be taken up, and looked on as a fundamental article, necessary to salvation; without an explicit belief whereof, no-body could be a member of Christ's church here, nor be admitted into his eternal kingdom hereafter. If all, or most of the truths declared in the epistles, were to be received and believed as fundamental articles, what then became of those christians who were fallen asleep (as St. Paul witnesses in his first to the Corinthians, many were) before these things in the epistles were revealed to them? Most of the epistles not being written till above twenty years after our Saviour's ascension, and some after thirty.

BUT farther, therefore, to those who will be ready to say, "May those truths delivered in the epistles, which are not contained in the preaching of our Saviour and his apostles, and are therefore, by this account, not necessary to salvation, be believed, or disbelieved without any danger? May a christian safely question or doubt of them?"

To this I answer, That the law of faith, being a covenant of free grace, God alone can appoint what shall be necessarily believed by every one whom he will justify. What is the faith which he will accept and account for righteousness, depends wholly on his good pleasure. For it is of grace, and not of right, that this faith is accepted. And therefore he alone can set the measures of it: and what he has so appointed and declared, is alone necessary. Nobody can add to these fundamental articles of faith; nor make any other necessary, but what God himself hath made, and declared to be so. And what these are which God requires of those who will enter into, and receive the benefits of the new covenant, has already been shewn. An explicit belief of these is absolutely required of all those to whom the gospel of Jesus Christ is preached, and salvation through his Name proposed.

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THE other parts of divine revelation are objects of faith, and are so to be received. They are truths, whereof no one can be rejected; none that is once known to be such, may, or ought to be disbelieved. For to acknowledge any proposition to be of divine revelation and authority, and yet to deny, or disbelieve it, is to offend against this fundamental article and ground of faith, that God is true. But yet a great many of the truths revealed in the gospel, every one does, and must confess, a man may be ignorant of; nay, disbelieve, without danger to his salvation: as is evident in those, who, allowing the authority, differ in the interpretation and meaning of several texts of scriptures, not thought fundamental: in all which, it is plain, the contending parties on one side or the other, are ignorant of, nay, disbelieve the truths delivered in holy writ; unless contrarieties and contradictions can be contained in the same words, and divine revelation can mean contrary to itself.

THOUGH all divine revelation requires the obedience of faith, yet every truth of inspired scriptures is not one of those, that by the law of faith is required to be explicitly believed to justification. What those are, we have seen by what our Saviour and his apostles proposed to, and required in those whom they converted to the faith. Those are fundamentals, which it is not enough not to disbelieve: every one is required actually to assent to them. But any other proposition contained in the scripture, which God has not thus made a necessary part of the law of faith, (without an actual assent to which, he will not allow any one to be a believer) a man may be ignorant of, without hazarding his salvation by a defect in his faith. He believes all that God has made necessary for him to believe, and assent to: and as for the rest of divine truths, there is nothing more required of him, but that he receive all the parts of divine revelation, with a docility and disposition prepared to embrace, and assent to all truths coming from God; and submit his mind to whatsoever shall appear to him to bear that character. Where he, upon fair endeavours, understands it not, how can he avoid being ignorant? And where he cannot put several texts, and make them consist together, what remedy? He must either interpret one by the other, or suspend his opinion. He that thinks that more is, or can be required of poor frail man in matters of faith, will do well to consider what absurdities he will run into. God, out of the infiniteness of his mercy, has dealt with man, as a compassionate and tender Father. He gave him reason, and with it a law: that could not be otherwise than what reason should dictate; unless we should think, that a reasonable creature should have an unreasonable law. But, considering the frailty of man, apt to run into corruption and misery, he promised a Deliverer, whom in his good time he sent; and then declared to all mankind, that whoever would believe him to be the Saviour promised, and take him now raised from the dead, and constituted the Lord, and Judge of all men, to be their King and Ruler, should be saved. This is a plain intelligible proposition; and the all-merciful God seems herein to have consulted the poor of this world, and the bulk of mankind. These are articles that the labouring and illiterate man may comprehend. This is a religion suited to vulgar capacities; and the state of mankind in this world, destined to labour and travel. The writers and wranglers in religion fill it with niceties, and dress it up with notions, which they
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make necessary and fundamental parts of it ; as if there were no way into the church, but through the academy or lyceum. The greatest part of mankind have not leisure for learning and logick, and superfine distinctions of the schools. Where the hand is used to the plough and the spade, the head is seldom elevated to sublime notions, or exercised in mysterious reasoning. It is well if men of that rank (to say nothing of the other sex) can comprehend plain propositions, and a short reasoning about things familiar to their minds, and nearly allied to their daily experience. Go beyond this, and you amaze the greatest part of mankind : and may as well talk Arabick to a poor day-labourer, as the notions and language that the books and disputes of religion are filled with ; and as soon you will be understood. The dissenting congregations are supposed, by their teachers, to be more accurately instructed in matters of faith, and better to understand the christian religion, than the vulgar conformists, who are charged with great ignorance ; how truly, I will not here determine. But I ask them to tell me seriously, "Whether half their people have leisure to study ? Nay, Whether one " in ten, of those who come to their meetings in the country, if they had time " to study them, do or can understand the controversies at this time so warmly " managed amongst them, about " justification," the subject of this present " treatise ?" I have talked with some of their teachers, who confess themselves not to understand the difference in debate between them. And yet the points they stand on, are reckoned of so great weight, so material, so fundamental in religion, that they divide communion, and separate upon them. Had God intended that none but the learned scribe, the disputer, or wise of this world, should be christians, or be saved, thus religion should have been prepared for them, filled with speculations and niceties, obscure terms, and abstract notions. But men of that expectation, men furnished with such acquisitions, the apostle tells us, 1 Cor. i. are rather shut out from the simplicity of the gospel ; to make way for those poor, ignorant, illiterate, who heard and believed promises of a Deliverer, and believed Jesus to be him ; who could conceive a man dead and made alive again, and believe that he should, at the end of the world, come again and pass sentence on all men, according to their deeds. That the poor had the gospel preached to them ; Christ makes a mark, as well as business of his mission, Matt. xi. 5. And if the poor had the gospel preached to them, it was, without doubt, such a gospel as the poor could understand, plain and intelligible : and so it was, as we have seen, in the preachings of Christ and his apostles.

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A
VINDICATION
OF THE
REASONABLENESS
OF
CHRISTIANITY, &c.
From Mr. EDWARDS'S
REFLECTIONS.

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REFLECTIONS
FROM MR. EDWARDS'S
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MY Book had not been long out, before it fell under the correction of the author of a Treatise, intituled, "Some thoughts concerning the several causes and occasions of atheism, especially in the present age." No contemptible adversary, I'll assure you; since, as it seems, he has got the faculty to heighten every thing that displeases him, into the capital crime of Atheism; and breathes against those, who come in his way, a pestilential air, whereby every the least distemper is turned into the plague, and becomes mortal. For whoever does not just say after Mr. Edwards, cannot, it is evident, escape being an atheist, or a promoter of atheism. I cannot but approve of any one's zeal, to guard and secure that great and fundamental article of all religion and morality, "That there is a God:" but atheism being a crime, which, for its madness as well as guilt, ought to shut a man out of all sober and civil society, should be very warily charged on any one, by deductions and consequences, which he himself does not own, or, at least, do not manifestly and unavoidably flow from what he asserts. This caution, charity, I think, obliges us to: and our author would possibly think himself hardly dealt with, if, for neglecting some of those rules he himself gives, p. 31, and 34, against atheism, he should be pronounced a promoter of it: as rational a charge, I imagine, as some of those he makes; and as fitly put together, as "the treatise of the reasonableness of Christianity, &c." brought in among the causes of atheism. However I shall not much complain of him, since he joins me, p. 104. with no worse company, than two eminently pious and learned * prelates of our church, whom he makes favourers of the same conceit, as he calls it. But what has that conceit to do with atheism? Very much. That conceit is of kin to socinianism, and socinianism to atheism. Let us hear Mr. Edwards himself. He says, p. 113. I am "all over socinianized:" and therefore, my book,

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book, fit to be placed among the causes of atheism. For in the 64th, and following pages, he endeavours to shew That "a focinian is an atheist; or, "left that should seem harsh, one that favours the cause of atheism," p. 75. For so he has been pleased to mollify, now it is published as a treatise, what was much more harsh, and much more confident in it, when it was preached as a sermon. In this abatement, he seems a little to comply with his own advice, against his fourth cause of atheism; which we have in these words, pag. 34. "Wherefore, that we may effectually prevent this folly in ourselves, "let us banish presumption, confidence, and self-conceit; let us extirpate all "pride and arrogance; let us not list ourselves in the number of capricious "opiniators."

I SHALL leave the focinians themselves to answer his charge against them, and shall examine his proof of my being a focinian. It stands thus, pag. 112. "When he" (the author of the Reasonableness of Christianity, &c.) "proceeds "to mention the advantages and benefits of Christ's coming into the world, and "appearing in the flesh, he hath not one syllable of his satisfying for us; or, by "his death, purchasing life or salvation, or any thing that sounds like it. This, "and several other things, shew, that he is all over focinianized." Which in effect is, that because I have not set down all that this author perhaps would have done, therefore I am a focinian. But what if I should say, I set down as much as my argument required, and yet am no focinian? Would he, from my silence and omission, give me the lie, and say, I am one? Surmises that may be overturned by a single denial, are poor arguments, and, such as some men would be ashamed of: at least, if they are to be permitted to men of this gentleman's skill and zeal, who knows how to make a good use of conjectures, suspicions, and uncharitable censures in the cause of God; yet even there too (if the cause of God can need such arts) they require a good memory to keep them from recoiling upon the author. He might have taken notice of these words in my book, p. 6. of this Vol.) "From this estate of death, JESUS CHRIST RESTORES all mankind to life." And a little lower. "The life which Jesus "Christ restores to all men." And p. 68. "He that hath incurred death "for his own transgression, cannot LAY DOWN HIS LIFE FOR ANOTHER, "as our Saviour professes he did." This methinks, SOUNDS SOMETHING LIKE "Christ's purchasing life for us by his death. But this reverend gentleman has an answer ready; it was not in the place he would have had it in, it was not where I mention the advantages and benefits of Christ's coming. And therefore, I not having one syllable of Christ's purchasing life and salvation for us by his death, or any thing that sounds like it: this, and several other things, that might be offered, shew that I am "all over focinianized." A very clear and ingenuous proof, and let him enjoy it.

BUT what will become of me, that I have not mentioned satisfaction!

POSSIBLY, this reverend gentleman would have had charity enough for a known writer of the brotherhood, to have found it by an "innuendo," in those words above quoted, of laying down his life for another. But every thing is to be strained here the other way. For the author of "the Reasonableness of "Christianity, &c." is of necessity to be represented as a focinian; or else his
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book may be read, and the truths in it, which Mr. Edwards likes not, be received, and people put upon examining. Thus one, as full of happy conjectures and suspicions as this gentleman, might be apt to argue. But what if the author designed his treatise, as the title shews, chiefly for those who were not yet thoroughly, or firmly, christians, proposing to work on those, who either wholly disbelieved, or doubted of the truth of the christian religion? Would any one blame his prudence, if he mentioned only those advantages, which all christians are agreed in? Might he not remember and observe that command of the apostle, Rom. xiv. 1. "Him that is weak in the faith, receive ye, but not to doubtful disputations;" without being a Socinian? Did he amiss, that he offered to the belief of those who stood off, that, and only that, which our Saviour and his apostles preached, for the reducing the unconverted world: and would any one think he in earnest went about to persuade men to be christians, who should use that as an argument to recommend the gospel, which he has observed men to lay hold on, as an objection against it? To urge such points of controversy, as necessary articles of faith, when we see our Saviour and the apostles, in their preaching, urged them not as necessary to be believed, to make men christians, is (by our own authority) to add prejudices to prejudices, and to block up our own way to those men, whom we would have access to, and prevail upon. But some men had rather you should write booty, and cross your own design of removing men's prejudices to christianity, than leave out one tittle of what they put into their systems. To such, I say, convince but men of the mission of Jesus Christ, make them but see the truth, simplicity and reasonableness, of what he himself taught, and required to be believed by his followers; and you need not doubt, but, being once fully persuaded of his doctrine, and the advantages which all christians agree, are received by him, such converts will not lay by the scriptures, but by a constant reading and study of them, get all the light they can from this divine revelation, and nourish themselves up in the words of faith, and of good doctrine, as St. Paul speaks to Timothy. But some men will not bear it, that any one should speak of religion, but according to the model that they themselves have made of it. Nay, though he proposes it upon the very terms, and in the very words which our Saviour and his apostles preached it in, yet he shall not escape censures and the severest insinuations. To deviate in the least, or to omit any thing contained in their articles, is heresy, under the most invidious names in fashion, and 'tis well, if he escapes being a downright atheist. Whether this be the way for teachers to make themselves hearkened to, as men in earnest in religion, and really concerned for the salvation of mens souls, I leave them to consider. What success it has had, towards persuading men of the truth of christianity, their own complaints of the prevalency of atheism, on the one hand, and the number of deists on the other, sufficiently shew.

ANOTHER thing laid to my charge, p. 105, and 107, is my "Forgetting, or rather, wilful omitting, some plain and obvious passages," and some "famous testimonies in the evangelists;" namely, Matth. xxviii. 19. "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And John i. 1. "In the beginning was the Word,

"and the word was with God, and the word was God." And verse 14. "And the word was made flesh." Mine, it seems, in this book, are all sins of omission. And yet, when it came out, the buzz, the flutter, and noise which was made, and the reports which were raised, would have persuaded the world, that it subverted all morality, and was designed against the christian religion. I must confess, discourses of this kind, which I met with, spread up and down, at first amazed me; knowing the sincerity of those thoughts, which persuaded me to publish it (not without some hope of doing some service to decaying piety, and mistaken and slandered christianity.) I satisfied myself against those heats, with this assurance, that if there was any thing in my book, against what any one called religion, it was not against the religion contained in the gospel. And for that, I appeal to all mankind.

BUT to return to Mr. Edwards, in particular, I must take leave to tell him, that if "omitting plain and obvious passages, the famous testimonies in the evangelists," be a fault in me, I wonder why he, among so many of this kind that I am guilty of, mentions so few. For I must acknowledge I have omitted more, nay, many more, that are "plain and obvious passages, and famous testimonies in the evangelists," than those he takes notice of. But if I have left out none of those "passages or testimonies," which contain what our Saviour and his apostles preached, and required assent to, to make men believers, I shall think my omissions (let them be what they will) no faults in the present case. Whatever doctrines Mr. Edwards would have to be believed, if they are such as our Saviour and his apostles required to be believed, to make a man a christian, he will be sure to find them in those preachings and "famous testimonies," of our Saviour and his apostles, that I have quoted. And if they are not there, he may rest satisfied, that they were not proposed by our Saviour and his apostles, as necessary to be believed, to make men Christ's disciples.

IF the omission of other texts in the evangelists (which are all true also, and no one of them to be disbelieved) be a fault, it might have been expected that Mr. Edwards should have accused me for leaving out Matth. i. 18, to 23, and Matth. xxvii. 24, 35, 50, 60. for these are "plain and obvious passages and famous testimonies in the evangelists;" and such, whereon these articles of the apostles creed, viz. "born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried," are founded. These being articles of the apostles creed, are looked upon as "fundamental doctrines: and one would wonder, why Mr. Edwards so quietly passes by their omission; did it not appear, that he was so intent on fixing his imputation of socinianism upon me, that, rather than miss that, he was content to drop the other articles of his creed. For I must observe to him, that if he had blamed me for the omission of the places last quoted out of St. Matthew (as he had as much reason as for any other) it would plainly have appeared, how idle and ill-grounded his charging socinianism on me was. But, at any rate, he was to give the book an ill name; not because it was socinian; for he has no more reason to charge it with socinianism for the omissions he mentions, than the apostles creed. It is therefore well for the compilers of that creed, that they lived not in Mr. Edwards's

Edwards's days: for he would, no doubt, have found them "all over socinianized," for omitting the texts he quotes, and the doctrines he collects out of John i. and John xiv. p. 107, 108. Socinianism then is not the fault of the book, whatever else it be. For I repeat it again, there is not one word of socinianism in it. I, that am not so good at conjectures as Mr. Edwards, shall leave it to him to say, or to those who can bear the plainness and simplicity of the gospel, to guess, what its fault is.

SOME men are shrewd guessers, and others would be thought to be so: but he must be carried far by his forward inclination, who does not take notice, that the world is apt to think him a diviner, for any thing rather than for the sake of truth, who sets up his own suspicions against the direct evidence of things; and pretends to know other mens thoughts and reasons, better than they themselves. I had said, that the epistles being writ to those who were already believers, could not be supposed to be writ to them to teach them fundamentals, without which they could not be believers.

AND the reason I gave, why I had not gone through the writings in the epistles, to collect the fundamental articles of faith, as I had through the preachings of our Saviour and his apostles, was, because those fundamental articles were in those epistles promiscuously, and without distinction, mixed with other truths. And, therefore, we shall find and discern those great and necessary points best in the preachings of our Saviour and the apostles, to those who were yet ignorant of the faith, and unconverted. This, as far as I know my own thoughts, was the reason why I did (as Mr. Edwards complains, p. 109.) "not proceed to the epistles, and not give an account of them, as I had done of the gospels and acts." This, I imagined, I had in the close of my book so fully and clearly expressed, particularly p. 583. of this Vol. that I supposed no body, how willing soever, could have mistaken me. But this gentleman is so much better acquainted with me, than I am with myself; sees so deeply into my heart, and knows so perfectly every thing that passes there; that he, with assurance tells the world, p. 109. "That I purposely omitted the epistolary writings of the apostles, because they are fraught with other fundamental doctrines, besides that one which I mention." And then he goes on to enumerate those fundamental articles, p. 110, 111, viz. "The corruption and degeneracy of human nature, with the true original of it (the defection of our first parents) the propagation of sin and mortality, our restoration and reconciliation by Christ's blood, the eminency and excellency of his priesthood, the efficacy of his death, the full satisfaction made, thereby, to divine justice, and his being made an all-sufficient sacrifice for sin. Christ's righteousness, our justification by it, election, adoption, sanctification, saving faith, the nature of the gospel, the new covenant, the riches of God's mercy in the way of salvation by Jesus Christ, the certainty of the resurrection of human bodies, and of the future glory."

GIVE me leave now to ask you seriously, whether these, which you have here set down under the title of "fundamental doctrines," are such (when reduced to propositions) that every one of them is required to be believed to make a man a christian, and such, as without the actual belief thereof, he cannot be

saved. If they are not so, every one of them, you may call them "fundamental doctrines," as much as you please, they are not of those doctrines of faith I was speaking of, which are only such as are required to be actually believed to make a man a christian. If you say, some of them are such necessary points of faith, and others not, you, by this specious list of well-founding, but unexplained terms, arbitrarily collected, only make good what I have said, viz. that the necessary articles of faith, are in the epistles, promiscuously delivered with other truths, and, therefore, they cannot be distinguished but by some other mark, than being barely found in the epistles. If you say, that they are all of them necessary articles of faith, I shall then desire you to reduce them to so many plain doctrines, and then prove them to be every one of them, required to be believed by every Christian man, to make him a member of the Christian church. For, to begin with the first, it is not enough to tell us, as you do, that "the corruption and degeneracy of human nature, with the true original of it, (the "defection of our first parents) the propagation of sin and mortality, is one of the "great heads of Christian divinity." But you are to tell us, what are the propositions we are required to believe concerning this matter: for nothing can be an article of faith, but some proposition; and then it will remain to be proved, that these articles are necessary to be believed to salvation. The apostle's creed was taken, in the first ages of the church, to contain all things necessary to salvation; I mean, necessary to be believed: but you have now better thought on it, and are pleased to enlarge it, and we, no doubt, are bound to submit to your Orthodoxy.

THE list of materials for his creed (for the articles are not yet formed) Mr. Edwards closes, p. 111. with these words, "These are the matters of faith contained in the epistles, and they are essential and integral parts of the gospel itself." What, just these? Neither more nor less? If you are sure of it, pray let us have them speedily, for the reconciling of differences in the Christian church, which has been so cruelly torn, about the articles of the Christian faith, to the great reproach of Christian charity, and scandal of our true religion.

MR. EDWARDS, having thus, with two learned terms of "essential and integral parts," sufficiently proved the matter in question, viz. That all those he has set down, are articles of faith necessary to be believed to make a man a Christian, he grows warm at my omission of them. This I cannot complain of as unnatural: the spirit of creed-making always arising from an heat of zeal for our own opinions, and warm endeavours, by all ways possible, to decry and bear down those who differ in a tittle from us. What then could I expect more gentle and candid, than what Mr. Edwards has subjoined in these words? "And therefore it is no wonder that our author, being sensible of this" (viz. That the points he has named, were essential and integral parts of the gospel) "would not vouchsafe to give us an abstract of those inspired writings [the epistles]; but passes them by with some contempt." Sir, when your angry fit is over, and the abatement of your passion has given way to the return of your sincerity, I shall beg you to read this passage in page 97. of this vol. "These holy writers (viz. the pen-men of the scriptures) INSPIRED from above, writ nothing but truth, and, in most places, very weighty truths to us now, for the
"expounding,

“ expounding, clearing, and confirming of the Christian doctrine; and establishing those in it who had embraced it.” And again, p. 97, &c. “ The other parts of DIVINE REVELATION are objects of faith, and are so to be received. They are truths, of which none that is once known to be such, i. e. revealed, may or ought to be disbelieved.” And if this does not satisfy you, that I have as high a veneration for the epistles, as you or any one can have, I require you to publish to the world those passages, which shew my contempt of them. In the mean time, I shall desire my reader to examine what I have writ concerning the epistles, which is all contained between p. 95, and 99. of this vol. and then to judge, whether I have made bold with the epistles in what I have said of them, or this gentleman made bold with truth in what he has writ of me. Human frailty will not, I see, easily quit his hold; what it loses in one part, it will be ready to regain in another; and not be hindered from taking reprisals, even on the most privileged sort of men. Mr. Edwards, who is entrenched in orthodoxy, and so is as safe in matters of faith almost as infallibility itself, is yet as apt to err as others in matters of fact.

BUT he has not yet done with me about the epistles: all his fine draught of my slighting that part of the scripture, will be lost, unless the last strokes complete it into socinianism. In his following words you have the conclusion of the whole matter. His words are these: “ And more especially, if I may conjecture,” (by all means, sir, conjecturing is your proper talent; you have hitherto done nothing else; and I will say that for you, you have a lucky hand at it.) “ He doth this, (i. e. pass by the epistles with contempt) because he knew that there are so many and frequent, and those so illustrious and eminent attestations to the doctrine of the ever to be adored Trinity, in these epistles.” Truly, sir, if you will permit me to know what I know, as well as you do allow yourself to conjecture what you please, you are out for this once. The reason why I went not through the epistles, as I did the Gospels and the Acts, was that very reason I printed, and that will be found so sufficient a one to all considerate readers, that I believe, they will think you need not strain your conjectures for another. And, if you think it to be so easy to distinguish fundamentals from non-fundamentals in the epistles, I desire you to try your skill again, in giving the world a perfect collection of propositions out of the epistles, that contain all that is required, and no more than what is absolutely required to be believed by all Christians, without which faith they cannot be of Christ’s church. For I tell you, notwithstanding the shew you have made, you have not yet done it, nor will you affirm that you have.

HIS next page, p. 112. is made up of the same, which he calls, not uncharitable conjectures. I expound, he says, “ John xiv. 9, &c. after the antitrinitarian mode:” and I make “ Christ and Adam to be Sons of God, in the same sense, and by their birth, as the Racovians generally do.” I know not but it may be true, that the Antitrinitarians and Racovians understand those places as I do: but it is more than I know, that they do so. I took not my sense of these texts from those writers, but from the scripture itself, giving light to its own meaning, by one place compared with another: what in this way appears

to me its true meaning, I shall not decline, because I am told that it is so understood by the Racovians, whom I never yet read; nor embrace the contrary, though "the generality of divines" I more converse with, should declare for it. If the sense, wherein I understand those texts, be a mistake, I shall be beholden to you, if you will set me right. But they are not popular authorities, or frightful names, whereby I judge of truth or falsehood. You will now, no doubt, applaud your conjectures; the point is gained, and I am openly a socinian, since I will not disown, that I think the Son of God was a phrase that among the Jews, in our Saviour's time, was used for the Messiah, though the socinians understand it in the same sense; and therefore I must certainly be of their persuasion in every thing else. I admire the acuteness, force, and fairness of your reasoning, and so I leave you to triumph in your conjectures. Only I must desire you to take notice, that that ornament of our church, and every way eminent prelate, the late archbishop of Canterbury, understood that phrase in the same sense that I do, without being a socinian. You may read what he says concerning Nathanael, in his first "sermon of sincerity," published this year: his words are these, p. 4. "And being satisfied that he [our Saviour] was the Messiah, he " presently owned him for such, calling him the son of God, and the King of " Israel."

THOUGH this gentleman knows my thoughts as perfectly as if he had for several years past lain in my bosom, yet he is mightily at a loss about my person: as if it at all concerned the truth contained in my book, what hand it came from. However, the gentleman is mightily perplexed about the author. Why, sir? What if it were writ by a scribbler of Bartholemew-fair drolls, with all that flourish of declamatory rhetoric, and all that smartness of wit and jest about Captain Tom. unitarians, units, and cyphers, &c. which are to be found between 115, and 123 pages of a book, that came out during the merry time of rope dancing, and puppet plays? What is truth, would, I hope, nevertheless be truth in it, however oddly spruced up by such an author: though, perhaps, it is likely some would be apt to say, such merriment became not the gravity of my subject, and that I writ not in the style of a graduate in divinity. I confess, (as Mr. Edwards rightly says) my fault lies on the other side, in a want of "vivacity and " elevation:" and I cannot wonder, that one of his character and palate, should find out and complain of my flatness, which has so over-charged my book with plain and direct texts of scripture, in a matter capable of no other proofs. But yet I must acknowledge his excess of civility to me; he shews me more kindness than I could expect or wish, since he prefers what I say to him myself, to what is offered to him from the word of God; and makes me this compliment that I begin to mend, about the close, i. e. when I leave off quoting of scripture: and the dull work was done, of "going through the history of the Evangelists and Acts," which he computes, p. 105. to take up three quarters of my book. Does not all this deserve, at least, that I should, in return, take some care of his credit? Which I know not how better to do, than by entreating him, that when he takes next in hand such a subject as this, wherein the salvation of souls is concerned, he would treat it a little more seriously, and with a little

little more candor; lest men should find in his writings, another cause of atheism, which, in this treatise, he has not thought fit to mention. "Ostentation of wit" in general, he has made a "cause of atheism," p. 28. But the world will tell him, that frothy light discourses concerning the serious matters of religion; and ostentation of trifling and misbecoming wit in those who come as ambassadors from God, under the title of successors of the apostles, in the great commission of the gospel, are none of the least causes of atheism.

SOME men have so peculiar a way of arguing, that one may see it influences them in the repeating another man's reasoning, and seldom fails to make it their own. In the next paragraph I find these words: "what makes him contend for one single article, with the exclusion of all the rest? He pretends it is this, that all men ought to understand their religion." This, I confess, is a reasoning I did not think of; nor would it hardly, I fear, have been used but by one who had first took up his opinion from the recommendation of fashion or interest, and then sought topicks to make it good. Perhaps the deference due to your character, excused you from the trouble of quoting the page, where I pretend, as you say; and it is so little like my way of reasoning, that I shall not look for it in a book where I remember nothing of it, and where, without your direction, I fear the reader will scarce find it. Though I have not "that vivacity of thought, that elevation of mind," which Mr. Edwards demands, yet common sense would have kept me from contending that there is but one article, because all men ought to understand their religion. Numbers of propositions may be harder to be remembered, but it is the abstruseness of the notions, or obscurity, inconsistency, or doubtfulness of the terms or expressions that makes them hard to be understood: and one single proposition may more perplex the understanding than twenty other. But where did you find "I contended for one single article, so as to exclude all the rest?" You might have remembered, that I say, p. 111. That the article of the one only true God, was also necessary to be believed. This might have satisfied you, that I did not so contend for one article of faith, as to be at defiance with more than one. However, you insist on the word one with great vigour, from p. 108, to 121. And you did well, you had else lost all the force of that killing stroke reserved for the close, in that sharp jest of unitarians, and a clinch or two more of great moment.

HAVING found, by a careful perusal of the preachings of our Saviour and his apostles, that the religion they proposed, consisted in that short, plain, easy and intelligible summary which I set down, p. 98. in these words: "Believing Jesus to be the Saviour promised, and taking him, now raised from the dead, and constituted the Lord and Judge of men, to be their King and Ruler;" I could not forbear magnifying the wisdom and goodness of God (which infinitely exceeds the thoughts of ignorant, vain, and narrow-minded man) in these following words: "The All-merciful God seems herein to have consulted the poor of this world, and the bulk of mankind: THESE ARE ARTICLES that the labouring and illiterate man may comprehend." Having thus plainly mentioned more than one article, I might have taken it amiss, that Mr. Ed-

wards.

wards should be at so much pains as he is, to blame me for "contending for one" article; because I thought more than one could not be understood; had he not had many fine things to say in his declamation upon one article, which affords him so much matter, that less than seven pages could not hold it. Only here and there, as men of oratory often do, he mistakes the business, as p. 115. where he says, "I urge, that there must be nothing in christianity that is not plain, and exactly levelled to all mens mother-wit." I desire to know where I said so, or that "the very manner of every thing in christianity must be clear and intelligible, every thing must be presently comprehended by the weakest noddle, or else its no part of religion, especially of christianity;" as he has it, p. 119. I am sure it is not in p. 84, 85, 94, 95, of my book: these, therefore, to convince him that I am of another opinion, I shall desire somebody to read to Mr. Edwards: for he himself reads my book with such spectacles, as make him find meanings and words in it, neither of which I put there. He should have remembered, that I speak not of all the doctrines of christianity, nor all that is published to the world in it; but of those truths only, which are absolutely required to be believed to make any one a christian. And these, I find, are so plain and easy, that I see no reason why every-body, with me, should not magnify the goodness and condescension of the Almighty; who having, out of his free grace, proposed a new law of faith to sinful and lost man; hath, by that law, required no harder terms, nothing as absolutely necessary to be believed, but what is suited to vulgar capacities, and the comprehension of illiterate men.

You are a little out again, p. 118. where you ironically say, as if it were my sense, "Let us have but one article, though it be with defiance to all the rest." Jestings apart, sir, This is a serious truth, that what our Saviour and his apostles preached, and admitted men into the church for believing, is all that is absolutely required to make a man a christian. But this is, without any "defiance to all the rest," taught in the word of God. This excludes not the belief of any of those many other truths contained in the scriptures of the old and new testaments, which it is the duty of every christian to study, and thereby build himself up in our most holy faith; receiving with stedfast belief, and ready obedience, all those things which the spirit of truth hath therein revealed. But that all the rest of the inspired writings, or, if you please, "articles, are of equal necessity" to be believed to make a man a christian, with what was preached by our Saviour and his apostles, that I deny. A man, as I have shewn, may be a christian and a believer, without actually believing them, because those whom our Saviour and his apostles, by their preaching and discourses, converted to the faith, were made christians and believers, barely upon the receiving what they preached to them.

I HOPE it is no derogation to the christian religion, to say, that the fundamentals of it, i. e. all that is necessary to be believed in it, by all men, is easy to be understood by all men. This I thought myself authorized to say, by the very easy, and very intelligible articles, insisted on by our Saviour and his apostles; which contain nothing but what could be understood by the bulk of mankind;

mankind ; a term which, I know not why, Mr. Edwards, p. 117. is offended at ; and thereupon is, after his fashion, sharp upon me about captain Tom and his myrmidons, for whom, he tells me, I am "going to make a religion." The making of religions and creeds I leave to others. I only set down the christian religion as I find our Saviour and his apostles preached it, and preached it to, and left it for, the "ignorant and unlearned multitude." For I hope you do not think, how contemptibly soever you speak of the "venerable mob," as you are pleased to dignify them, p. 117. that the bulk of mankind, or, in your phrase, the "rabble," are not concerned in religion, or ought to understand it, in order to their salvation. Nor are you, I hope, acquainted with any who are of that Muscovite divine's mind, who, to one that was talking to him about religion, and the other world, replied, That for the Czar, indeed, and Bojars, they might be permitted to raise their hopes to heaven ; but that, for such poor wretches as he, they were not to think of salvation.

I REMEMBER the Pharisees treated the common people with contempt, and said, "Have any of the rulers, or of the Pharisees, believed in him ? But this "people, who knoweth not the law, are cursed." But yet these, who, in the censure of the Pharisees, were cursed, were some of the poor ; or, if you please to have it so, the mob, to whom the "gospel was preached" by our Saviour, as he tells John's disciples, Matt. xi. 5.

PARDON me, sir, that I have here laid these examples and considerations before you ; a little to prevail with you, not to let loose such a torrent of wit and eloquence against the "bulk of mankind," another time, and that for a meer fancy of your own : for I do not see how they here came in your way ; but that you were resolved to set up something to have a fling at, and shew your parts, in what you call your "different strain," though besides the purpose. I Preface, know nobody was going to "ask the mob, What you must believe ?" And as for me, I suppose you will take my word for it, that I think no mob, no, not your "venerable mob" is to be asked, what I am to believe ; nor that "Articles of faith" are to be "received by the vote of club-men," or any other sort of men, you will name instead of them.

In the following words, p. 115. you ask, "Whether a man may not understand those articles of faith, which you mentioned out of the gospels and epistles, if they be explained to him, as well as that one, I speak of ?" It is as the articles are, and as they are explained. There are articles that have been some hundreds of years explaining ; which there are many, and those not of the most illiterate, who profess they do not yet understand. And to instance in no other, but "He descended into hell," the learned are not yet agreed in the sense of it, though great pains have been taken to explain it.

NEXT, I ask, Who are to explain your articles ? The Papists will explain some of them one way, and the reformed another. The remonstrants, and anti-remonstrants, give them different senses. And probably, the trinitarians and unitarians will profess, that they understand not each others explications. And at last, I think it may be doubted, whether any articles, which need men's explications, can be so clearly and certainly understood, as one, which is made so very plain by the scripture itself, as not to need any explication at all. Such is

this, that Jesus is the Messiah. For though you learnedly tell us, that Messiah is a Hebrew word, and no better understood by the vulgar, than Arabick; yet I guess it is so fully explained in the new testament, and in those places I have quoted out of it, that nobody, who can understand any ordinary sentence in the scripture, can be at a loss about it. And it is plain, it needs no other explanation, than what our Saviour and the apostles gave it in their preaching; for, as they preached it, men received it, and that sufficed to make them believers.

To conclude, when I heard that this learned gentleman, who had a name for his study of the scriptures, and writings on them, had done me the honour to consider my treatise, I promised myself, that his degree, calling, and fame in the world, would have secured to me something of weight in his remarks, which might have convinced me of my mistakes; and, if he had found any in it, justified my quitting of them. But having examined what, in his, concerns my book, I to my wonder, find, that he has only taken pains to give it an ill name, without so much as attempting to refute any one position in it, how much soever he is pleased to make a noise against several propositions, which he might be free with, because they are his own: and I have no reason to take it amiss if he has shewn his zeal and skill against them. He has been so favourable to what is mine, as not to use any one argument against any passage in my book. This, which I take for a public testimony of his approbation, I shall return him my thanks for, when I know whether I owe it to his mistake, conviction, or kindness. But if he writ only for his bookseller's sake, he alone ought to thank him.

AFTER the foregoing papers were sent to the press, the "witnesses to christianity," of the reverend and learned Dr. Patrick, now lord bishop of Ely, fell into my hands. I regretted the not having seen it, before I writ my treatise of the "Reasonableness of Christianity, &c." I should then, possibly, by the light given me by so good a guide, and so great a man, with more confidence directly have fallen into the knowledge of christianity; which, in the way I sought it, in its source, required the comparing of texts with texts, and the more than once reading over the Evangelists and Acts, besides other parts of scripture. But I had the ill-luck not to see that treatise, until so few hours since, that I have had time only to read as far as the end of the introduction, or first chapter: and there Mr. Edwards may find, that this pious bishop (whose writings shew he studies, as well as his life that he believes, the scriptures) owns what Mr. Edwards is pleased to call, "a plausible conceit," which, he says, "I give over and over again in these formal words, viz. That nothing is required to be believed by any christian man, but this, That Jesus is the Messiah."

THE liberty Mr Edwards takes, in other places, deserves not it should be taken upon his word, "That these formal words" are to be found "over and over again" in my book, unless he had quoted the pages. But I will set him down the "formal words," which are to be found in this reverend prelate's book, p. 14. "To be the Son of God, and to be Christ, being but different expressions of the same thing." And, p. 10. "It is the very same thing to believe

“believe, that Jesus is the Christ, and to believe, that Jesus is the Son of God;” express it how you please. This ALONE is the faith which can regenerate “a man, and put a divine spirit into him; that is, make him a conqueror over the world, as Jesus was.” I have quoted only these few words; but Mr. Edwards, if he pleases, or any body else, may, in this first chapter, satisfy himself more fully, that the design of it is to shew, that in our Saviour’s time, “Son of God,” was a known and received name and appellation of the Messiah, and so used in the holy writers. And that the faith that was to make men christians, was only the believing, “that Jesus is the Messiah.” It is to the truth of this proposition that he “examines his witnesses” as he speaks, p. 21. And this, if I mistake not, in his epistle dedicatory, he calls “christianity.” Fol. A. 3. where he calls them “witnesses to christianity.” But these two propositions, viz. That “SON OF GOD,” in the gospel, stands for Messiah; and that the faith, which alone makes men christians, is the believing “Jesus to be the Messiah,” displeases Mr. Edwards so much in my book, that he thinks himself authorized from them, to charge me with socinianism, and want of sincerity. How he will be pleased to treat this reverend prelate, whilst he is alive (for the dead may, with good manners, be made bold with) must be left to his decisive authority. This, I am sure, which way soever he determine, he must, for the future, either afford me more good company, or fairer quarter.

believe that Jesus is the Christ, and to believe, that Jesus is the Son of God, is exactly it now you please. This Article is the faith which can regenerate a man, and put a divine spirit into him; that is, what I mean, is, that the world as it is now, I have quoted only these few words, but the whole of it is, that the world as it is now, is in a state of sin, and that the only way to be saved, is to believe in the Son of God, and to be baptized in his name, and to keep his commandments. And that the faith that was to make men Christians, was only the believing, that Jesus is the Messiah, that is, the Son of God, and that he was to come in the flesh, and to reign over the world, and to judge the living and the dead. And that the faith that was to make men Christians, was only the believing, that Jesus is the Messiah, that is, the Son of God, and that he was to come in the flesh, and to reign over the world, and to judge the living and the dead. And that the faith that was to make men Christians, was only the believing, that Jesus is the Messiah, that is, the Son of God, and that he was to come in the flesh, and to reign over the world, and to judge the living and the dead.

REASONABLENESS

CHRISTIANITY, &c.

PREFACE
TO THE SECOND EDITION

A SECOND
VINDICATION
OF THE
REASONABLENESS
OF
CHRISTIANITY, &c.

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OF

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P R E F A C E

T O T H E

R E A D E R.

I *It hath pleased Mr. Edwards, in answer to the Reasonableness of Christianity, &c. and its Vindication, to turn one of the most weighty and important points that can come into question, (even no less, than the very fundamentals of the christian religion) into a meer quarrel against the author; as every one, with Mr. Bold, may observe. In my reply to him, I have endeavoured, as much as his objections would allow me, to bring him to the subject matter of my book, and the merits of the cause; though his peculiar way of writing controversy has made it necessary for me, in following him step by step, to wipe off the dirt he has thrown on me, and clear myself from those falsehoods he has filled his book with. This I could not but do, in dealing with such an antagonist; that, by the untruths I have proved upon him, the reader may judge of those other allegations of his, whereof the proof lying on his side, the bare denial is enough on mine, and, indeed, are wholly nothing to the truth or falsehood of what is contained in my Reasonableness of Christianity, &c. To which I shall desire the reader to add this farther consideration from his way of writing, not against my book, but against me, for writing it, that if he had had a real concern for truth and religion in this dispute, he would have treated it after another manner; and we should have had from him more argument, reasoning and clearness, and less boasting, declamation and railing. It has been unavoidable for me to take notice of a great deal of this sort of stuff, in answering a writer, who has very little else to say in the controversy, and places his strength in things beside the question: but yet I have been so careful, to take all occasions to explain the doctrine of my book, that I hope the reader will not think his pains wholly lost labour, in perusing this reply; wherein he will find some farther, and, I hope, satisfying account, concerning the writings of the New Testament, and the Christian Religion contained in it.*

MR. EDWARDS's ill language, which I thought personally to me, (though I know not how I had provoked a man whom I had never had to do with) I am now satisfied, by his rude and scurrilous treating of Mr. Bold, is his way and strength in management of controversy; and therefore requires a little more consideration in this disputant, than otherwise it would deserve. Mr. Bold, with the calmness of a christian,
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Preface to the Reader.

the gravity of a divine, the clearness of a man of parts, and the civility of a well-bred man, made some animadversions on his Socinianism unmasked ; which, with a sermon preached on the same subject with my Reasonableness of Christianity, be published : and how he has been used by Mr. Edwards, let the world judge.

I WAS extremely surprized with Mr. Bold's book, at a time when there was so great an outcry against mine, on all hands. But, it seems, he is a man that does not take up things upon hearsay ; nor is afraid to own truth, whatever clamour or calumny it may lie under. Mr. Edwards confidently tells the world, that Mr. Bold has been drawn in to espouse this cause, upon base and mean considerations. Whose picture of the two, such a description is most likely to give us, I shall leave to the reader to judge, from what he will find in their writings on this subject. For as to the persons themselves, I am equally a stranger to them both : I know not the face of either of them : and having hitherto never had any communication with Mr. Bold, I shall begin with him, as I did with Mr. Edwards in print ; and here publicly return him this following acknowledgment, for what he has printed in this controversy.

To Mr. BOLD.

S I R,

THOUGH I do not think I ought to return thanks to any one, for being of my opinion, any more than to fall out with him, for differing from me ; yet I cannot but own to all the world, the esteem, that I think is due to you, for that proof you have given, of a mind and temper becoming a true minister of the gospel ; in appearing, as you have done, in the defence of a point, a great point of christianity, which it is evident you could have no other temptation to declare for, but the love of truth. It has fared with you herein, no better than with me. For Mr. Edwards not being able to answer your arguments, he has found out already, that you are a mercenary, defending a cause against your persuasion, for hire ; and that you “ are sailing to Racovia by a side-wind :” such inconsistencies can one (whose business it is to rail for a cause he cannot defend) put together to make a noise with : and he tells you plainly, what you must expect, if you write any more on this argument, viz. to be pronounced a downright apostate and renegado.

As soon as I saw your sermon and animadversions, I wondered what scarecrow Mr. Edwards would set up, wherewith he might hope to deter men of more caution than sense, from reading of them : since socinianism, from which you were known to be as remote as he, I concluded would not do. The unknown author of the “ Reasonableness of Christianity,” he might make a socinian, mahometan, atheist, or what sort of raw-head and bloody-bones he pleased. But I imagined he had had more sense than to venture any such aspersions, on a man whom, though I have not yet the happiness personally to know ; yet, I know, hath justly a great and settled reputation amongst worthy men : and I thought that that coat, which you had worn with so much reputation, might have preserved you from the bespatterings of Mr. Edwards's dunghil. But what is to be expected from a warrior that hath no other ammunition, and yet ascribes to him-
self

self victory from hence, and, with this artillery, imagines he carries all before him? And so Skimmington rides in triumph, driving all before him, by the ordures that he bestows on those that come in his way. And, were not christianity concerned in the case, a man would scarce excuse to himself the ridiculousness of entering into the list with such a combatant. I do not, therefore, wonder that this mighty boaster, having no other way to answer the books of his opponents, but by popular calumnies, is fain to have recourse to his only refuge, and lay out his natural talent in vilifying and flandering the authors. But I see, by what you have already writ, how much you are above that; and, as you take not up your opinions from fashion or interest, so you quit them not, to avoid the malicious reports of those that do: out of which number, they can hardly be left, who (unprovoked) mix with the management of their cause, injuries and ill-language, to those they differ from. This, at least, I am sure, zeal or love for truth can never permit falshood to be used in the defence of it.

YOUR mind, I see, prepared for truth, by resignation of itself, not to the traditions of men, but the doctrine of the gospel, has made you more readily entertain, and more easily enter into the meaning of my book, than most I have heard speak of it. And since you seem to me to comprehend what I have laid together, with the same disposition of mind, and in the same sense that I received it from the holy scriptures, I shall, as a mark of my respect to you, give you a particular account of it.

THE beginning of the year in which it was published, the controversy that made so much noise and heat amongst some of the dissenters, coming one day accidentally into my mind, drew me by degrees, into a stricter and more thorough enquiry into the question about justification. The scripture was direct and plain; that it was faith that justified: The next question then, was, What faith that was that justified; what it was which, if a man believed, it should be imputed to him for righteousness. To find out this, I thought the right way was, to search the scriptures; and thereupon betook myself seriously to the reading of the new testament, only to that purpose. What that produced, you and the world have seen.

THE first view I had of it seemed mightily to satisfy my mind, in the reasonableness and plainness of this doctrine; but yet the general silence I had, in my little reading met with, concerning any such thing, awed me with the apprehension of singularity; until going on in the gospel history, the whole tenor of it made it so clear and visible, that I more wondered that every body did not see and embrace it; than that I should assent to what was so plainly laid down, and so frequently inculcated in holy writ, though systems of divinity said nothing of it. That which added to my satisfaction was, that it led me into a discovery of the marvellous and divine wisdom of our Saviour's conduct, in all the circumstances of his promulgating this doctrine; as well as of the necessity that such a law-giver should be sent from God, for the reforming the morality of the world; two points, that I must confess, I had not found so fully and advantageously explained in the books of divinity I had met with, as the history of the gospel seemed to me, upon an attentive perusal, to give occasion and matter for. But the necessity and wisdom of our Saviour's opening the doctrine (which he

came to publish) as he did in parables and figurative ways of speaking, carries such a thread of evidence through the whole history of the evangelists, as I think, is impossible to be resisted; and makes it a demonstration, that the sacred historians did not write by concert, as advocates for a bad cause, or to give colour and credit to an imposture, they would usher into the world; since they, every one of them, in some place or other, omit some passages of our Saviour's life, or circumstances of his actions; which shew the wisdom and wariness of his conduct; and which, even those of the evangelists who have recorded, do barely and transiently mention, without laying any stress on them, or making the least remark of what consequence they are, to give us our Saviour's true character, and to prove the truth of their history. These are evidences of truth and sincerity, which result alone from the nature of things, and cannot be produced by any art or contrivance.

How much I was pleased with the growing discovery, every day, whilst I was employed in this search, I need not say. The wonderful harmony, that the farther I went disclosed itself, tending to the same points, in all the parts of the sacred history of the gospel, was of no small weight with me and another person, who every day, from the beginning to the end of my search, saw the progress of it, and knew, at my first setting out, that I was ignorant whither it would lead me; and therefore, every day asked me, What more the scripture had taught me? So far was I from the thoughts of socinianism, or an intention to write for that, or any other party, or to publish any thing at all. But, when I had gone through the whole, and saw what a plain, simple, reasonable thing christianity was, suited to all conditions and capacities; and in the morality of it now, with divine authority, established into a legible law, so far surpassing all that philosophy and human reason had attained to, or could possibly make effectual to all degrees of mankind; I was flattered to think it might be of some use in the world; especially to those, who thought either that there was no need of revelation at all, or that the revelation of our Saviour required the belief of such articles for salvation, which the settled notions, and their way of reasoning in some, and want of understanding in others, made impossible to them. Upon these two topicks, the objections seemed to turn, which were with most assurance, made by deists, against christianity; but against christianity misunderstood. It seemed to me, that there needed no more to shew them the weakness of their exceptions, but to lay plainly before them the doctrine of our Saviour and his apostles, as delivered in the scriptures, and not as taught by the several sects of christians.

THIS tempted me to publish it, not thinking it deserved an opposition from any minister of the gospel; and least of all, from any one in the communion of the church of England. But so it is, that Mr. Edwards's zeal for he knows not what (for he does not yet know his own creed, nor what is required to make him a christian) could not brook so plain, simple, and intelligible a religion: but yet, not knowing what to say against it, and the evidence it has from the word of God, he thought fit to let the book alone, and fall upon the author. What great matter he has done in it, I need not tell you, who have seen and shewed the weakness of his wranglings. You have here, Sir, the true history of the birth

birth of my "Reasonableness of Christianity, as delivered in the scriptures," and my design in publishing it, &c. What it contains, and how much it tends to peace and union among christians, if they would receive christianity as it is, you have discovered. I am,

S I R,

Your most humble Servant,

A. B.

My readers will pardon me, that in my preface to them, I make this particular address to Mr. Bold. He hath thought it worth his while to defend my book. How well he has done it, I am too much a party to say: I think it so sufficient to Mr. Edwards, that I needed not have troubled myself any farther about him, on the account of any argument that remains in his book to be answered. But a great part of the world judging of the contests about truth, as they do of popular elections, that the side carries it where the greatest noise is; it was necessary they should be undeceived, and be let see, that sometimes such writers may be let alone, not because they cannot, but because they deserve not to be answered.

THIS farther I ought to acknowledge to Mr. Bold, and own to the world, that he hath entered into the true sense of my treatise, and his notions do so perfectly agree with mine, that I shall not be afraid, by thoughts and expressions very like his, in this my second vindication, to give Mr. Edwards (who is exceedingly quick-sighted, and positive in such matters) a handle to tell the world, that either I borrowed this my vindication from Mr. Bold, or writ his animadversions for him. The former of these I shall count no discredit, if Mr. Edwards think fit to charge me with it; and the latter, Mr. Bold's character is answer enough to. Though the impartial reader, I doubt not, will find, that the same uniform truth, considered by us, suggested the same thoughts to us both, without any other communication.

THERE is another author, who, in a civiler style, hath made it necessary for me to vindicate my book from a reflection or two of his, wherein he seems to come short of that candor he professes. All that I shall say on this occasion here, is, that it is a wonder to me, that having published what I thought the scripture told me was the faith that made a christian, and desired, that if I was mistaken, any one that thought so, would have the goodness to inform me better; so many with their tongues, and some in print, should intemperately find fault with a poor man out of his way, who desires to be set right; and no one, who blames his faith, as coming short, will tell him what that faith is, which is required to make him a christian. But, I hope, that amongst so many censures, I shall at last find one, who knowing himself to be a christian upon other grounds than I am, will have so much christian charity, as to shew me what more is absolutely necessary to be believed, by me, and every man, to make him a christian.

...of my "Candidacy of Christianity," as delivered in the "Lectures," and
my belief in Godliness &c. What it contains and how much it will do
peace and union among Christians, if they would receive Christ into their
lives answered I am,

March 1941

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My mother will pardon me that in my protest to them, I made this declaration to the public. The date thought it would be wise to do so. I have been told by many of my friends that I am a party to the cause. I think it is a great pity that I should not have a better understanding of the cause. I have been told by many of my friends that I am a party to the cause. I think it is a great pity that I should not have a better understanding of the cause. I have been told by many of my friends that I am a party to the cause. I think it is a great pity that I should not have a better understanding of the cause.

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I have a great deal of business, and I am very busy, but I have time to write to you. I am very well, and hope you are the same. I have not much news to write at present, but I will write again soon. I am very much interested in the progress of the cause, and I hope to do something for it in the future. I am very much interested in the progress of the cause, and I hope to do something for it in the future. I am very much interested in the progress of the cause, and I hope to do something for it in the future.

A SECOND
VINDICATION
OF THE
REASONABLENESS
OF
CHRISTIANITY, &c.

A Cause that stands in need of falsehoods to support it, and an adversary that will make use of them, deserve nothing but contempt; which I doubt not, but every considerate reader thought answer enough to "Mr. Edwards's Socinianism unmask'd." "But, since in his late "Socinian creed," he says, "I would have answered him if I could," that the interest of christianity may not suffer by my silence, nor the contemptibleness of his treatise afford him matter of triumph among those who lay any weight on such boasting, it is fit it should be shewn what an arguer he is, and how well he deserves for his performance, to be dubbed, by himself, "irrefragable."

THOSE, who like Mr. Edwards, dare to publish inventions of their own, for matters of fact, deserve a name so abhorred, that it finds not room in civil conversation. This secures him from the proper answer, due to his imputations to me, in print, of matters of fact utterly false, which, without any reply of mine, fix upon him that name (which without a profligate mind, a man cannot expose himself to) till he hath proved them. Till then, he must wear what he has put upon himself. This being a rule, which common justice hath prescribed to the private judgments of mankind, as well as to the publick judicatures of courts, that all allegations of facts brought by contending parties, should be presumed to be false, till they are proved.

THERE are two ways of making a book unanswerable. The one is by the clearness, strength and fairness of the argumentation. Men, who know how to write thus, are above bragging what they have done, or boasting to the World that their adversaries are baffled. Another way to make a book unanswerable, is to lay a stress on matters of fact foreign to the question, as well as to truth; and to stuff it with scurrility and fiction. This hath been always so evident to common sense, that no man, who had any regard to truth, or ingenuity, ever thought

thought matters of fact besides the argument, and stories made at pleasure, the way of managing controversies. Which shewing only the want of sense and argument, could, if used on both sides, end in nothing but downright railing: and he must always have the better of the cause, who has lying and impudence on his side.

THE unmasker, in the entrance of his book, sets a great distance between his and my way of writing. I am not sorry that mine differs so much as it does, from his. If it were like his, I should think, like his, it wanted the author's commendations. For, in his first paragraph, which is all laid out in his own testimony of his own book, he so earnestly bespeaks an opinion of mastery in politeness, order, coherence, pertinence, strength, seriousness, temper, and all the good qualities requisite in controversy, that I think, since he pleases himself so much with his own good opinion, one in pity, ought not to go about to rob him of so considerable an admirer. I shall not, therefore, contest any of those excellencies he ascribes to himself, or faults he blames in me, in the management of the dispute between us, any farther than as particular passages of his book, as I come to examine them, shall suggest unavoidable remarks to me. I think the world does not so much concern itself about him, or me, that it need be told in that inventory, he has given of his own good parts, in his first paragraph, which of us two has the better hand at "flourishes, jesting, and common places;" if I am, as he says, p. 2. troubled with "angry fits, and passionate ferments, which, though I strive to palliate, are easily discernible, &c." and he be more laudably ingenuous in the openness of that temper, which he shews in every leaf, I shall leave to him the entire glory of boasting of it. Whatever we brag of our performances they will be just as they are, however he may think to add to his, by his own encomiums on them. The difference in style, order, coherence, good breeding (for all those, amongst others, the unmasker mentions) the reader will observe, whatever I say of them; and at best they are nothing to the question in hand. For though I am a "tool, pert, childish, starch'd, impertinent, incoherent, trifling, weak, passionate, &c." commendations I meet with, before I get to the 4th page, besides what follows, as, "upstart Racovian," p. 24. "Flourishing scribbler," p. 41. "Dissembler," 106. "Pedantick," 107. I say, although I am all this, and what else he liberally bestows on me in the rest of his book, I may have truth on my side, and that in the present case serves my turn.

HAVING thus placed the laurels on his own head, and sung applause to his own performance, he, p. 4. enters, as he thinks, upon his business, which ought to be, as he confesses, p. 3. "to make good his former charges." The first whereof he sets down in these words. That "I unwarrantably crouded all the necessary articles of faith into one, with a design of favouring Socinianism."

IF it may be permitted to the subdued, to be so bold with one, who is already conqueror, I desire to know, where that proposition is laid down in these terms, as laid to my charge. Whether it be true, or false, shall, if he pleases be hereafter examined: but it is not, at present, the matter in question. There are certain propositions, which he having affirmed, and I denied, are under debate

bate between us: and that the dispute may not run into an endless ramble, by multiplying of new, before the points in contest are decided, those ought first to be brought to an issue.

To go on, therefore, in the order of his "Socinianism unmasked," (for p. 3. he has out of the Mishna, taught me good breeding, "to answer the first first, "and so in order.") the next thing he has against me, is p. 5. which, that the reader may understand the force of, I must inform him, that in p. 105. of his "Thoughts, concerning the causes of atheism" he said, that I "give this plausible conceit," as he calls it, "over and over again, in these formal words," viz. "That nothing is required to be believed by any christian man, but this, "that Jesus is the Messiah." This I denied. To make it good, "Socinianism unmasked," p. 5. he thus argues. First, "It is observable, that this guilty man would be shifting off the indictment, by excepting against the formality of words, as if such were not to be found in his book: But when doth he do this? In the close of it, when his matter was exhausted, and he had nothing else to say," Vind. p. 113. "then he bethinks himself of his salvo, &c." Answ. As if a falsehood were ever the less a falsehood, because it was not opposed, or would grow into a truth, if it were not taken notice of, before the 38th page of the answer. I desire him to shew me these "formal words over and over again, in my "reasonableness of christianity:" nor let him hope to evade, by saying, I would be "shifting, by excepting against the formality of the words."

To say, that "I have, over and over again, those formal words," in my book, is an assertion of a matter of fact; let him produce the words, and justify his allegation, or confess, that this is an untruth published to the world: and since he makes so bold with truth, in a matter visible to every body, let the world be judge, what credit is to be given by his allegations of matters of fact, in things foreign to what I have printed; and that are not capable of a negative proof. A sample whereof the reader has at the entrance, in his introduction, p. A. 4. and the three or four following pages. Where he affirms to the world, not only what I know to be false; but that every one must see, he could not know to be true. For he pretends to know and deliver my thoughts. And what the character is of one that confidently affirms, what he does not know, no body need be told.

BUT he adds, "I had before pleaded to the indictment, and thereby owned "it to be true." This is to make good his promise, p. 3. to keep at a distance from my "feeble strugglings." Here this strong arguer must prove, that what is not answered or denied, in the very beginning of a reply, or before the 11th page, "is owned to be true." In the mean time, 'till he does that, I shall desire such of my readers, as think the unmasker's veracity worth examining, to see in my vindication, from p. 111, &c. wherein is contained, what I have said about one article, whether I have owned what he charged me with, on that subject.

THIS proposition then remains upon him still to be proved, viz.

- I. "THAT I have, over and over again, these formal words in my reasonableness of christianity, viz. That nothing is required to be believed by "any christian man, but this, That Jesus is the Messiah."

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He goes on, pag. 5. "And indeed, he could do no other; for it was the main work he set himself about, to find but one article of faith in all the chapters of the four evangelists, and the Acts of the apostles," this is to make good his promise, p. 3. "To clear his book from those sorry objections and cavils, I had raised against it. Several of my 'sorry objections and cavils,' were to represent to the reader, that a great part of what he said, was nothing but suspicions and conjectures; and such he could not but then own them to be. But now he has rid himself of all his conjectures; and has raised them up into direct, positive affirmations, which, being said with confidence without proof, who can deny, but he has cleared, thoroughly cleared that part from my 'sorry objections and cavils?' He says, 'it was the main work I set myself about, to find but one article of faith.' This I must take the liberty to deny: and I desire him to prove it. A man may 'set himself to find two,' or as many as there be, and yet find but one: or a man may 'set himself to find but one,' and yet find two more. It is no argument, from what a man has found, to prove what was his main work to find, unless where his aim was only to find what there was, whether more or less. For a writer may find the reputation of a poor contemptible railer; nay of a downright impudent liar, and yet nobody will think it was his main work to find that. Therefore, Sir, if you will not find what 'tis like you did not seek, you must prove those many confident assertions, you have published, which I shall give you in tale, whereof this is the second, viz.

II. THAT "the main business I set myself about, was to find but one article of faith."

In the following part of this sentence, he quotes my own words with the pages where they are to be found; the first time, that, in either of his two books against me, he has vouchsafed to do so, concerning one article, where-with he has made so much noise. My words in (p. 64. of) my "reasonableness of christianity," stands thus: "for that this is the sole doctrine pressed and required to be believed, in the whole tenor of our Saviour's and his apostles preaching, we have shewed, through the whole History of the Evangelists and Acts, and I challenge them to shew, that there was any other doctrine upon their assent to which, or disbelief of it, men were pronounced believers, or unbelievers, and accordingly received into the church of Christ, as members of his body, as far as meer believing could make them so; or else kept out. This was the only gospel article of faith, which was preached to them." Out of this passage, the unmasker sets down these words, "This is the sole doctrine pressed and required to be believed, in the whole tenor of our Saviour's and his apostles preaching," p. 129. "this was the ONLY gospel article of faith, which was preached to them."

I SHALL pass by all other observations, that this way of citing these words would suggest, and only remark, that, if he brought these words, to prove the immediately preceding assertion of his, viz. That "to find out but one article of

“ of faith was the main work I set my self about.” This argument, reduced into form, will stand thus :

HE who says, that this is the sole doctrine pressed and required to be believed in the whole tenor of our Saviour’s and his Apostles preaching, upon their assent to which, or disbelief of it, men were pronounced believers, or unbelievers ; and accordingly received into the church of Christ, as members of his body, as far as meer believing could make them so, or else kept out ; sets himself to find out but one article of faith, as his main work. But the Vindicator did so : ergo.

If this were the use he would make of those words of mine, cited, I must desire him to prove the major. But he talks so freely, and without book every where, that I suppose he thought himself, by the privilege of a declaimer, exempt from being called strictly to an account, for what he so loosely says, and from proving what he should be called to account for. Rail lustily, is a good rule, something of it will stick, true or false, proved or not proved.

IF he alledges these words of mine, to answer my demand, Vind. p. 112. where he found that “ I contended for one single article of faith, with the exclusion and defiance of all the rest,” which he had charged me with. I say, it proves this as little as the former. For to say, “ That I had shewed through the whole history of the Evangelists, and the Acts, that this is the sole doctrine, or only gospel-article pressed and required to be believed in the whole tenor of our Saviour and his apostles preaching ; upon their assent to which, or disbelieving of it, men were pronounced believers or unbelievers, and accordingly received into the church of Christ, or kept out ;” is the simple assertion of a positive matter of fact, and so carries in it no defiance, no, nor exclusion of any other doctrinal, or historical truth, contained in the scripture : and therefore, it remains still on the unmasker to shew, where it is I express any defiance of any other truth contained in the word of God ; or where I exclude any one doctrine of the scriptures. So that if it be true, that “ I contend for one article,” my contention may be without any defiance, or so much as exclusion of any of the rest, notwithstanding any thing contained in these words. Nay, if it should happen that I am in a mistake, and that this was not the sole doctrine, which our Saviour and his apostles preached, and, upon their assent to which, men were admitted into the church : yet the unmasker’s accusation would be never the truer for that, unless it be necessary, that he that mistakes in one matter of fact, should be at defiance with all other truths ; or, that he who erroneously says, that our Saviour and his apostles admitted men into the church, upon the believing him to be the Messiah, does thereby exclude all other truths published to the Jews before, or to christian believers afterwards.

If these words be brought to prove, that I contended for “ one article,” barely “ one article,” without any defiance, or exclusion annexed to that contention ; I say neither do they prove that, as is manifest from the words themselves, as well as from what I said elsewhere, concerning the article of one God. For here, I say, this is the only gospel-article, &c. upon which men were pro-

nounced believers ; which plainly intimates some other article, known and believed in the world before, and without the preaching of the gospel.

To this the unmasker thinks he has provided a salvo, in these words, " Socinianism unmasked," p. 6. " And when I told him of this one article, he knew well enough, that I did not exclude the article of the Deity, for that is a principle of natural religion." If it be fit for an unmasker to perceive what is in debate, he would know, that the question is not, what he excluded, or excluded not, but what articles he charged me to have excluded.

TAKING it therefore, to be his meaning (which it must be, if the meant any thing to the purpose,) viz. That when he charged me so often and positively, for contesting for " one article," viz. that " Jesus was the Messiah," he did not intend to accuse me for excluding " the article of the Deity." To prove that he did not so intend it, he tells me, that " I knew that he did not."

ANSW. How should I know it? he never told me so, either in his book, or otherwise. This I know, that he said, p. 115, That " I contended for one article, with the exclusion of all the rest." If then, the belief of the Deity, be an article of faith, and be not the article of Jesus being the Messiah, it is one " of the rest;" and if " all the rest" were excluded, certainly that being one of " all the rest," must be excluded. How then he could say, " I knew that he excluded it not." i. e. meant not that I excluded it, when he positively says, I did " exclude it," I cannot tell, unless he thought that I knew him so well, that when he said one thing, I knew that he meant another, and that the quite contrary.

HE now it seems, acknowledges that I affirmed, that the belief of the Deity, as well as of Jesus being the Messiah, was required to make a man a believer. The believing in " one God, the Father Almighty, maker of heaven and earth," is one article; and in " Jesus Christ, his only Son our Lord," is another article. These, therefore, being " two articles," and both asserted by me, to be required to make a man a christian, let us see with what truth or ingenuity, the unmasker could apply, besides that abovementioned, these following expressions to me, as he does without any exception. " Why then must there be One article and no more?" p. 115. " Going to make a religion for his myrmidons, he contracts all into one article, and will trouble them with no more," p. 117. " Away with systems, away with creeds, let us have but one article, though it be with defiance to all the rest." p. 118. " Thus we see, why he reduces all belief to that one article before rehearsed," p. 120. And all this, without any the least exception of the article of a Deity," as he now pretends. Nor could he, indeed, as is evident from his own words, p. 121, 122. " To conclude, this gentleman and his fellows are resolved to be unitarians; they are for One article of faith, as well as One person in the Godhead: — But if these learned men were not prejudiced, — they would perceive, that, when the catholick faith is thus brought down to one single article, it will soon be reduced to none, the unit will dwindle into a cypher." By which the reader may see that his intention was, to persuade the world, that I reduced ALL BELIEF, the CATHOLICK FAITH, (they are his own words) " to one single article, and no more." For if he had given but the least hint, that
I allowed

I allowed of Two, all the wit and strength of argument, contained in unitarians, unit and cypher, with which he winds up all, had been utterly lost, and dwindled into palpable nonsense.

To demonstrate that this was the sense he would be understood in, we are but to observe, what he says again, p. 50. of his "Socinianism unmasked," where he tells his readers, that "I and my friends, have new modelled the apostles creed; yea, indeed, have presented them with ONE article, instead of TWELVE." And hence we may see, what sincerity there is, in the reason he brings, to prove that he did not exclude the "article of the Deity." "For," says he, p. 6. that is a principle of natural Religion."

ANSW. Ergo, he did not in positive words, without any exception, say, I reduced "all belief, the catholick faith, to one single article, and no more." But to make good his promise, "not to resemble me in the little artifices of evading," he wipes his mouth, and says at the bottom of this page, "But the reader sees his [the vindicator's] shuffling." Whilst the article of "One God," is a part of "ALL belief, a part of the catholick faith," ALL which he affirmed, I excluded, but the one article concerning the Messiah; every one will see where the shuffling is: and if it be not clear enough from those words themselves, let those above quoted, out of p. 50. of his "Socinianism unmasked," where he says, That "I have new modelled the apostles creed, and presented the world with ONE article instead of TWELVE," be an interpretation of them. For, if the article of "one eternal God, maker of heaven and earth," be one of the articles of the apostles creed, and the one article I presented them with, be not that, it is plain, he did, and would be understood to mean, that by my one article, I excluded that of the one eternal God, which branch soever of religion, either natural, or revealed, it belongs to.

I do not endeavour to "persuade the reader," as he says, p. 6. "that he misunderstood me;" but yet every body will see, that he misrepresented me. And I challenge him to say, that those expressions above quoted out of him, concerning "one article," in the obvious sense of the words, as they stand in his accusation of me, were true.

THIS flies so directly in his face, that he labours mightily to get it off, and therefore adds these words, "My discourse did not treat, (neither doth his book run that way) of principles of natural religion, but of the revealed, and particularly the christian: accordingly, this was it that I taxed him with, That, of all the principles and articles of christianity, he chose out but one, as necessary to be believed to make a man a christian."

ANSW. His book was of———atheism, which one may think, should make his "discourse treat of natural religion." But I pass by that, and bid him tell me where he taxed me, "That of all the principles and articles of christianity, I chose out but one:" let him shew, in all his discourse, but such a word, or any thing said, like "one article of christianity," and I will grant that he meant particularly, but spoke generally; misled his reader, and left himself a subterfuge. But if there be no expression to be found in him, tending that way, all this is but the covering of one falsehood with another, which thereby only becomes the grosser. Though if he had in express words, taxed me, "That of

all the principles and articles of the christian religion, I chose out but one, "that would not at all help him, till he farther declares, that the belief of one God is not an "article of the christian religion." For, of "ALL the articles of the "christian religion," he says, "I chose but one;" which not being that of a Deity, his words plainly import, that that was left out amongst the rest, unless it be possible for a man to chuse but one article of the christian religion, viz. That "Jesus is the Messiah;" and, at the same time, to chuse two articles of the christian religion, viz. That there is one, eternal God, and that Jesus is the Messiah. If he had spoken clearly, and like a fair man, he should have said, That he taxed me with chusing but one article of revealed religion. This had been plain and direct to his purpose: but then he knew the falshood of it would be too obvious: for, in the seven pages, wherein he taxes me so much with One article, christianity is several times named, though not once to the purpose he here pretends. But revelation is not so much as once mentioned in them, nor, as I remember in any of the pages he bestows upon me.

To conclude, the several passages above quoted out of him, concerning one sole article, are all in general terms, without any the least limitation or restriction; and, as they stand in him, fit to persuade the reader, that I excluded all other articles whatsoever, but that one, of "Jesus the Messiah:" and if, in that sense, they are not true, they are so many falshoods of his, repeated there, to mislead others into a wrong opinion of me. For if he had had a mind his readers should have been rightly informed, why was it not as easy once to explain himself, as so often to affirm it in general and unrestrained terms? This, all the boasted strength of the unmasker, will not be able to get him out of. This very well becomes one, who so loudly charges me with shuffling. Having repeated the same thing over and over again, in as general terms as was possible, without any the least limitation, in the whole discourse, to have nothing else to plead when required to prove it, but that it was meant in a limited sense, in an unmasker, is not shuffling. For, by this way, he may have the convenience to say, and unsay, what he pleases; to vent what stuff he thinks for his turn; and when he is called to account for it, reply, He meant no such thing. Should any one publish, that the unmasker had but "one article of faith, and no more," viz. That the doctrines in fashion, and likely to procure preferment, are alone to be received; that all his belief was comprised in this "one single article:" and, when such a talker was demanded to prove his assertion, should he say, he meant to except his belief of the apostles creed: Would he not, notwithstanding such a plea, be thought a shuffling liar? And, if the unmasker can no otherwise prove those universal propositions above-cited, but by saying, he meant them with a tacit restriction, (for none is expressed) they will still, and for ever remain to be accounted for, by his veracity.

WHAT he says in the next paragraph, p. 7. of my "splitting one article into two," is just of the same force, and with the same ingenuity. I had said, That the belief of one God was necessary; which is not denied: I had also said, "That the belief of Jesus of Nazareth to be the Messiah, together with those "concomitant articles of his resurrection, rule, and coming again to judge the "world, was necessary, p. 95. And again, p. 98. That God had declar-
" ed,

“ed, whoever would believe Jesus to be the Saviour promised, and take him, “now raised from the dead, and constituted the Lord and Judge of all men, to “be their King and Ruler should be saved.” This made me say, “These, “and those articles” (in words of the plural number) more than once; evidence enough to any but a caviller, that I “contended not for one single article, and “no more.” And to mind him of it, I, in my vindication, reprinted one of those places, where I had done so; and, that he might not, according to his manner, overlook what does not please him, the words, **THESE ARE ARTICLES**, were printed in great characters. Whereupon he makes this remark, p. 7. “And though since he has tried to split this one into two,” p. 28. “yet he labours in vain: for to believe Jesus to be the Messiah, amounts to the same “with believing him to be King and Ruler; his being Anointed, i. e. being the “Messiah) including that in it: yet he has the vanity to add in great characters, **THESE ARE ARTICLES**; as if the putting them into these great letters, “would make one article two.”

ANSW. Though no letters will make one article two; yet that there is one God, and Jesus Christ his only Son our Lord, who rose again from the dead, ascended into heaven, and sitteth at the right hand of God, shall come to judge the quick and the dead, are, in the apostles creed, set down as more than one article, and therefore may, very properly be called **THESE ARTICLES**, without splitting one into two.

WHAT, in my “Reasonableness of Christianity,” I have said of one article, I shall always own; and in what sense I said it, is easy to be understood; and with a man of the least candor, whose aim was truth, and not wrangling, it would not have occasioned one word of dispute. But as for this unmasker, who makes it his business, not to convince me of any mistakes in my opinion, but barely to misrepresent me; my business at present with him is, to shew the world, that what he has captiously and scurrilously said of me, relating to One article, is false; and that he neither has, nor can prove one of those assertions concerning it, above-cited out of him, in his own words. Nor let him pretend a meaning against his direct words: such a caviller as he, who would shelter himself under the pretence of a meaning, whereof there are no footsteps, whose disputes are only calumnies directed against the author, without examining the truth or falshood of what I had published; is not to expect the allowances one would make to a fair and ingenuous adversary, who shewed so much concern for truth, that he treated of it with a seriousness due to the weightiness of the matter, and used other arguments, besides obloquy, clamour and falshoods, against what he thought error. And therefore I again positively demand of him, to prove these words of his to be true, or confess that he cannot; viz.

III. “That I contend for one article of faith, with the exclusion and defiance “of all the rest,”

Two other instances of this sort of arguments, I gave in the 112th page of my vindication, out of the 115th and 119th pages of his “thoughts, concern-
“ing

“ing the causes of atheism;” and I here demand of him again to shew, since he has not thought fit hitherto to give any answer to it ;

IV. “WHERE I urge, that there must be nothing in christianity, that is not
“plain, and exactly levelled to all men’s mother-wit, and every common
“apprehension.”

OR, where he finds, in my “Reasonableness of Christianity,” this other proposition :

V. “THAT the very manner of every thing in christianity, must be clear
“and intelligible; every thing must immediately be comprehended by
“the weakest noddle ; or else it is no part of religion, especially of christianity.”

THESE things he must prove that I have said : I put it again upon him to shew where I said them, or else to confess the forgery ; for till he does one or the other, he shall be sure to have these, with a large catalogue of other falsehoods, laid before him.

PAGE 26. of his “Socinianism unmasked,” he endeavours to make good his saying, that “I set up one article, with defiance to all the rest,” in these words ;
“for what is excluding them wholly, but defying them ? Wherefore, seeing
“he utterly excludes all the rest, by representing them as USELESS, to the
“making a man a christian, which is the design of his whole undertaking, it
“is manifest that he defies them.”

ANSW. This at least is manifest from hence, that the unmasker knows not, or cares not what he says. For whoever, but he, thought that a bare exclusion, or passing by, was defiance ? If he understands so, I would advise him not to seek preferment. For exclusions will happen ; and if every exclusion be defiance, a man had need be well assured of his own good temper, who shall not think his peace and charity in danger, amongst so many enemies that are at defiance with him ? Defiance, if, with any propriety, it can be spoken of an article of faith, must signify a professed enmity to it. For, in its proper use, which is to persons, it signifies an open and declared enmity, raised to that height, that he, in whom it is, challenges the party defied to battle, that he may there wreak his hatred on his enemy, in his destruction. So that “my defiance of all
“the rest,” remains still to be proved.

BUT, secondly, There is another thing manifest from these words of his, viz. that notwithstanding his great brags in his first paragraph, his main skill lies in fancying what would be for his turn, and then confidently fathering it upon me. It never entered into my thoughts, nor, I think, into any body’s else, (I must always except the acute unmasker, who makes no difference between useful and necessary) that all but the fundamental articles of the christian faith, were useless to make a man a christian ; though, if it be true, that the belief of the fundamentals alone (be they few, or many) is all that is necessary to his being made a christian, all that may any way persuade him to believe them,

them, may certainly be useful towards the making him a christian: and therefore, here again, I must propose to him, and leave it with him to be shewed where it is,

VI. "I HAVE represented all the rest as useless, to the making a man a christian?" And how it appears, "that this is the design of my whole undertaking?"

IN his "thoughts concerning the causes of atheism," he says, page 115. "What makes him contend for one single article, with the exclusion of all the rest? He pretends it is this, that all men ought to understand their religion." This reasoning I disowned, p. 111. of my vindication, and intimated, that he should have quoted the page where I so pretended. To this, p. 26. he tells me with great confidence, and in abundance of words, as we shall see by and by, that I had done so; as if repetition were a proof. He had done better to have quoted one place, where I so pretend. Indeed, p. 27. for want of something better, he quotes these words of mine out of p. 98. of the Reasonableness of Christianity. "The all-merciful God seems herein to have consulted the poor of this world, and the bulk of mankind. THESE ARE ARTICLES that the labouring and illiterate man may comprehend." I ask, Whether it be possible for one to bring any thing more direct against himself? The thing he was to prove, was, that "I contended for one single article, with the exclusion of all the rest, because I pretended, that all men ought to understand their religion," i. e. the reason I gave, why there was to be "but one single article in religion, with the exclusion of all the rest," was, because men ought to understand their religion. And the place he brings, to prove my contending upon that ground, "for one single article, with the exclusion of all the rest," is a passage wherein I speak of more than one article, and say, "these articles." Whether I said "these articles," properly, or improperly, it matters not, in the present case (and that we have examined in another place) it is plain, I meant more than one article, when I said "these articles;" and did not think, that the labouring and illiterate man could not understand them, if they were more than one: and therefore, I pretended not, that there must be but one, because by illiterate men, more than one could not be understood. The rest of this paragraph is nothing but a repetition of the same assertion, without proof, which, with the unmasker, often passes for a way of proving, but with no-body else.

BUT, that I may keep that distance, which he boasts, there is betwixt his and my way of writing, I shall not say this without proofs. One instance of his repetition, of which there is such plenty in his book, pray take here. His business, p. 26. is to prove, that "I pretended that I contended for one single article, with the exclusion of all the rest, because all men ought to understand their religion," page 111. of my vindication, I denied that I had so pretended. To convince me that I had, thus he proceeds.

UNMASKER. "He founds his conceit" of one article, "partly upon this, that a multitude of doctrines is obscure, and hard to be understood."

ANSWER.

ANSWER. You say it, and had said it before : but I ask you, as I did before, Where I did so ?

UNM. " And therefore he trusses all up in one article, that the poor people, " and bulk of mankind may bear it."

ANSW. I desire again to know where I made that inference, and argued so, for " one article?"

UNM. " This is the scope of a great part of his book."

ANSW. This is saying again, shew it once.

UNM. " But his memory does not keep pace with his invention, and thence " he says, he remembers nothing of this in his book," Vind. p. 111.

ANSW. This is to say that it is in my book. You have said it more than once already ; I demand of you to shew me where.

UNM. " This worthy writer does not know his own reasoning, that he uses."

ANSW. I ask, Where does he use that reasoning ?

UNM. " As particularly thus, that he troubles christian men with no more, " but one article : BECAUSE that is intelligible, and all people, high and low, " may comprehend it."

ANSW. We have heard it affirmed by you, over and over again, but the question still is, " Where is that way of arguing to be found in my book ?"

UNM. " For he has chosen out, as he thinks, a plain and easy article. Where- " as the others, which are commonly propounded, are not generally agreed on " (he saith) and are dubious and uncertain. But the believing that Jesus is the " Messiah, has nothing of doubtfulness or obscurity in it."

ANSW. The word " For," in the beginning of this sentence, makes it stand for one of your reasons ; though it be but a repetition of the same thing in other words.

UNM. " This the reader will find to be the drift and design of several of his " pages."

ANSW. This must signify, " that I trouble men with no more but one article, " because only one is intelligible," and then it is but a repetition. If any thing else be meant by the word This, it is nothing to the purpose. For that I said, that all things necessary to be believed are plain in scripture, and easy to be understood, I never denied ; and should be very sorry, and recant it, if I had.

UNM. " And the reason why I did not quote any single one of them, was, " because he insists on it, so long together : and spins it out after his way, in " p. 98. of his " Reasonableness of Christianity," where he sets down the short " plain, easy, and intelligible summary (as he calls it) of religion," couched " in a single article : he immediately adds ; " the All-merciful God seems herein " to have consulted the poor of this world, and the bulk of mankind : these " are articles" (whereas he had set down but one) " that the labouring and " illiterate man may comprehend."

ANSW. If " my insisting on it so long together" was the cause why, in your " thoughts of the causes of atheism," you did not quote any single passage ; methinks here, in your " Socinianism unmasked," where you knew it was expected of you, my " insisting on it," as you say, " so long together," might have afforded, at least, one quotation to your purpose.

UNM. "He assigns this, as a ground, why it was God's pleasure, that there should be but ONE POINT of faith, BECAUSE thereby religion may be understood the better? the generality of people may comprehend it."

ANSW. I hear you say it again, but want a proof still, and ask, where I assign that ground?"

UNM. "This he represents as a great kindness done by God to man; whereas the variety of articles would be hard to be understood."

ANSW. Again the same cabbage; an affirmation, but no proof.

UNM. "This he enlarges upon, and flourishes it over, after his fashion: and yet desires to know, When he said so?" p. 112. Vindic.

ANSW. And if I did, let the world here take a sample of the unmasker's ability, or truth, who spends above two whole pages, 26, 27. in repetitions of the same assertion, without the producing any but one place for proof; and that too against him, as I have shewn. But he has not yet done with confounding me by dint of repetition; he goes on,

UNM. "Good sir, let me be permitted to acquaint you, that your memory is as defective as your judgment."

ANSW. I thank you for the regard you have had to it; for often repetition is a good help to a bad memory. In requital, I advise you to have some eye to your own memory and judgment too. For one, or both of them, seem a little to blame, in the reason you subjoin to the foregoing words, viz.

UNM. "For in the very vindication, you attribute it to the goodness and condescension of the Almighty, that he requires nothing, as absolutely necessary to be believed, but what is suited to vulgar capacities, and the comprehension of illiterate men."

ANSW. I will, for the unmasker's sake, put this argument of his into a syllogism. If the vindicator, in his vindication, attributes it to the goodness and condescension of the Almighty, that he requires nothing to be believed, but what is suited to vulgar capacities, and the comprehension of illiterate men; then he did, in his "Reasonableness of Christianity," pretend, that the reason, why he contended for One article, with the exclusion of all the rest, was because all men ought to understand their religion.

BUT the vindicator, in his vindication, attributes it to the goodness and condescension of Almighty God, that he requires nothing to be believed, but what is suited to vulgar capacities, and the comprehension of illiterate men,

"ERGO," in his "Reasonableness of Christianity," he pretended, that the reason why he contended for one article, with the exclusion of all the rest, was, because all men ought to understand their religion.

THIS was the proposition to be proved, and which, as he confesses here, p. 26. I denied to remember, to be in my "Reasonableness of Christianity." Who can but admire his logick!

BUT, besides the strength of judgment, which you have shewed in this clear and cogent reasoning, Does not your memory too, deserve its due applause? You tell me, in your "Socinianism unmasked," that in p. 112. of my Vindication, I desired to know when I said so. To which desire of mine, you reply in these words before cited; "Good sir, let me be permitted to

“acquaint you, that your memory is as defective as your judgment; for, in the very Vindication, you attribute it to the goodness and condescension of the Almighty, that he requires nothing, as absolutely necessary to be believed, but what is suited to vulgar capacities, and the comprehension of illiterate men,” p. 30.

SURE the unmasker thinks himself at cross questions. I ask him, in the 29th page of my Vindication, WHEN I said so? And he answers, that I had said so in the 30th page of my vindication; i. e. when I writ the 29th page, I asked the question, When I had said, what he charged me with saying? And I am answered, I had said it in the 30th page; which was not yet written: i. e. I asked the question to-day, WHEN I had said so? And I am answered, I had said it to-morrow. As opposite and convincing an answer, to make good his charge, as if he had said, To-morrow I found a horse-shoe. But perhaps this judicious disputant will ease himself of this difficulty, by looking again into the 112th page of my Vindication, out of which he cites these words for mine; “I desire to know, WHEN I said so?” But my words in that place are, “I desire to know, WHERE I said so?” A mark of his exactness in quoting, when he vouchsafes to do it. For unmaskers, when they turn disputants, think it the best way to talk at large, and charge home in generals: but do not often find it convenient to quote pages, set down words, and come to particulars. But, if he had quoted my words right; his answer had been just as pertinent. For I ask him, “WHERE, in my Reasonableness of Christianity,” I had said so? And he answers, I had said so in my Vindication. For, where, in my question, refers to my “Reasonableness of Christianity,” which the unmasker had seen, and charged with this saying; and could not refer to my vindication, which he had not yet seen, nor to a passage in it, which was not then written. But this is nothing with an unmasker; therefore, what is yet worse, those words of mine, Vindication, p. 112. relate not to the passage he is here proving, I had said, but to another different from it; as different as it is to say, “That because all men are to understand their religion, therefore there is to be but one article in it;” and to say, “that there must be nothing in christianity, that is not plain, and exactly levelled to all mens mother-wit:” both which he falsely charges on me; but it is only to the latter of them, that my words, “I desire to know, where I said so?” are applied.

PERHAPS the well-meaning man sees no difference between these propositions, yet I shall take the liberty to ask him again, Where I said either of them, as if they were two? Although he should accuse me again, of “excepting against the formality of words,” and doing so foolish a thing, as to expect, that a disputing unmasker should account for his words, or any proposition he advances. It is his privilege to plead, he did not mean as his words import, and without any more ado he is affoiled; and he is the same unmasker he was before. But let us hear him out on the argument he was upon, for his repetitions on it are not yet done. His next words are,

UNM. “It is clear then, that you found your ONE article on this, that it is suited to the vulgar capacities: whereas the other articles mentioned by

“me,

"me, are obscure and ambiguous, and therefore surpass the comprehension of the illiterate."

ANSW. The latter part, indeed, is now the first time imputed to me; but all the rest is nothing but an unproved repetition, though ushered in with "it is clear then;" words that should have a proof going before them.

UNM. "But yet you pretend, that you have forgot that any such thing was said by you."

ANSW. I have indeed forgot, and notwithstanding all your pains by so many repetitions, to beat it into my head, I fear I shall never remember it.

UNM. "Which shews that you are careless of your words, and that you forget what you write."

ANSW. So you told me before, and this repeating of it does no more convince me, than that did.

UNM. "What shall we say to such an oblivious author?"

ANSW. Shew it him in his book, or else he will never be able to remember that it is there, nor any body else be able to find it.

UNM. "He takes no notice of what falls from his own pen."

ANSW. So you have told him more than once. Try him once with shewing it him, amongst other things which fell from his own pen, and see what then he will say: that perhaps may refresh his memory.

UNM. "And therefore, within a page or two, he confutes himself, and gives himself the lye."

ANSW. It is a fault he deserves to be told of, over and over again. But he says, he shall not be able to find the two pages wherein he "gives himself the lye," unless you set down their numbers, and the words in them, which confute, and which are confuted.

I BEG my reader's pardon, for laying before him so large a pattern of our unmasker's new-fashioned stuff; his fine tissue of argumentation not easily to be matched, but by the same hand. But it lay all together in p. 26, 27, 28. and it was fit the reader should have this one instance of the excellencies he promises in his first paragraph, in opposition to my "impertinencies, incoherences, weak and feeble strugglings." Other excellencies he there promised; upon the same ground, which I shall give my reader a taste of in fit places: not but that the whole is of a piece, and one cannot miss some of them in every page; but to transcribe them all, would be more than they are worth. If any one desires more plenty, I send him to his book itself. But saying a thousand times, not being proving once, it remains upon him still to shew,

VII. WHERE, in my "Reasonableness of Christianity, I pretend that I contend for one single article, with the exclusion of all the rest, because all men ought to understand their religion."

AND in the next place, where it is that I say,

VIII. "THAT there must be nothing in christianity that is not plain and exactly level to all men's mother-wit."

LET us now return to his 8th page : for the bundling together, as was fit, all that he has said, in distant places, upon the subject of One article, has made me trespass a little, against the Jewish character of a well-bred man, recommended by him to me, out of the Mishna. Though I propose to myself to follow him, as near as I can, step by step, as he proceeds.

IN the 110th and 111th pages of his "thoughts concerning the causes of atheism," he gave us a list of his "fundamental articles:" upon which, I thus applied myself to him, Vind. p. 107, &c. "Give me leave now to ask you seriously, Whether these you have here set down under the title of "fundamental doctrines," are such (when reduced to propositions) that every one of them is required, to make a man a christian, and such as, without the actual belief thereof, he cannot be saved? If they are not so, every one of them, you may call them "fundamental doctrines," as much as you please, they are not of those doctrines of faith, I was speaking of; which are only such as are required to be actually believed, to make a man a christian." And again, Vindic. p. 108. "I asked him, Whether just these, neither more nor less," were those necessary articles?

To which we have his answer, "Socinianism unmasked," p. 8, &c. From p. 8. to 20. he has quoted near forty texts of scripture, of which he saith, p. 21. "Thus I have briefly set before the reader, those evangelical truths, those christian principles, which belong to the very essence of christianity: I have proved them to be such, and I have reduced most of them to certain propositions, which is a thing the vindicator called for."

ANSW. Yes: but that was not all the vindicator called for, and had reason to expect. For I asked, "Whether those the unmasker gave us, in his Thoughts concerning the causes of atheism," were the fundamental articles, "without an actual belief whereof, a man could not be a christian; just all, neither more nor less?" This I had reason to demand from him, or from any one, who questions that part of my book; and I shall insist upon it, until he does it, or confesses he cannot. For having set down the articles, which the scripture, upon a diligent search, seemed to me to require as necessary, and only necessary; I shall not lose my time in examining what another says against those fundamentals, which I have gathered out of the preachings of our Saviour and his apostles, until he gives me a list of his fundamentals, which he will abide by; that so, by comparing them together, I may see which is the true catalogue of necessities. For, after so serious and diligent a search, which has given me light and satisfaction in this great point, I shall not quit it, and set myself on float again, at the demand of any one, who would have me be of his faith, without telling me what it is. Those fundamentals the scripture has so plainly given, and so evidently determined, that it would be the greatest folly imaginable, to part with this rule for asking; and give up myself blindly to the conduct of one, who either knows not, or will not tell me, what are the points necessary to be believed to make me a christian. He that shall find fault with my collection of fundamentals, only to unsettle me, and not give me a better of his own, I shall not think worth minding, until, like a fair man, he puts himself upon equal terms, and makes up the defects of mine, by a complete one of his own.

For

For a deficiency, or error, in one necessary, is as fatal, and as certainly excludes a man from being a christian, as in an hundred. When any one offers me a complete catalogue of his fundamentals, he does not unreasonably demand me to quit mine for nothing : I have then one, that being set by mine, I may compare them ; and so be able to chuse the true and perfect one, and relinquish the other.

He that does not do this, plainly declares, that (without shewing me the certain way to salvation) he expects, that I should depend on him with an implicit faith, whilst he reserves to himself the liberty to require of me to believe, what he shall think fit, as he sees occasion ; and in effect, says thus, " Distrust those
" fundamentals, which the preaching of our Saviour and his apostles, have
" shewed to be all that is necessary to be believed, to make a man a christian ;
" and, though I cannot tell you, what are those other articles which are necessary and sufficient to make a man a christian, yet take me for your guide, and
" that is as good as if I made up, in a compleat list, the defects of your fundamentals." To which this is a sufficient answer, " Si quid novisti rectius,
" imperti, si non, his utere mecum."

THE unmasker, of his own accord, p. 110. of his " Thoughts, concerning the causes of atheism," sets down several, which he calls " fundamental doctrines." I ask him, whether those be all ? For answer, he adds more to them in his " Socinianism unmasked : but in a great pet, refuses to tell me, whether this second list of fundamentals be complete : and, instead of answering so reasonable a demand, pays me with ill language, in these words, p. 22. subjoined to those last quoted, " If what I have said will not content him, I am sure I can
" do nothing that will ; and, therefore, if he should capriciously require any
" thing more, it would be as great folly in me to comply with it, as it is in him
" to move it." If I did ask a question, which troubles you, be not so angry, you yourself were the occasion of it. I proposed my collection of fundamentals, which I had, with great care, sought ; and thought I had found clear in the scripture ; you tell me no, it is imperfect, and offer me one of your own. I ask, whether that be perfect ? Thereupon you grow into choler, and tell me it is a foolish question. Why ! then I think it was not very wise in you so forwardly to offer one, unless you had had one ready, not liable to the same exception. Would you have me so foolish, to take a list of fundamentals from you, who have not yet one for yourself ; nor are yet resolved with yourself, what doctrines are to be put in, or left out of it ? Farther, pray tell me, if you had a settled collection of fundamentals, that you would stand to, why should I take them from you, upon your word, rather than from an Anabaptist, or a Quaker, or an Arminian, or a Socinian, or a Lutheran, or a Papist ; who, I think, are not perfectly agreed with you, or one another in fundamentals ? And yet, there is none amongst them, that I have not as much reason to believe, upon his bare word, as an unmasker, who, to my certain knowledge, will make bold with truth. If you set up for infallibility, you may have some claim to have your bare word taken, before any other but the pope. But yet, if you demand to be an unquestionable proposer, of what is absolutely necessary to be believed to make a man a christian, you must perform it a little better, than hitherto you have

have done. For it is not enough, sometimes to give us texts of scripture; sometimes propositions of your own framing, and sometimes texts of scripture, out of which they are to be framed; as page 14. you say, "These and the like" places afford us such fundamental and necessary doctrines as these:" and again, p. 16. after the naming several other texts of scripture, you add, "which places yield us such propositions as these;" and then in both places set down what you think fit to draw out of them. And page 15. you have these words: "and here, likewise, it were easy to shew, that adoption, justification, pardon of sins, &c. which are privileges and benefits bestowed upon us by the Messiah, are necessary matters of our belief." By all which, as well as the whole frame, wherein you make shew of giving us your fundamental articles, it is plain, that what you have given us there, is nothing less, than a complete collection of fundamentals, even in your own opinion of it.

BUT, good Sir, Why is it a foolish question in me? You have found fault with my summary for being short: the defect in my collection of necessary articles, has raised your zeal into so severe censures, and drawn upon me, from you, so heavy a condemnation, that if half you have said of me, be true, I am in a very ill case, for having so curtailed the fundamental doctrines of christianity. Is it folly, then, for me to ask from you a complete creed? If it be so dangerous (as certainly it is) to fail in any necessary article of faith, Why is it folly in me, to be instant with you, to give me them all? Or why is it folly in you, to grant so reasonable a demand? A short faith, defective in necessities, is no more tolerable in you, than in me; nay, much more inexcusable, if it were for no other reason but this, that you rest in it yourself, and would impose it on others; and yet do not yourself know, or believe it to be complete. For if you do, why dare you not say so, and give it us all entire, in plain propositions; and not, as you have in great measure done here, give only the texts of scripture, from whence, you say, necessary articles are to be drawn? Which is too great an uncertainty for doctrines, absolutely necessary. For, possibly all men do not understand those texts alike, and some may draw articles out of them, quite different from your system; and so though they agree in the same texts, may not agree in the same fundamentals: and, till you have set down plainly and distinctly your articles, that you think contained in them, cannot tell whether you will allow them to be christians, or no. For you know, Sir, several inferences are often drawn from the same text; and the different systems of dissenting (I was going to say christians, but that none must be so, but those who receive your collection of fundamentals, when you please to give it them) professors, are all founded on the scripture.

WHY, I beseech you, is mine a foolish question to ask, "What are the necessary articles of faith?" It is of no less consequence than, nor much different from the jaylor's question in the sixteenth of the Acts, "What shall I do to be saved?" And that was not, that ever I heard, counted by any one a foolish question. You grant, there are articles necessary to be believed for salvation: Would it not then, be wisdom to know them? Nay, is it not our duty to know and believe them? If not, why do you, with so much outcry, reprehend me, for not knowing them? Why do you fill your books with such variety

riety of invectives, as if you could never say enough, nor bad enough, against me, for having left out some of them? And, if it be so dangerous, so criminal to miss any of them, Why is it a folly in me, to move you, to give me a complete list?

If fundamentals are to be known, easy to be known, (as, without doubt, they are) then a catalogue may be given of them. But, if they are not, if it cannot certainly be determined, which are they; but the doubtful knowledge of them depends upon guesses, Why may not I be permitted to follow my guesses, as well as you yours? Or why, of all others, must you prescribe your guesses to me, when there are so many that are as ready to prescribe as you, and of as good authority? The pretence, indeed, and clamour is religion, and the saving of souls: but your business, it is plain, is nothing but to over-rule and prescribe, and be hearkened to as a dictator; and not to inform, teach, and instruct in the sure way to salvation. Why else do you so start and fling, when I desire to know of you, what is necessary to be believed to make a man a christian, when this is the only material thing in controversy between us; and my mistake in it has made you begin a quarrel with me, and let loose your pen against me in no ordinary way of reprehension?

BESIDES, in this way which you take, you will be in no better a case than I. For, another having as good a claim to have his guesses give the rule, as you yours; or to have his system received, as well as you yours; he will complain of you as well, and upon as good grounds, as you do of me; and (if he have but as much zeal for his orthodoxy, as you shew for yours) in as civil, well-bred, and christian-like language.

IN the next place, pray tell me, Why would it be folly in you, to comply with what I require of you? Would it not be useful to me, to be set right in this matter? If so, Why is it folly in you to set me right? Consider me, if you please, as one of your parishioners, who (after you have resolved which catalogue of fundamentals to give him, either that in your "Thoughts of the causes of Atheism," or this other here, in your "Socinianism unmasked;" for they are both the same, nor either of them perfect) asked you, "Are these all fundamental articles necessary to be believed to make a man a christian; and are there no more but these?" Would you answer him, that it was folly in you to comply with him, in what he desired? Is it of no moment to know, what is required of men to be believed; without a belief of which, they are not christians, nor can be saved? And is it folly in a minister of the gospel, to inform one committed to his instruction, in so material a point as this, which distinguishes believers from unbelievers? Is it folly in one, whose business it is to bring men to be christians, and to salvation, to resolve a question, by which they may know, whether they are christians or no; and, without a resolution of which, they cannot certainly know their condition, and the state they are in? Is it besides your commission and business, and therefore a folly to extend your care of souls so far as this, to those who are committed to your charge?

SIR, I have a title to demand this of you, as if I were your parishioner: you have forced yourself upon me for a teacher, in this very point, as if you wanted a parishioner to instruct: and therefore I demand it of you, and shall insist

insist upon it, till you either do it, or confess you cannot. Nor shall it excuse you, to say it is capriciously required. For this is no otherwise capricious, than all questions are capricious to a man, that cannot answer them; and such an one, I think, this is to you. For, if you could answer it, no-body can doubt, but that you would, and that with confidence: for no-body will suspect 'tis the want of that makes you so reserved. This is, indeed, a frequent way of answering questions, by men, that cannot otherwise cover the absurdities of their opinions, and their insolence of expecting to be believed upon their bare words, by saying they are capriciously asked, and deserve no other answer.

BUT how far soever capriciousness (when proved, for saying is not enough) may excuse, from answering a material question, yet your own words here will clear this from being a capricious question in me. For that those texts of scripture which you have set down, do not, upon your own grounds, contain all the fundamental doctrines of religion, all that is necessary to be believed to make a man a christian; what you say a little lower, in this very page, as well as in other places, does demonstrate. Your words are, "I think I have sufficiently proved, that there are other doctrines besides that [Jesus is the Messiah] which are required to be believed to make a man a christian; Why did the apostles write these doctrines? Was it not, that those they writ to, might give their assent to them?" This argument, for the necessity of believing the texts you cite from their being set down in the "new testament," you urged thus, p. 9. "Is this set down to no purpose in these inspired epistles? Is it not requisite that we should know it and believe?" And again, p. 29. "they are in our bibles to that very purpose, to be believed." If then it be necessary to know and believe those texts of scripture you have collected, because the apostles writ them, and they were not "set down to no purpose: and they are set down in our bibles on purpose to be believed." I have reason to demand of you other texts, besides those you have enumerated, as containing points necessary to be believed; because there are other texts which the apostles writ, and were not "set down to no purpose, and are in our bibles, on purpose to be believed," as well as those which you have cited.

ANOTHER reason of doubting, and consequently of demanding, whether those propositions you have set down for fundamental doctrines, be every one of them necessary to be believed, and all that are necessary to be believed to make a man a christian, I have from your next argument; which, joined to the former, stands thus, p. 22. "Why did the Apostles write these doctrines? Was it not that those they writ to, might give their assent to them? Nay did they not require assent to them? Yes verily; for this is to be proved from the nature of the things contained in these doctrines, which are such as had immediate respect to the occasion, author, way, means and issue, of their redemption and salvation." If therefore all "things, which have an immediate respect to the occasion, author, way, means and issue of men's redemption and salvation," are those and those only, which are necessary to be believed to make a man a christian; may a man not justly doubt, whether those propositions, which the unmasker has set down, contain all those things, and whether there be not other things contained in other texts of scripture, or in some of those cited by him, but

but otherwise understood, that have as immediate a "respect to the occasion, author, way, means and issue, of men's redemption and salvation," as those he has set down? And therefore I have reason to demand a compleater list. For at best, to tell us, that "all things that have an immediate respect to the occasion, author, way, means and issue, of men's redemption and salvation," is but a general description of fundamentals, with which some may think some articles agree, and others, others: and the terms, "immediate respect" may give ground enough for difference about them, to those, who agree that the rest of your description is right. My demand therefore, is not a general description of fundamentals, but, for the reasons above mentioned, the particular articles themselves, which are necessary to be believed, to make a man a christian.

IT is not my business at present, to examine the validity of these arguments of his, to prove all the propositions to be necessary to be believed, which he has here in his "Socinianism unmasked," set down as such. The use I make of them now, is to shew the reason they afford me to doubt, that those propositions, which he has given us, for doctrines necessary to be believed, are either not all such, or more than all, by his own rule: and therefore, I must desire him to give us a compleater creed, that we may know, what in his sense, is necessary, and enough to make a man a christian.

NOR will it be sufficient, in this case to do, what he tells us he has done, in these words, p. 21. "I have briefly set before the reader these evangelical truths, those christian principles, which belong to the very essence of christianity;"———and "I have reduced most of them to certain propositions, which is a thing the vindicator called for," p. 16. With submission, I think, he mistakes the vindicator. What I called for, was, not that "most of them" should be reduced to certain propositions, but that all of them should: and the reason of my demanding that, was plain, viz. that then, having the unmasker's creed in clear and distinct propositions, I might be able to examine whether it was, what God in the scriptures indispensibly required of every man to make him a christian, that so I might thereby correct the errors or defects, of what I at present apprehended the scripture taught me in the case.

THE unmasker endeavours to excuse himself from answering my question by another exception against it, p. 24. in these words; "Surely none, but this upstart Racovian, will have the confidence to deny, that these articles of faith are such as are necessary to constitute a christian, as to the intellectual and doctrinal part of christianity; such as must, IN SOME MEASURE, be known and assented to by him. Not that a man is supposed, every moment, actually to exert his assent and belief; for none of the moral virtues, none of the evangelical graces are exerted thus always. Wherefore that question," in p. 16. "though he says he asks it" seriously) "might have been spared," "Whether every one of these fundamentals is required to be believed to make a man a christian, and such as, without the actual belief thereof, he cannot be saved?" Here is seriousness pretended when there is none; for the design is only to cavil, and (if he can) to expose my assertion. But he is not able to do it; for all his critical demands are answered in these few words, viz. That the

“ intellectual (as well as moral endowments) are never supposed to be always
 “ in act: they are exerted upon occasion, not all of them at a time. And,
 “ therefore he mistakes, if he thinks, or rather as he objects without think-
 “ ing, that these doctrines, if they be fundamental and necessary, must be al-
 “ ways actually believed. No man, besides himself, ever started such a thing.”

THIS terrible long combat has the unmasker managed with his own shadow, to confound the seriousness of my question; and, as he says himself, is come off, not only safe and sound, but triumphant. But for all that, Sir, may not a man's question be serious, though he should chance to express it ill? I think you and I were not best to set up for criticks in language, and nicety of expression, for fear we should set the world a laughing. Yet, for this once, I shall take the liberty to defend mine here. For I demand, in what expression of mine, I said, or supposed, that a man should, every moment, actually exert his assent to any proposition required to be believed? Cannot a man say, that the unmasker cannot be admitted to any preferment in the church of England, without an actual assent to, or subscribing of the thirty-nine articles; unless it be supposed, that he must every moment, from the time he first read, assented to, and subscribed those articles, until he received institution and induction, “ actually exert his assent” to every one of them, and repeat his subscription? In the same sense it is literally true, that a man cannot be admitted into the church of Christ, or into heaven, without actually believing all the articles necessary to make a man a christian, without supposing, that he must “ actually exert that assent every moment,” from the time that he first gave it, until the moment that he is admitted into heaven. He may eat, drink, make bargains, study Euclid, and think of other things between; nay, sometimes sleep, and neither think of those articles, nor any thing else; and yet it be true, that he shall not be admitted into the church, or heaven, without an actual assent to them: that condition of an actual assent, he has performed, and until he recal that assent, by actual unbelief, it stands good: and though a lunacy, or lethargy, should seize on him presently after, and he should never think of it again as long as he lived, yet it is literally true, he is not saved without an actual assent. You might therefore, have spared your pains, in saying, “ That none of the moral virtues, none of the evangelical graces, are exerted thus always,” until you had met with some-body who said thus. That I did so, I think, would have entered into no-body's thoughts but yours, it being evident from p. 97. of my book, that by actual, I meant explicit. You should rather have given a direct answer to my question, which I here again seriously ask you, viz. Whether

IX. THOSE you called “ fundamental doctrines,” in your “ Thoughts concerning the causes of atheism,” or those “ christian principles, which “ belong to the very essence of christianity,” so many as you have given us of them in your “ Socinianism unmasked,” (for you may take which of your two creeds you please) are just those, neither more nor less, that are every one of them required to be believed to make a man a christian, and such as, without the actual, or (since that word displeases you) the explicit belief whereof, he cannot be saved?

WHEN

WHEN you have answered this question, we shall then see, which of us two is nearest the right: but, if you shall forbear railing, which, I fear, you take for arguing, against that summary of faith, which our Saviour and his apostles taught, and which only they proposed to their hearers to be believed, to make them christians, until you have found another perfect creed, of only necessary articles, that you dare own for such; you are like to have a large time of silence. Before I leave the passage above-cited, I must desire the reader to take notice of what he says, concerning his list of fundamentals, viz. That "these his articles of faith, necessary to constitute a christian, are such as must, IN SOME MEASURE, be known and assented to by him: a very wary expression concerning fundamentals! The question is, about articles necessary to be explicitly believed to make a man a christian. These, in his list, the unmasker tells us, are "necessary to constitute a christian, and must IN SOME MEASURE, be "known and assented to." I would now fain know of the reader, Whether he understands thereby, that the unmasker means, that these his necessary articles must be explicitly believed or not? If he means an explicit knowledge and belief, why does he puzzle his reader, by so improper a way of speaking? For what is as complete and perfect as it ought to be, cannot properly be said to be, "in some measure." If his, "in some measure," falls short, of explicitly knowing and believing his fundamentals, his necessary articles are such, as a man may be a christian, without explicitly knowing and believing, i. e. are no fundamentals, no necessary articles at all. Thus men, uncertain what to say, betray themselves by their great caution.

HAVING pronounced it folly in himself, to make up the defects of my short, and therefore so much blamed collection of fundamentals, by a full one of his own, though his attempt shews he would if he could; he goes on thus, p 22. "From what I [the unmasker] have said, it is evident, that the vindicator is grossly mistaken, when he saith," "Whatever doctrine the apostles "required to be believed to make a man a christian, are to be found in those "places of scripture which he has quoted in his book." And a little lower, "I think I have sufficiently proved, that there are other doctrines besides that, "which are required to be believed to make a man a christian."

ANSW. Whatever you have proved, or (as you never fail to do) boast you have proved, will signify nothing, until you have proved one of these propositions; and have shewn either,

X. THAT what our Saviour and his apostles preached, and admitted men into the church for believing, is not all that is absolutely required to make a man a christian. Or,

THAT the believing him to be the Messiah, was not the only article they insisted on, to those who acknowledged one God; and, upon the belief whereof, they admitted converts into the church, in any one of those many places quoted by me out of the history of the "new testament."

I SAY, any one: for though it be evident throughout the whole gospel, and the Acts, that this was the one doctrine of faith, which, in all their preachings every

every where, they principally drive at: yet, if it were not so, but that in other places they taught other things, that would not prove that those other things were articles of faith, absolutely necessarily required to be believed to make a man a christian, unless it had been so said. Because, if it appears, that ever any one was admitted into the church, by our Saviour or his apostles, without having that article explicitly laid before him, and without his explicit assent to it, you must grant, that an explicit assent to that article, is not necessary to make a man a christian: unless you will say, that our Saviour and his apostles admitted men into the church that were not qualified with such a faith as was absolutely necessary to make a man a christian; which is as much as to say, that they allowed and pronounced men to be christians, who were not christians. For he that wants what is necessary to make a man a christian, can no more be a christian, than he that wants what is necessary to make him a man, can be a man. For what is necessary to the being of any thing, is essential to its being; and any thing may be as well without its essence, as without any thing that is necessary to its being: and so a man be a man, without being a man; and a christian a christian, without being a christian; and an unmasker may prove this, without proving it. You may, therefore, set up, by your unquestionable authority, what articles you please, as necessary to be believed to make a man a christian: if our Saviour and his apostles admitted converts into the church, without preaching those your articles to them, or requiring an explicit assent to what they did not preach and explicitly lay down, I shall prefer their authority to yours, and think it was rather by them, than by you, that God promulgated the law of faith, and manifested what that faith was, upon which he would receive penitent converts.

AND though, by his apostles, our Saviour taught a great many other truths, for the explaining this fundamental article of the law of faith, that Jesus is the Messiah; some whereof have a nearer, and some a more remote connection with it, and so cannot be denied by any christian, who sees that connection, or knows they are so taught: yet an explicit belief of any one of them, is no more necessarily required to make a man a christian, than an explicit belief of all those truths, which have a connection with the Being of a God, or are revealed by him, is necessarily required to make a man not to be an atheist: though none of them can be denied by any one who sees that connection, or acknowledges that revelation, without his being an atheist. All these truths, taught us from God, either by reason or revelation, are of great use, to enlighten our minds, confirm our faith, stir up our affections, &c. And the more we see of them, the more we shall see, admire, and magnify the wisdom, goodness, mercy, and love of God, in the work of our redemption. This will oblige us to search and study the scripture, wherein it is contained and laid open to us.

ALL that we find in the revelation of the "new testament," being the declared will and mind of our Lord and Master, the Messiah, whom we have taken to be our king, we are bound to receive as right and truth, or else we are not his subjects, we do not believe him to be the Messiah, our King, but cast him off, and with the Jews say, "We will not have this man reign over us." But it is still what we find in the scripture, not in this or that system; what we, sincerely

sincerely seeking to know the will of our Lord, discover to be his mind. Where it is spoken plainly, we cannot miss it : and it is evident he requires our assent : where there is obscurity, either in the expressions themselves, or by reason of the seeming contrariety of other passages, there a fair endeavour, as much as our circumstances will permit, secures us from a guilty disobedience to his will, or a sinful error in faith, which way soever our enquiry resolves the doubt, or perhaps, leaves it unresolved. If he had required more of us in those points, he would have declared his will plainer to us, and discovered the truth contained in those obscure, or seemingly contradictory places, as clearly, and as uniformly as he did that fundamental article, that we were to believe him to be the Messiah, our King.

As men, we have God for our King, and are under the law of reason : as christians, we have Jesus the Messiah for our King, and are under the law revealed by him in the gospel. And though every christian, both as a deist and a christian, be obliged to study both the law of nature and the revealed law, that in them he may know the will of God, and of Jesus Christ, whom he hath sent ; yet, in neither of these laws, is there to be found a select set of fundamentals, distinct from the rest, which are to make him a deist, or a christian. But he that believes one eternal, invisible God, his Lord and King, ceases thereby to be an atheist ; and he that believes Jesus to be the Messiah, his King, ordained by God, thereby becomes a christian, is delivered from the power of darkness, and is translated into the kingdom of the Son of God ; is actually within the covenant of grace, and has that faith, which shall be imputed to him for righteousness ; and, if he continues in his allegiance to this his King, shall receive the reward, eternal life.

He that considers this, will not be so hot as the unmasker, to contend for a number of fundamental articles, all necessary, every one of them, to be explicitly believed by every one for salvation, without knowing them himself, or being able to enumerate them to another. Can there be any thing more absurd than to say, there are several fundamental articles, each of which every man must explicitly believe, upon pain of damnation, and yet not be able to say, which they be ? The unmasker has set down no small number ; but yet dares not say, these are all. On the contrary, he has plainly confessed there are more ; but will not, i. e. cannot, tell what they are, that remain behind : Nay, has given a general description of his fundamental articles, by which it is not evident, but there may be ten times as many as those he had named ; and amongst them (if he durst, or could name them) probably several, that many a good christian, who died in the faith, and is now in heaven, never once thought of ; and others, which many of as good authority as he, would, from their different systems, certainly deny and contradict.

THIS, as great an absurdity as it is, cannot be otherwise, whilst men will take upon them to alter the terms of the gospel ; and when it is evident, that our Saviour and his apostles received men into the church, and pronounced them believers, for taking him to be the Messiah, their King and Deliverer, sent by God, have the boldness to say, " this is not enough." But, when you would know of them, what then is enough, they cannot tell you : the reason whereof

is visible, viz. because they being able to produce no other reason for their collection of fundamental articles, to prove them necessary to be believed, but because they are of divine authority, and contained in the holy scriptures; and are, as the unmasker says, "writ there on purpose to be believed," they know not where to stop, when they have once begun: those texts that they leave out, or from which they deduce none of their fundamentals, being of the same divine authority, and so upon that account equally fundamental with what they culled out, though not so well suited to their particular systems.

HENCE come those endless and unreasonable contentions about fundamentals, whilst each censures the defect, redundancy, or falshood of what others require, as necessary to be believed: and yet he himself gives not a catalogue of his own fundamentals, which he will say is sufficient and compleat. Nor is it to be wondered; since, in this way, it is impossible to stop short of putting every proposition, divinely revealed, into the list of fundamentals; all of them being of divine, and so of equal authority; and, upon that account, equally necessary to be believed by every one that is a christian, though they are not all necessary to be believed, to make any one a christian. For the new testament, containing the laws of the Messiah's kingdom, in regard of all the actions, both of mind and body, of all his subjects; every christian is bound, by his allegiance to him, to believe all that he says in it to be true; as well as to assent, that all he commands in it is just and good: and what negligence, perverseness, or guilt there is, in his mistaking in the one, or failing in his obedience to the other, that this righteous judge of all men, who cannot be deceived, will at the last day lay open, and reward accordingly.

IT is no wonder, therefore, there have been such fierce contests, and such cruel havock made amongst christians about fundamentals; whilst every one would set up his system, upon pain of fire and faggot in this, and hell-fire in the other world. Though, at the same time, whilst he is exercising the utmost barbarities against others, to prove himself a true christian, he professes himself so ignorant, that he cannot tell, or so uncharitable, that he will not tell, what articles are absolutely necessary and sufficient to make a man a christian. If there be any such fundamentals, as it is certain there are, it is as certain they must be very plain. Why then, does every one urge and make a stir about fundamentals, and nobody give a list of them? But because (as I have said) upon the usual grounds, they cannot: for I will be bold to say, that every one who considers the matter, will see, that either only the article of his being the Messiah their King, which alone our Saviour and his apostles preached to the unconverted world, and received those that believed it into the church, is the only necessary article to be believed by a theist, to make him a christian; or else, that all the truths contained in the new testament, are necessary articles to be believed to make a man a christian: and that between these two, it is impossible any where to stand; the reason whereof is plain. Because, either the believing Jesus to be the Messiah, i. e. the taking him to be our King, makes us subjects and denizens of his kingdom, that is, christians: or else an explicit knowledge of, and actual obedience to the laws of his kingdom, is what is required to make us subjects;

subjects; which, I think, it was never said of any other kingdom. For a man must be a subject, before he is bound to obey.

LET us suppose it will be said here, that an obedience to the laws of Christ's kingdom, is what is necessary to make us subjects of it, without which we cannot be admitted into it, i. e. be christians: and if so, this obedience must be universal; I mean, it must be the same sort of obedience to all the laws of this kingdom: which, since nobody says is in any one such, as is wholly free from error, or frailty, this obedience can only lie in a sincere disposition and purpose of mind, to obey every one of the laws of the Messiah, delivered in the new testament, to the utmost of our power. Now, believing right being one part of that obedience, as well as acting right is the other part, the obedience of assent must be implicitly to all that is delivered there, that it is true. But, forasmuch as the particular acts of an explicit assent, cannot go any farther than his understanding, who is to assent; what he understands to be the truth, delivered by our Saviour, or the apostles commissioned by him, and assisted by his Spirit, that he must necessarily believe: it becomes a fundamental article to him, and he cannot refuse his assent to it, without renouncing his allegiance. For he that denies any of the doctrines that Christ has delivered, to be true, denies him to be sent from God, and consequently to be the Messiah; and so ceases to be a christian. From whence it is evident, that if any more be necessary to be believed to make a man a christian, than the believing Jesus to be the Messiah, and thereby taking him for our King, it cannot be any set bundle of fundamentals, culled out of the scripture, with an omission of the rest, according as best suits any one's fancy, system, or interest: but it must be an explicit belief of all those propositions, which he, according to the best of his understanding, really apprehends to be contained, and meant in the scripture; and an implicit belief of all the rest, which he is ready to believe, as soon as it shall please God, upon his use of the means, to enlighten him, and make them clear to his understanding. So that in effect, almost every particular man in this sense has, or may have a distinct catalogue of fundamentals, each whereof it is necessary for him explicitly to believe, now that he is a christian; whereof, if he should disbelieve, or deny any one, he would cast off his allegiance, disfranchise himself, and be no longer a subject of Christ's kingdom. But, in this sense, nobody can tell what is fundamental to another, what is necessary for another man to believe. This catalogue of fundamentals, every one alone can make for himself: nobody can fix it for him; nobody can collect or prescribe it to another: but this is, according as God has dealt to every one, the measure of light and faith; and has opened each man's understanding, that he may understand the scriptures. Whoever has used what means he is capable of, for the informing of himself, with a readiness to believe and obey what shall be taught and prescribed by Jesus, his Lord and King, is a true and faithful subject of Christ's kingdom; and cannot be thought to fail in any thing necessary to salvation.

SUPPOSING a man and his wife, barely by seeing the wonderful things that Moses did, should have been persuaded to put themselves under his government; or by reading his law, and liking it; or by any other motive, had been prevailed on, sincerely to take him for their ruler and law-giver; and accordingly (renoun-

cing their former idolatry and heathenish pollutions) in token thereof had, by baptism and circumcision, the initiating ceremonies, solemnly entered themselves into that communion, under the law of Moses; had they not, thereby, been made denizens of the common-wealth of Israel, and invested with all the privileges and prerogatives of true children of Abraham, leaving to their posterity, a right to their share in the promised land, though they had died before they had performed any other act of obedience to that law; nay, though they had not known whose son Moses was, nor how he had delivered the children of Israel out of Egypt, nor whither he was leading them? I do not say, it is likely they should be so far ignorant. But, whether they were or no, it was enough that they took him for their prince and ruler, with a purpose to obey him, to submit themselves entirely to his commands and conduct; and did nothing afterwards, whereby they disowned or rejected his authority over them. In that respect, none of his laws were greater or more necessary to be submitted to, one than another, though the matter of one might be of much greater consequence than of another. But a disobedience to any law of the least consequence, if it carry with it a disowning of the authority that made it, forfeits all, and cuts off such an offender from that commonwealth, and all the privileges of it.

THIS is the case, in respect of other matters of faith, to those who believe Jesus to be the Messiah, and take him to be their King, sent from God, and so are already christians. It is not the opinion, that any one may have of the weightiness of the matter, (if they are, without their own fault, ignorant that our Saviour hath revealed it) that shall disfranchise them, and make them forfeit their interest in his kingdom: they may still be good subjects, though they do not believe a great many things, which creed-makers may think necessary to be believed. That which is required of them, is a sincere endeavour to know his mind, declared in the gospel, and an explicit belief of all, that they understand to be so. Not to believe what he has revealed, whether in a lighter, or more weighty matter, calls his veracity into question, destroys his mission, denies his authority, and is a flat disowning him to be the Messiah, and so overturns that fundamental and necessary article whereby a man is a christian. But this cannot be done by a man's ignorance, or unwillful mistake of any of the truths published by our Saviour himself, or his authorized and inspired ministers, in the new testament. Whilst a man knows not that it was his will or meaning, his allegiance is safe, though he believe the contrary.

If this were not so, it is impossible that any one should be a christian. For, in some things we are ignorant, and err all, not knowing the scriptures. For the holy inspired writings, being all of the same divine authority, must all equally in every article be fundamental, and necessary to be believed; if that be a reason, that makes any one proposition in it, necessary to be believed. But the law of faith, the covenant of the gospel, being a covenant of grace, and not of natural right, or debt; nothing can be absolutely necessary to be believed, but what, by this new law of faith, God of his good pleasure hath made to be so. And this, it is plain, by the preaching of our Saviour and his apostles, to all that believed not already in him, was only the believing the only true God, and Jesus to be the Messiah, whom he hath sent. The performance of this puts a man within the

the covenant, and is that, which God will impute to him for righteousness. All the other acts of assent to other truths, taught by our Saviour, and his apostles, are not what make a man a christian; but are necessary acts of obedience to be performed by one, who is a christian; and therefore, being a christian, ought to live by the laws of Christ's kingdom.

NOR are we without some glimpse of light, why it hath pleased God of his grace, that the believing Jesus to be the Messiah, should be that faith which he would impute to men for righteousness. It is evident from scripture, that our Saviour despised the shame and endured the cross for the joy set before him; which joy, it is also plain, was a kingdom. But, in this kingdom, which his Father had appointed to him, he could have none but voluntary subjects; such as leaving the kingdom of darkness, and of the prince of this world, with all the pleasures, pomps and vanities thereof, would put themselves under his dominion, and translate themselves into his kingdom: which they did, by believing and owning him to be the Messiah their King, and thereby taking him to rule over them. For the faith for which God justifieth, is not an empty speculation, but a faith joined with repentance, and working by love. And for this, which was in effect, to return to God himself, and to their natural allegiance due to him, and to advance, as much as lay in them, the glory of the kingdom, which he had promised his Son; God was pleased to declare, he would accept them, receive them to grace, and blot out all their former transgressions.

THIS is evidently the covenant of grace, as delivered in the scriptures: and if this be not, I desire any one to tell me what it is, and what are the terms of it. It is a law of faith, whereby God has promised to forgive all our sins, upon our repentance and believing something; and to impute that faith to us for righteousness. Now I ask, what it is by the law of faith, we are required to believe? For until that be known, the law of faith is not distinctly known; nor the terms of the covenant, upon which the All-merciful God graciously offers us salvation. And, if any one will say, this is not known, nay, is not easily, and certainly to be known under the gospel, I desire him to tell me, what the greatest enemies of Christianity can say worse against it? For a way proposed to salvation, that does not certainly lead thither, or is proposed, so as not to be known, are very little different as to their consequence; and mankind would be left to wander in darkness and uncertainty, with the one as well as the other.

I DO not write this for controversy's sake; for had I minded victory, I would not have given the unmasker this new matter of exception. I know whatever is said, he must be bawling for his fashionable and profitable orthodoxy, and cry out against this too, which I have here added, as socinianism; and cast that name upon all that differs from what is held by those, he would recommend his zeal to in writing. I call it bawling, for whether what he has said be reasoning, I shall refer to those of his own brotherhood, if he be of any brotherhood, and there be any that will join with him in his set of fundamentals, when his creed is made.

HAD I minded nothing but how to deal with him, I had tied him up short to his list of fundamentals, without affording him topicks of declaiming, against what I have here said. But I have enlarged on this point, for the sake of such

readers, who with a love of truth, read books of this kind, and endeavour to inform themselves in the things of their everlasting concernment: it being of greater consideration with me, to give any light and satisfaction to one single person, who is really concerned to understand, and be convinced of the religion he professes, than what a thousand fashionable, or titular professors of any sort of orthodoxy shall say, or think of me, for not doing as they do; i. e. for not saying after others, without understanding what is said, or upon what grounds, or caring to understand it.

Let us now consider his argument, to prove the articles he has given us to be fundamentals. In his "Thoughts concerning the causes of atheism," p. 119. he argues from 1 Tim. iii. 16. where, he says, "Christianity is called a mystery; that all things in Christianity are not plain, and exactly level to every common apprehension; and that every thing in Christianity is not clear, and intelligible and comprehensible by the weakest noddle." Let us take this for proved, as much as he pleases; and then let us see the force of this subtle disputant's argument, for the necessity there is, that every Christian man should believe those, which he has given us for fundamental articles, out of the epistles. The reason of that obligation, and the necessity of every man's and woman's believing in them, he has laid in this, that they are to be found in the epistles, or in the bible. This argument for them we have, over and over again, in his "Socinianism unmask'd," as here, p. 9. thus: "Are they set down to no purpose, in these inspired epistles? Why did the apostles write these doctrines, was it not, that those they writ to, might give their assent to them?" p. 22. "They are in our bibles, for that very purpose, to be believed." p. 25. Now I ask, Can any one more directly invalidate all he says here, for the necessity of believing his articles? Can any one more apparently write booty, than by saying, that "these his doctrines, these his fundamental articles" (which are after his fashion, set down between the 8th and 20th pages of this his first chapter) are of necessity to be believed by every one, before he can be a Christian, because they are in the epistles and in the bible; and yet affirm, that in Christianity, i. e. in the epistles and in the bible, there are mysteries, there are things "not plain, not clear, not intelligible to common apprehensions?" If his articles, some of which contain mysteries, are necessary to be believed to make a man a Christian, because they are in the bible; then, according to this rule, it is necessary for many men to believe, what is not intelligible to them; what their noddles cannot apprehend, (as the unmasker is pleased to turn the supposition of vulgar people's understanding the fundamentals of their religion, into ridicule) i. e. it is necessary for many men to do, what is impossible for them to do, before they can be Christians. But if there be several things in the bible, and in the epistles, that are not necessary for men to believe, to make them Christians; then all the unmasker's arguments, upon their being in the epistles, are no proofs, that all his articles are necessary to be believed to make a man a Christian, because they are set down in the epistles: much less, because he thinks they may be drawn, according to his system, out of what is set down in the epistles. Let him therefore, either confess these and the like questions, "Why did the apostles write these? Was it not, that those they writ to, might give their assent to them? Why should
 " not

“not every one of these evangelical truths, be believed and embraced? They are in our bibles, for that very purpose;” and the like, to be impertinent and ridiculous. Let him cease to propose them with so much ostentation, for they can serve only to mislead unwary readers: or let him unsay what he has said, of things “not plain to common apprehensions, not clear and intelligible.” Let him recant what he has said of mysteries in Christianity. For I ask with him, p. 8. “where can we be informed, but in the sacred and inspired writings?” It is ridiculous to urge, that any thing is necessary to be explicitly believed, to make a man a Christian, because it is writ in the epistles, and in the bible; unless he confess that there is no mystery, nothing not plain, or unintelligible to vulgar understanding, in the epistles, or in the bible.

THIS is so evident, that the unmasker himself, who p. 119. of his “Thoughts concerning the causes of atheism,” thought it ridiculous to suppose, that the vulgar should understand Christianity, is here of another mind: and p. 30. says of his evangelical doctrines and articles, necessary to be assented to, that they are intelligible and plain; there is no “ambiguity and doubtfulness in them; they shine with their own light, and to an unprejudiced eye, are plain, evident and illustrious.”

To draw the unmasker out of the clouds, and prevent his hiding himself in the doubtfulness of his expressions, I shall desire him to say directly, whether the articles, which are necessary to be believed, to make a man a Christian, and particularly those he has set down for such, are all plain and intelligible, and such as may be understood and comprehended (I will not say in the unmasker’s ridiculous way, by the weakest noddles, but) by every illiterate country man and woman, capable of church-communion?

If he says, Yes; then all mysteries are excluded out of his articles necessary to be believed to make a man a Christian. For that which can be comprehended by every day-labourer, every poor spinster, that is a member of the church, cannot be a mystery. And, if what such illiterate people cannot understand be required to be believed to make them Christians, the greatest part of mankind are shut out from being Christians.

BUT the unmasker has provided an answer, in these words, p. 31. “There is,” says he, “a difficulty in the doctrine of the trinity, and several truths of the gospel, as to the exact manner of the things themselves, which we shall never be able to comprehend, at least on this side of heaven: but there is no difficulty as to the reality and certainty of them, because we know they are revealed to us by God in the holy scriptures.”

WHICH answer of “difficulty in the manner,” and no “difficulty in the reality,” having the appearance of a distinction, looks like learning; but when it comes to be applied to the case in hand, will scarce afford us sense.

THE question is about a proposition to be believed, which must first necessarily be understood. For a man cannot possibly give his assent to any affirmation or negation, unless he understand the terms as they are joined in that proposition, and has a conception of the thing affirmed or denied, and also a conception of the thing, concerning which it is affirmed or denied, as they are there put together. But let the proposition be what it will, there is no more to be understood,

than is expressed in the terms of that proposition. If it be a proposition concerning a matter of fact, it is enough to conceive, and believe the matter of fact. If it be a proposition concerning the manner of the fact, the manner of the fact must also be believed, as it is intelligibly expressed in that proposition; v. g. should this proposition *νεκροὶ ἐγερσονται*, be offered as an article of faith, to an illiterate countryman of England, he could not believe it: because, though a true proposition, yet it being proposed in words, whose meaning he understood not, he could not give any assent to it. Put it into English, he understands what is meant by the "dead shall rise." For he can conceive, that the same man, who was dead and senseless, should be alive again; as well as he can, that the same man, who is now in a lethargy, should awake again; or the same man that is now out of his sight, and he knows not whether he be alive or dead, should return and be with him again: and so he is capable of believing it, though he conceives nothing of the manner, how a man revives, wakes or moves. But none of these manners of those actions being included in those propositions, the proposition concerning the matter of fact (if it imply no contradiction in it) may be believed; and so all that is required may be done, whatever difficulty may be, as to the exact manner, how it is brought about.

BUT where the proposition is about the manner, the belief too must be of the manner, v. g. the article is, "The dead shall be raised with spiritual bodies:" and then the belief must be as well of this manner of the fact, as of the fact itself. So that what is said here, by the unmasker, about the manner, signifies nothing at all in the case. What is understood to be expressed in each proposition, whether it be of the manner, or not of the manner, is (by its being a revelation from God) to be believed, as far as it is understood: but no more is required to be believed concerning any article, than is contained in that article.

WHAT the unmasker, for the removing of difficulties, adds farther, in these words, "But there is no difficulty as to the reality and certainty of the truths of the gospel; because we know, they are revealed to us by God, in the holy scripture;" is yet farther from signifying any thing to the purpose, than the former. The question is about understanding; and, in what sense they are understood, believing several propositions, or articles of faith, which are to be found in the scripture. To this, the unmasker says, there can be "no difficulty at all" "as to their reality and certainty; because they are revealed by God." Which amounts to no more but this, that there is no difficulty at all in the understanding and believing this proposition, "that whatever is revealed by God, is really and certainly true." But is the understanding and believing this single proposition, the understanding and believing all the articles of faith necessary to be believed? Is this all the explicit faith a christian need have? If so, then a Christian need explicitly believe no more, but this one proposition, viz. That all the propositions between the two covers of his bible, are certainly true. But I imagine the unmasker will not think the believing this one proposition, is a sufficient belief of all those fundamental articles, which he has given us, as necessary to be believed to make a man a christian. For, if that will serve the turn, I conclude he may make his set of fundamentals as large and express to his system as he pleases; calvinists, arminians, anabaptists, socinians, will all thus own the belief

lief of them, viz. that all that God has revealed in the scripture, is really and certainly true.

BUT if believing this proposition, that all that is revealed by God in the scripture is true, be not all the faith which the unmasker requires, what he says about the reality and certainty of all truths revealed by God, removes nothing of the difficulty. A proposition of divine authority is found in the scripture: it is agreed presently between him and me, that it contains a real, certain truth: but the difficulty is, what is the truth it contains, to which he and I must assent; v. g. the profession of faith made by the eunuch, in these words, "Jesus Christ is the Son of God," upon which he was admitted into the church, as a christian, I believe, contains a real and certain truth." Is that enough? No, says the unmasker, p. 87, it "includes in it, that Christ was God;" and therefore it is not enough for me to believe, that these words contain a real certain truth: but I must believe, they contain this truth, that Jesus Christ is God; that the eunuch spoke them in that sense, and in that sense I must assent to them: whereas they appear to me to be spoken, and meant here, as well as in several other places of the "new testament," in this sense, viz. "That Jesus Christ is the Messiah," and in that sense, in this place, I assent to them. The meaning then, of these words, as spoken by the eunuch, is the difficulty: and I desire the unmasker, by the application of what he has said here, to remove that difficulty. For granting all revelation from God to be really and certainly true, (as certainly it is) how does the believing that general truth remove any difficulty about the sense and interpretation of any particular proposition, found in any passage of the holy scriptures? Or is it possible for any man to understand it in one sense, and believe it in another; because it is a divine revelation, that has reality and certainty in it? Thus much, as to what the unmasker says of the fundamentals, he has given us, p. 30, viz. That "no true lover of God and truth, need doubt of any of them: for there is no ambiguity and doubtfulness in them." If the distinction he has used, "of difficulty as to the exact manner, and no difficulty, as to the reality and certainty of gospel-truths," will remove all ambiguity and doubtfulness from all those texts of scripture, from whence he and others deduce fundamental articles, so that they will be "plain and intelligible" to every man, in the sense he understands them; he has done great service to christianity.

BUT he seems to distrust that himself, in the following words: "They shine," says he, "with their own light, and, to an unprejudiced eye, are plain, evident, and illustrious; and they would always continue so, if some ill-minded men did not perplex and entangle them." I see the matter would go very smooth, if the unmasker might be the sole, authentick interpreter of scripture. He is wisely of that judge's mind, who was against hearing the counsel on the other side, because they always perplexed the cause.

BUT if those who differ from the unmasker, shall in their turns call him the "prejudiced and ill-minded man," who perplexes these matters (as they may, with as much authority as he) we are but where we were; each must understand for himself, the best he can, until the unmasker be received, as the only unprejudiced

unprejudiced man, to whose dictates every one, without examination, is with an implicit faith to submit.

HERE again, p. 32. the unmasker puts upon me, what I never said : and therefore I must desire him to shew, where it is, that I pretend,

XI. THAT this "proposition," that Jesus is the Messiah, "is more intelligible, than any of those he has named."

IN his "Thoughts concerning the causes of atheism:" p. 120. he argues, that this proposition [Jesus is the Messiah] has more difficulty in it, than the article of the holy trinity. And his proofs are worthy of an unmasker. "For," says he, "here is an Hebrew word first to be explained ; or (as he has this strong argument again, "Socinianism unmasked, p. 32.") "Here first the name Jesus, which is of Hebrew extraction, though since grecized, must be expounded."

ANSW. Jesus being a proper name, only denoting a certain person, needs not to be expounded, of what extraction soever it be. Is this proposition, Jonathan was the son of Saul, king of Israel, any thing the harder, because the three proper names in it, Jonathan, Saul, and Israel, are of Hebrew extraction ? And is it not as easy, and as "level to the understanding of the vulgar," as this, Arthur was the son of Henry, king of England ; though neither of these names be of Hebrew extraction ? Or cannot any vulgar capacity understand this proposition, "John Edwards writ a book, intitled," Socinianism unmasked ; until the name of John, which is of Hebrew extraction, be explained to him ? If this be so, parents were best beware, how hereafter they give their children scripture-names, if they cannot understand what they say to one another about them, until these names of Hebrew extraction are expounded to them ; and every proposition, that is in writings and contracts, made concerning persons, that have names of Hebrew extraction, become thereby as hard to be understood, as the doctrine of the holy trinity.

HIS next argument is just of the same size. The word Messias must, he says, be explained too. Of what extraction soever it be, there needs no more explication of it, than what our English bible gives of it, where it is plain to any vulgar capacity, that it was used to denote that King and Deliverer, whom God had promised. So that this proposition, "Jesus is the Messiah," has no more difficulty in it than this, Jesus is the promised King and Deliverer ; or than this, Cyrus was king and deliverer of Persia : which, I think, requires not much depth of Hebrew to be understood. He that understood this proposition, and took Cyrus for his king, was a subject, and a member of his kingdom ; and he that understands the other, and takes Jesus to be his King, is his subject, and a member of his kingdom. But if this be as hard as it is to some men, to understand the doctrine of the trinity, I fear many of the kings in the world have but few true subjects. To believe Jesus to be the Messiah, is (as he has been told, over and over again) to take him for our King and Ruler, promised, and sent by God. This is that which will make any one from a Jew, or heathen, to be a christian. In this sense it is very intelligible to vulgar capacities. Those who so understand and believe it, are so far from "pronouncing these words as
" a spell,"

"a spell," (as the unmasker ridiculously suggests, p. 33.) that they thereby become christians.

BUT what if I tell the unmasker, that there is one Mr. Edwards, who (when he speaks his mind without considering how it will make for, or against him) in another place, thinks this proposition, "Jesus is the Messiah," very easy and intelligible? To convince him of it, I shall desire him to turn to the 74th page of his "Socinianism unmasked," where he will find, that Mr. Edwards, without any great search into Hebrew extractions, interprets "Jesus the Messiah," to signify this, "That Jesus of Nazareth was that eminent and extraordinary person prophesied of long before, and that he was sent and commissioned by God:" which, I think, is no very hard proposition to be understood. But it is no strange thing, that that which was very easy to an unmasker in one place, should be terribly hard in another; where want of something better requires to have it so.

ANOTHER argument that he uses to prove the articles he has given us to be necessary to salvation, p. 22. is, because they are doctrines which contain things, that in their nature have an "immediate respect to the occasion, author, way, end, means, and issue of mens redemption and salvation." And here I desire him to prove,

XII. THAT every one of his articles contains things so immediately relating to the "occasion, author, way, means, and issue of our redemption and salvation, that nobody can be saved, without understanding the texts from whence he draws them, in the very same sense that he does; and explicitly believing all these propositions that he has deduced, and all that he will deduce from scripture, when he shall please to complete his creed."

PAGE 23. He says of his fundamentals, "Not without good reason, THEREFORE, I called them essential and integral parts of our christian and evangelical faith: and why the Vindicator fleers at these terms, I know no reason, but that he cannot confute the application of them."

ANSW. One would think by the word, Therefore, which he uses here, that in the precedent paragraph, he had produced some reason to justify his ridiculous use of those terms, in his "Thoughts concerning atheism," p. 111. But nothing therein will be found tending to it. Indeed, the foregoing paragraph begins with these words, "Thus I have briefly set before the reader those evangelical truths, those christian principles, which belong to the very essence of christianity." Amongst these, there is the word Essence: but that from thence, or any thing else in that paragraph, the unmasker could, with good sense, or any sense at all, infer, as he does, "not without good reason, THEREFORE I called them the ESSENTIAL and INTEGRAL parts of our christian and evangelical faith;" requires an extraordinary sort of logick to make out. What, I beseech you, is your good reason too, here, upon which you infer, "Therefore," &c.? For it is impossible for any one, but an unmasker, to find one word, justifying his use of the terms essential and integral. But it would be a great restraint to the running of the unmasker's pen, if you should not allow

allow him the free use of illative particles, where there are no premises to support them: and if you should not take affirmations without proof, for reasoning, you at once strike off above three quarters of his book; and he will often, for several pages together, have nothing to say. As for example, from p. 28. to p. 35.

BUT to shew, that I did not, without reason say, his use of the terms essential and integral, in the place before quoted, was ridiculous; I must mind my reader, that p. 109. of his "Thoughts concerning the causes of atheism," he having said, that "the epistolary writings are fraught with other fundamentals, besides that one which I mention;" and then having set them down, he closes his catalogue of them thus: "These are matters of faith contained in the epistles, and they are essential and integral parts of the gospel itself," p. 111. Now what could be more ridiculous, than, where the question is about fundamental doctrines, which are the essentials of christian religion, without an assent to which a man cannot be a christian; and so he himself calls them, p. 21. of his "Socinianism unmasked;" that he should close the list he had made of fundamental doctrines, i. e. essential points of the christian religion; with telling his reader, "These are essential and integral parts of the gospel itself?" i. e. These, which I have given you for fundamental, for essential doctrines of the gospel, are the fundamental and not fundamental, essential and not essential parts of the gospel mixed together. For integral parts, in all the writers I have met with, besides the unmasker, are contradistinguished to essential; and signify such parts as the thing can be without, but without them will not be so complete and intire as with them. Just such an acuteness, as our unmasker, would any one shew, who taking upon him to set down the parts essential to a man, without the having of which, he could not be a man, should name the soul, the head, the heart, lungs, stomach, liver, spleen, eyes, ears, tongue, arms, legs, hair and nails; and, to make all sure, should conclude with these words; "These are parts contained" in a man, "and are essential and integral parts of a man himself;" i. e. They are parts, without some of which he cannot be a man; and others, which though they make the man intire, yet he may be a man without them; as a man ceases not to be a man, though he wants a nail, a finger, or an arm, which are integral parts of a man, "Risum teneatis?" If the unmasker can make any better sense of his "essential and integral parts of the gospel itself," I will ask his pardon for my laughing: until then he must not be angry, if the reader and I laugh too. Besides, I must tell him, that those, which he has set down, are not the "integral parts of the christian faith," any more than the head, the trunk, and the arms, hands and thighs are the integral parts of a man: for a man is not intire without the legs and feet too. They are some of the integral parts indeed; but cannot be called the integral parts, where any, that go to make up the whole man, are left out; nor those the integral, but some of the integral parts of the christian faith, out of which any of the doctrines, proposed in the "new testament," are omitted: for whatever is there proposed, is proposed to be believed, and so is a part of the christian faith.

BEFORE I leave his catalogue of the "essential and integral parts" of the gospel, which he has given us, instead of one, containing the articles necessary to be believed to make a man a christian, I must take notice of what he says, whilst he is making it, p. 9. "Why then is there a treatise published, to tell the world, that the bare belief of a Messiah, is all that is required of a christian?" As if there were no difference between believing a Messiah, and believing Jesus to be the Messiah; no difference between "required of a christian," and required to make a man a christian. As if you should say, renouncing his former idolatry, and being circumcised and baptized into Moses, was all that was required to make a man an Israelite; therefore it was all that was required of an Israelite. For these two falsehoods has he, in this one short sentence, thought fit sily to father upon me, the "humble imitator of the Jesuits," as he is pleased to call me. And, therefore, I must desire him to shew,

XIII. WHERE the "world is told, in the treatise that I published, That the bare belief of a Messiah, is all that is required of a christian?"

THE six next pages, i. e. from the twenty-eighth to the end of his second chapter, being taken up with nothing but pulpit oratory, out of its place; and without any reply, applied, or applicable to any thing I have said, in my Vindication, I shall pass by, until he shews any thing in them that is so.

IN page 36. this giant in argument, falls on me, and mauls me unmercifully, about the epistles. He begins thus: "The gentleman is not without his evasions, and he sees it is high time to make use of them. This puts him in some disorder. For when he comes to speak of my mentioning his ill treatment of the epistles,—you may observe, that he begins to grow warmer than before. Now this meek man is nettled, and one may perceive he is sensible of the scandal that he hath given to good people, by his slighting the epistolary writings of the holy apostles; yet he is so cunning as to disguise his passion as well as he can." Let all this impertinent and inconsistent stuff be so. I am angry and cannot disguise it, I am cunning and would disguise it, but yet the quick-sighted unmasker has found me out, that I am nettled. What does all this notable prologue of "hictius doctius," of a cunning man, and in effect "no cunning man, in disorder, warmed, nettled, in a passion," tend to? but to shew, that these following words of mine, p. 109, of my Vindication, viz. "I require you to publish to the world those passages which shew my contempt of the epistles," are so full of heat and disorder, that they need no other answer. "But what need I, good sir, do this, when you have done it yourself?" A reply I own, very soft; and whether I may not say, very sily, let the reader judge. The unmasker having accused me of contemning the epistles, my reply, in my Vindication, *ibid.* was thus: "Sir, when your angry fit is over, and the abatement of your passion has given way to the return of your sincerity, I shall beg you to read this passage in the 97th page of my book. These holy writers (viz. the penmen of the epistles) inspired from above, writ nothing but truth; and in most places very weighty truths to us now, for the ex-

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“pounding, clearing and confirming of the christian doctrine, and establishing those in it, who had embraced it. And again, p. 98. The other parts [i. e. besides the gospels and the Acts] of DIVINE REVELATION are objects of faith, and are so to be received; they are truths, of which none that is once known to be such, i. e. revealed, may, or ought to be disbelieved. And if this does not satisfy you, that I have as high a veneration for the epistles as you, or any one can have, I require you to publish to the world those PASSAGES which shew my contempt of them.” After such direct words of mine, expressing my veneration for that part of divine revelation, which is contained in the epistles, any one but an unmasker, would blush to charge me with contempt of them; without alledging, when summoned to it, any word in my book to justify that charge.

If hardness of forehead were strength of brains, it were two to one of his side against any man I ever yet heard of. I require him to publish to the world, those passages, that shew my contempt of the epistles; and he answers me, “He need not do it, for I have done it myself.” Whoever had common sense, would understand, that what I demanded was, that he should shew the world where, amongst all I had published, there were any passages that expressed contempt of the epistles: for it was not expected he should quote passages of mine, that I had never published. And this acute unmasker (to this) says, I had published them myself. So that the reason why he cannot find them, is, because I had published them myself. But, says he, “I appeal to the reader, whether (after your tedious collection out of the four evangelists) your passing by the epistles, and neglecting wholly what the apostles say in them,” be not publishing to the world your contempt of them?” I demand of him to publish to the world those passages, which shew my contempt of the epistles: and he answers, “He need not, I have done it myself.” How does that appear? I have passed by the epistles, says he. My passing them by then, are passages published against the epistles? For “publishing of passages” is what you said, you “need not do,” and what “I had done.” So that the passages I have published containing a contempt of the epistles, are extant in my saying nothing of them? Surely this same passing by has done some very shrewd displeasure to our poor unmasker, that he so starts whenever it is but named, and cannot think it contains less than exclusion, defiance and contempt. Here therefore, the proposition remaining to be proved by you, is,

XIV. “THAT one cannot pass by any thing, without contempt of it.”

AND when you have proved it, I shall then ask you, what will become of all those parts of scripture, all those chapters and verses, that you have passed by, in your collection of fundamental articles? Those that you have vouchsafed to set down, you tell us, “are in the bible, on purpose to be believed.” What must become of all the rest, which you have omitted? Are they there not to be believed? And must the reader understand your passing them by, to be a publishing to the world your contempt of them? If so, you have unmasked yourself: If not, but you may pass by some parts of scripture, nay, whole epistles,

as you have those of St. James and St. Jude, without contempt; why may not I, without contempt, pass by others; but because you have a liberty to do what you will, and I must do but what you, in your good pleasure, will allow me? But if I ask you, whence you have this privilege above others; you will have nothing to say, except it be, according to your usual skill in divining, that you know my heart, and the thoughts that are in it, which you find not like yours, right orthodox, and good; but always evil and perverse, such as I dare not own, but hypocritically either say nothing of or declare against: but yet, with all my cunning, I cannot hide them from you; your all-knowing penetration always finds them out: you know them, or you guess at them, as is best for your turn, and that is as good: and then presently I am confounded. I doubt, whether the world has ever had any two-eyed man your equal, for penetration and a quick sight. The telling by the spectator's looks, what card he guesses, is nothing to what you can do. You take the height of an author's parts, by numbering the pages of his book; you can spy an heresy in him, by his saying not a syllable of it; distinguish him from the orthodox, by his understanding places of scripture, just as several of the orthodox do; you can repeat by heart whole leaves of what is in his mind to say, before he speaks a word of it; you can discover designs before they are hatched, and all the intrigues of carrying them on, by those who never thought of them. All this and more you can do, by the spirit of orthodoxy; or which is as certain, by your own good spirit of invention informing you. Is not this to be an errant conjurer?

BUT to your reply. You say, "After my TEDIOUS collection out of the "four evangelists, my passing by the epistles, and neglecting wholly what the "apostles say," &c. I wondered at first why you mentioned not the Acts here, as well as the four evangelists: for I have not, as you have in other places observed been sparing of collections out of the Acts too. But there was, it seems, a necessity here for your omitting it: for that would have stood too near what followed, in these words; and "neglecting wholly what the Apostles say." For if it appeared to the reader, out of your own confession, that I allowed and built upon the divine authority of what the apostles say in the Acts, he could not so easily be misled into an opinion, that I contemned what they say in their epistles. But this is but a slight touch of your leger-de-main.

AND now I ask the reader, what he will think of a minister of the gospel, who cannot bear the texts of scripture I have produced, nor my quotations out of the four evangelists? This, which in his "Thoughts of the causes of atheism," p. 114. was want of "vivacity and elevation of mind," want of "a vein of "sense and reason, yea, and of elocution too;" is here, in his "Socinianism "unmasked, a "tedious collection out of the four evangelists." Those places I have quoted, lie heavy it seems, upon his stomach, and are too many to be got off. But it was my business not to omit one of them, that the reader might have a full view of the whole tenor of the preaching of our Saviour and his apostles, to the unconverted Jews and Gentiles; and might therein see, what faith they were converted to, and upon their assent to which, they were pronounced believers, and admitted into the christian church. But the unmasker complains, there are too many of them: he thinks the gospel, the good news

of salvation, tedious from the mouth of our Saviour and his apostles: he is of opinion, that before the epistles were writ, and without believing precisely what he thinks fit to cull out of them, there could be no christians; and if we had nothing but the four evangelists, we could not be saved. And yet it is plain, that every single one of the four, contains the gospel of Jesus Christ; and at least, they altogether contain all that is necessary to salvation. If any one doubt of this, I refer him to Mr. Chillingworth for satisfaction, who hath abundantly proved it.

HIS following words (were he not the same unmasker all through) would be beyond parallel. "But let us hear why the vindicator did not attempt to collect any articles out of these writings; he assigns this as one reason: "The epistles being writ to those who were already believers, it could not be supposed that they were writ to them, to teach them fundamentals," p. 107. Vindic. "Certainly no man would have conjectured, that he would have used such an evasion as this. I will say that for him, he goes beyond all surmises, he is above all conjectures, he hath a faculty which no creature on earth can ever fathom." Thus far the unmasker, in his oratorical strain. In what follows, he comes to his closer reasoning, against what I have said. His words are, "do we not know, that the four gospels were writ to, and for believers, as well as unbelievers?" Answ. I grant it. Now let us see your inference; therefore what these holy historians recorded, that our saviour and his apostles said and preached to unbelievers, was said and preached to believers. The discourse which our saviour had with the woman of Samaria, and her townsmen, was addressed to believers; because St. John writ his gospel (wherein it is recorded as a part of our Saviour's History) for believers, as well as unbelievers. St. Peter's preaching to Cornelius, and St. Paul's preaching at Antioch, at Thessalonica, at Corinth, &c. was not to unbelievers, for their conversion; because St. Luke dedicates his history of the Acts of the apostles to Theophilus, who was a christian, as the unmasker strenuously proves in this paragraph. Just as if he should say, that the discourses which Cæsar records, he had upon several occasions with the Gauls, were not addressed to the Gauls, alone, but to the Romans also; because his commentaries were writ for the Romans, as well as others; or that the sayings of the ancient Greeks and Romans in Plutarch, were not spoken by them to their contemporaries only, because they are recorded by him for the benefit of posterity.

I PERUSED the preachings of our Saviour and his apostles to the unconverted world, to see what they taught and required to be believed, to make men christians: and all these I set down, and leave the world to judge what they contained. The epistles, which were all written to those who had embraced the faith and were all christians already, I thought would not so distinctly shew, what were those doctrines which were absolutely necessary to make men christians; they being not writ to convert unbelievers, but to build up those who were already believers, in their most holy faith. This is plainly expressed in the epistle to the Hebrews, chap. v. 11, &c. "Of whom (i. e. Christ) we have many things to say, and hard to be uttered, seeing ye are all dull of hearing."

“ ing. For when for the time ye ought to be teachers, ye have need that one
 “ teach you again, which be the first principles of the oracles of God; and are
 “ become such as have need of milk, and not of strong meat. For every one
 “ that useth milk, is unskilful in the word of righteousness; for he is a babe:
 “ but strong meat belongeth to him that is of full age, even those, who by rea-
 “ son of use have their senses exercised, to discern both good and bad. Therefore,
 “ leaving the principles of the doctrine of Christ, let us go on unto perfection,
 “ not laying again the foundation of repentance from dead works, and of faith
 “ towards God, and of the doctrine of baptism, and of laying on of hands,
 “ and of the resurrection of the dead, and of eternal judgment.” Here the
 apostle shews, what was his design in writing this epistle, not to teach them the
 fundamental doctrines of the christian religion, but to lead them on to more
 perfection; that is, to greater degrees of knowledge, of the wise design, and
 wonderful contrivance and carrying on of the gospel, and the evidence of it;
 which he makes out in this epistle, by shewing its correspondence with the old
 testament, and particularly with the œconomy of the Mosaical constitution.
 Here I might ask the unmasker, Whether those many things which St. Paul tells
 the Hebrews, he had to say of Christ, (hard to be uttered to them, because they
 were dull of hearing) had not an “ immediate respect to the occasion, author,
 “ way, means, or issue of their redemption and salvation?” And therefore,
 “ whether they were such things, without the knowledge of which they could
 “ not be saved?” as the unmasker says of such things, p. 23. And the like I
 might ask him, concerning those things which the apostle tells the Corinthians,
 1 epist. chap. iii. 2. that they “ were not able to bear.” For much to the same
 purpose he speaks to the Corinthians, epist. 1. chap. iii. as in the above-cited
 places he did to the Hebrews; “ That he, as a wise master-builder had laid
 “ the foundation:” and that foundation he himself tells us, is, “ Jesus the Mes-
 “ siah;” and that there is no other foundation to be laid. And that in this he
 laid the foundation of christianity at Corinth, St. Luke records, Acts xviii. 4.
 in these words, “ Paul, at Corinth, reasoned in the synagogue every sabbath-
 “ day and testified to the Jews, that Jesus was the Messiah.” Upon which
 foundation, he tells them, there might be a superstructure. But that, what is
 built on the foundation, is not the foundation, I think I need not prove. He
 further tells them, that he had desired to build upon this foundation; but withal
 says, he had fed them until then “ with milk, and not with meat; because they
 “ were babes, and had not been able to bear it, neither were they yet able.”
 And therefore this epistle, we see, is almost wholly spent in reproofs of their
 miscarriages, and in exhortations and instructions relating to practice; and very
 little said in it, for the explaining any part of the great mystery of salvation,
 contained in the gospel.

By these passages we may see, (were it not evident to common sense itself,
 from the nature of things) that the design of these epistles was not to lay the
 foundations, or teach the principles of the christian religion; they being writ
 to those who received them, and were christians already. The same holds
 in all the other epistles; and therefore the epistles seemed not to me the properest
 parts of scripture to give us that foundation, distinct from all the superstructures
 built:

built on it; because in the epistles, the latter was the thing proposed, rather than the former. For the main intention of the apostles, in writing their epistles, could not be to do what was done already; to lay down barely the foundations of christianity, to those who were christians already; but to build upon it some farther explication of it, which either their particular circumstances, or a general evidencing of the truth, wisdom, excellencies, and privileges, &c. of the gospel required. This was the reason that persuaded me to take the articles of faith, absolutely necessary to be received to make a man a christian, only from the preachings of our Saviour and his apostles to the unconverted world, as laid down in the historical part of the new testament: and I thought it a good reason, it being past doubt, that they in their preachings proposed to the unconverted, all that was necessary to be believed, to make them christians; and also, that that faith, upon a profession whereof any one was admitted into the church, as a believer, had all that was necessary in it to make him a christian; because, if it wanted any thing necessary, he had necessarily not been admitted: unless we can suppose, that any one was admitted into the christian church by our Saviour and his apostles, who was not yet a christian; or pronounced a believer, who yet wanted something necessary to make him a believer, i. e. was a believer and not a believer, at the same time. But what those articles were which had been preached to those, to whom the epistles were writ, and upon the belief whereof they had been admitted into the christian church, and became, as they are called, "believers, saints, faithful, elect," &c. could not be collected out of the epistles. This, though it were my reason, and must be a reason to every one, who would make this inquiry; and the unmasker quotes the place where I told him it was my reason; yet he, according to his never-erring illumination, flatly tells me, p. 38. that it was not; and adds, "Here then is want of sincerity," &c. I must desire him, therefore, to prove what he says, p. 38. viz.

XV. THAT, "by the same argument, that I would persuade, that the fundamentals are not to be sought for in the epistles, he can prove that they are not to be sought for in the gospels and in the Acts; because even these were writ to those that believed."

AND next I desire him to prove, what he also says in the same page, viz.

XVI. THAT the epistles being writ to those that believed, was not an argument that I did make use of."

He tells us, p. 38. that it is the argument whereby I would persuade: and in the very same page, a few lines lower, says, "That it is not the argument I did make use of." Who but an errant unmasker, would contradict himself so flatly in the same breath? And yet, upon that, he raises a complaint of my "want of sincerity."

FOR "want of sincerity" in one of us, we need not go far for an instance. The next paragraph, p. 38—40 affords us a gross one of it: wherein the unmasker

masker argues strongly, not against any thing I had said, but against an untruth of his own setting up. Towards the latter end of the paragraph, p. 40. he has these words: "It is manifest, that the apostles, in their epistles, taught fundamentals; which is contrary to what this gentleman says, that such a thing could not be supposed." And therefore the unmasker has taken a great deal of pains to shew, that there are fundamental doctrines to be found in the epistles; as if I had denied it. And, to lead the reader into an opinion that I had said so, he set down these words, "could not be supposed; as if they were my words. And so they are, but not to that purpose. And therefore he did well not to quote the page, lest the reader, by barely turning to the place, should have a clear sight of falshood, instead of that sincerity, which he would make the reader believe, is wanting in me. My words, p. 96. "of The reasonableness of christianity," are, "NOR CAN IT BE SUPPOSED, that the sending of such fundamentals was the reason of the apostles writing to any of them." And a little lower: "The epistles therefore being all written to those that were already believers and christians, the occasion and end of writing them could not be, to instruct them in that which was necessary to make them christians." The thing then, that I denied, was not, that there were any fundamentals in the epistles. For *ibid.* I have these express words: "I do not deny, but the great doctrines of the christian faith are dropt here and there and scattered up and down in most of them." And therefore he might have spared his endeavours, in the next paragraph, to prove, that there may be fundamentals found in the epistles, until he finds somebody that denies it. And here again, I must repeat my usual question, that with this sincere writer is so often necessary, viz.

XVII. WHERE it is that I say, "That it cannot be supposed, that there are fundamental articles in the epistles?"

If he hopes to shift it off by the word Taught, which seems fallaciously put in; as if he meant, that there were some fundamental articles taught, necessary to be believed to make them christians, in the epistles, which those whom they were writ to, knew not before: in this sense I do deny it: and then this will be the

XVIIth PROPOSITION remaining upon him to prove, viz.

"That there are fundamental articles necessary to be believed to make a man a christian, taught in the epistles, which those, whom they were writ to, knew not before."

THE former part of his next paragraph, p. 40. runs thus: "Hear another feigned ground of his omitting the epistles, viz. because the fundamental articles are here promiscuously, and without distinction, mixed with other truths," p. 41. "But who sees not, that this is a mere elusion? For on the same account he might have forbore to search for fundamental articles in the gospels; for they

“ they do not lie there together, but are dispersed up and down. The doctrinal and historical parts are mixed with one another, but he pretends to sever them. Why then did he not make a separation between the doctrines in the epistles, and those other matters that are treated of there? He has nothing to reply to this, and therefore we must again look upon what he has suggested, as a cast of his shuffling faculty.”

THE argument contained in these words is this: A man cannot well distinguish fundamental from non-fundamental doctrines in the epistles, where they are promiscuously mixed with non-fundamental doctrines: therefore he cannot well distinguish fundamental doctrines from others in the gospels, and the Acts, where they are mixed with matters of fact. As if he should say, one cannot well distinguish a bachelor of divinity from other divines, where several of them stand together promiscuously in the same habit; therefore one cannot distinguish a bachelor of divinity from a Billingsgate orator, where they stand together in their distinct habits: or that it is as easy to distinguish fine gold, from that of a little lower alloy, where several pieces of each are mixed together; as it is to distinguish pieces of fine gold from pieces of silver, which they are mixed amongst.

BUT it seems, the unmasker thinks it as easy to distinguish between fundamental and not fundamental doctrines, in a writing of the same author, where they are promiscuously mixt together, as it is to distinguish between a fundamental doctrine of faith, and a relation of a matter of fact, where they are intermixedly reported in the same history. When he has proved this, the unmasker will have more reason to tax me with elusion, shuffling and feigning, in the reason I gave for not collecting fundamentals out of the epistles. Until then, all that noise must stand amongst those ridiculous airs of triumph and victory which he so often gives himself, without the least advantage to his cause, or edification of his reader, though he should a thousand times say, “That I have nothing to reply.”

IN the latter part of his paragraph, he says, “That necessary truths, fundamental principles, may be distinguished from those that are not such, in the epistolary writings, by the nature and importance of them, by their immediate respect to the author and the means of our salvation.” Answ. If this be so, I desire him to give me a definitive collection of fundamentals out of the epistles, as I have given one out of the Gospels and the Acts. If he cannot do that, it is plain, he hath here given a distinguishing mark of fundamentals, by which he himself cannot distinguish them. But yet I am the shuffler.

The argument in the next paragraph, p. 41. is this:

“ NECESSARY doctrines of faith, such as God absolutely demands to be believed for justification, may be distinguished from rules of holy living, with which they are mixed in the epistles; therefore doctrines of faith necessary, and not necessary to be believed to make a man a christian, may be distinguished, as they stand mixed in the epistles.” Which is as good sense as to say, lambs and kids may easily be distinguished in the same penn, where they are together, by their different natures: therefore the lambs I absolutely demand of you, as necessary to satisfy me, may be distinguished from others in the same penn,

pen, where they are mixed without any distinction. Doctrines of faith, and precepts of practice, are as distinguishable as doing and believing; and those as easily discernible one from another, as thinking and walking: but doctrinal propositions, all of them of divine revelation, are of the same authority, and of the same species, in respect of the necessity of believing them; and will be eternally undistinguishable into necessary, and not necessary to be believed, until there be some other way found to distinguish them, than that they are in a book, which is all of divine revelation. Though therefore doctrines of faith, and rules of practice, are very distinguishable in the epistles, yet it does not follow from thence, that fundamental and not fundamental doctrines, points necessary and not necessary to be believed to make men Christians, are easily distinguishable in the epistles. Which, therefore, remains to be proved: and it remains incumbent upon him,

XVIII. "To set down the marks, whereby the doctrines delivered in the epistles, may easily and exactly be distinguished into fundamental, and not fundamental articles of faith."

ALL the rest of that paragraph, containing nothing against me, must be bound up with a great deal of the like stuff, which the unmasker has put into his book, to shew the world he does not "imitate me in impertinencies, incoherences and trifling excursions," as he boasts in his first paragraph. Only I shall desire the reader to take the whole passage concerning this matter, as it stands in my "Reasonableness of Christianity," p. 96, &c. "I do not deny, but the great doctrines of the christian faith are dropt here and there, and scattered up and down in most of them. But it is not in the epistles we are to learn what are the fundamental articles of faith, where they are promiscuously, and without distinction, mixed with other truths and discourses, which were (though for edification indeed, yet) only occasional. We shall find and discern those great and necessary points best, in the preaching of our Saviour and his apostles, to those who were yet strangers and ignorant of the faith, to bring them in, and convert them to it." And then let him read these words, which the unmasker has quoted out of them: "It is not in the epistles, that we are to learn what are the fundamental articles of faith, they were written for the resolving of doubts, and reforming of mistakes;" with his introduction of them in these words: "he commands the reader not to stir a jot further than the Acts." If I should ask him where that command appears, he must have recourse to his old shift, that he did not mean as he said, or else stand convicted of a malicious untruth. An orator is not bound to speak strict truth, though a disputant be. But this unmasker's writing against me will excuse him from being of the latter: and then, why may not falsehoods pass for rhetorical flourishes, in one who hath been used to popular haranguing; to which men are not generally so severe as strictly to examine them, and expect that they should always be found to contain nothing but precise truth, and strict reasoning? But yet I must not forget to put upon his score, this other proposition of his, which he has, p. 42. and ask him to shew,

XIX. "WHERE it is that I command my reader not to stir a jot farther, than
" the Acts?"

In the next two paragraphs, p. 42—46. the unmasker is at his natural play, of declaiming without proving. It is pity the Mishna, out of which he takes his good breeding, as it told him, that "a well-bred and well-taught man answers to the first, in the first place," had not given him this rule too, about order, viz. That proving should go before condemning; else all the fierce exaggerations ill language can heap up, are but empty scurrility. But it is no wonder that the Jewish doctors should not provide rules for a christian divine, turned unmasker. For where a cause is to be maintained, and a book to be writ, and arguments are not at hand, yet something must be found to fill it; railing in such cases is much easier than reasoning, especially where a man's parts lie that way.

The first of these paragraphs, p. 42, he begins thus: "But let us hear further what this vindicator saith to excuse his rejection of the doctrine contained in the epistles, and his putting us off with one article of faith." And then he quotes these following words of mine: "What if the author designed his treatise, as the title shews, chiefly for those who were not yet thoroughly and firmly christians: purposing to work upon those, who either wholly disbelieved, or doubted of the truth of the christian religion?"

ANSW. This, as he has put it, is a downright falshood. For the words he quotes were not used by me, "to excuse my rejection of the doctrines contained in the epistles," or to prove there was but one article; but as a reason why I omitted the mention of satisfaction.

To demonstrate this, I shall set down the whole passage, as it is, p. 104, 105. of my Vindication, where it runs thus:

"BUT what will become of me that I have not mentioned satisfaction?"

"POSSIBLY this reverend gentleman would have had charity enough for a known writer of the brotherhood, to have found it by an innuendo in those words above quoted, of laying down his life for another. But every thing is to be strained here the other way. For the author of the "Reasonableness of Christianity, &c." is of necessity to be represented as a socinian; or else his book may be read, and the truths in it, which Mr. Edwards likes not, be received; and people put upon examining. Thus one, as full of happy conjectures and suspicions as this gentleman, might be apt to argue. But what if the author designed his treatise, as the title shews, chiefly for those who were not yet thoroughly or firmly christians; proposing to work on those, who either wholly disbelieved, or doubted of the truth of the christian religion?"

To this he tells me, p. 43. that my "title says nothing for me," i. e. shews not that I designed my book for those that disbelieved, or doubted of the christian religion.

ANSW. I thought that a title that professed the reasonableness of any doctrine, shewed it was intended for those that were not fully satisfied of the reasonableness of it; unless books are to be writ to convince those of any thing, who are
convinced

convinced already. But possibly, this may be the unmasker's way: and if one should judge by his manner of treating this subject, with declamation instead of argument, one would think, that he meant it for nobody but those who were of his mind already. I thought, therefore, "the Reasonableness of Christianity, as delivered in the Scripture," a proper title to signify whom it was chiefly meant for: and, I thank God, I can with satisfaction say, it has not wanted its effect upon some of them. But the unmasker proves for all that, that I could not design it chiefly for disbelievers or doubters of the christian religion. "For," says he, p. 43. how those that wholly disregard and disbelieve the scriptures "of the new testament, as Gentiles, Jews, Mahometans, and Atheists do," (I crave leave to put in theists, instead of atheists, for a reason presently to be mentioned) "are like to attend to the Reasonableness of Christianity, as delivered in the Scripture, is not to be conceived: and therefore we look upon this as all mere sham and sophistry." Answ. Though the unmasker teaches good breeding out of the Mishna, yet I thought he had been a minister of the gospel, and had taught christianity out of the scripture. Why! good sir, would you teach Jews and Mahometans christianity out of the talmud and alcoran; because they are the books that at present, they attend to, and believe? Or would you, laying by the authority of all books, preach religion to infidels, in your own name, and by your own authority, laying aside the scripture? "Is it not to be conceived," no not by a christian divine, that the way to make unbelievers christians, is to shew them the reasonableness of the religion contained in the scriptures? But it seems the unmasker has a peculiar way of preaching and propagating christianity without the scripture; as some men have a peculiar way of disputing without reason.

In the beginning of this paragraph, p. 43, the unmasker, that is always a fair interpreter of my meaning, and never fails to know it better than I do, tells me, That by those that wholly disbelieve, "I must mean atheists, Turks, Jews, and pagans, and by those that are not firmly christians, a few weak christians." But did our unmasker never hear of unbelievers, under a denomination distinct from that of atheists, Turks, Jews and pagans? Whilst the pulpit and the press have so often had up the name of theists or deists, has that name wholly escaped him? It was these I chiefly designed, and I believe, nobody of all that read my Vindication, but the unmasker, mistook me, if he did. But there at least, p. 105. he might have found the name, as of a sort of unbelievers not unknown amongst us. But, whatever he thought, it was convenient, and a sort of prudence in him (when he would persuade others, that I had not a design, which I say I had) to lessen as much as he could, and cover the need of any such design; and so make it, that I could not intend my book to work upon those that disbelieved, or did not firmly believe; by insinuating, there were few or none such amongst us. Hence he says, that by those that are not thoroughly and firmly christians, "I mean a few weak christians;" as well as under those, who wholly disbelieve, he left the theists out of my meaning. I am very glad to hear from the unmasker, that there are but few weak christians, few that have doubts about the truth of christianity amongst us. But if there be not a great number of deists, and that the preventing their increase

be not worth every true christian's care and endeavours, those who have been so loud against them, have been much to blame; and I wish to God there were no reason for their complaints. For these therefore, I take the liberty to say, as I did before, that I chiefly designed my book; and shall not be ashamed of this sophistry, as you call it, if it can be sophistry, to alledge a matter of fact that I know; until you have arguments to convince me, that you know my intention in publishing it, better than I do myself. And I shall think it still no blameable prudence, however you exclaim against prudence, (as perhaps you have some reason) that "I mentioned only those advantages, that all christians are agreed in; and that I observed that command of the apostle, Rom. xiv. 1. "Him that is weak in the faith, receive ye, but not to doubtful disputations;" without being a socinian. I think I did not amiss, that I offered to the belief of those that stood off, that, and only that, which our Saviour and his apostles preached for the reducing the unconverted world. And would any one think, he in earnest went about to persuade men to be christians, who should use that as an argument to recommend the gospel, which he has observed men to lay hold on as an objection against it? To urge such points of controversy as necessary articles of faith, when we see our Saviour and the apostles urged them not as necessary to be believed to make men christians, is (by our own authority) to add prejudices to prejudices, and to block up our own way to those men, whom we would have access to, and prevail upon."

I HAVE repeated this again out of the 105th page of my Vindication, where there is more to the same purpose; that the reader may see how fully the unmasker has answered it.

BECAUSE, I said, "Would any one blame my prudence, if I mentioned only those advantages, which all christians are agreed in?" the unmasker adds, p. 44. "socinian christians:" and then, as if the naming of that had gained him his point, he goes on victoriously thus: "He has bethought himself better, since he first published his notions, and (as the result of that) he now begins to resolve, what he writ, into prudence. I know whence he had this method, (and it is likely he has taken more than this from the same hands) viz. from the missionary Jesuits, that went to preach the gospel to the people of China. We are told, that they instructed them in some matters relating to our Saviour; they let them know that Jesus was the Messias, the person promised to be sent into the world: but they concealed his sufferings and death, and they would not let them know any thing of his passion and crucifixion. So our author (their humble imitator) undertakes to instruct the world in christianity, with an omission of its principal articles; and more especially that of the advantage we have by Christ's death, which was the prime thing designed in his coming into the world. This he calls prudence: so that to hide from the people the main articles of the christian religion, to disguise the faith of the gospel, to betray christianity itself, is, according to this excellent writer, the cardinal virtue of prudence. May we be delivered then, say I, from a prudential Racovian." And there ends the rattling for this time; not to be outdone by any piece of clock-work in the town. When he is once set a going, he runs on like an alarm, always in the same strain of noisy, empty declamation,

(wherein every thing is supposed, and nothing proved) till his own weight has brought him to the ground: and then, being wound up with some new topick, takes another run, whether it makes for or against him, it matters not; he has laid about him with ill language, let it light where it will, and the vindicator is paid off.

THAT I may keep the due distance in our different ways of writing, I shall shew the reader, that I say not this at random; but that the place affords me occasion to say so. He begins this paragraph with these words, p. 42. "Let us hear farther, what this vindicator says to excuse his rejection of the doctrines contained in the epistles." This rejection of the doctrines contained in the epistles, was the not mentioning the satisfaction of Christ, amongst those advantages I shewed that the world received by his coming. This appears by the words he here quotes, as my excuse for that omission. In which place, I also produced some passages in my book, which sounded like it, some words of scripture that are used to prove it; but this will not content him: I am, for all that, a "betrayers of christianity, and contemner of the epistles." Why? Because I did not, out of them, name satisfaction. If you will have the truth of it, sir, there is not any such word in any one of the epistles, or other books of the new testament, in my bible, as satisfying, or satisfaction made by our Saviour; and so I could not put it into my "Christianity as delivered in the Scripture." If mine be not a true bible, I desire you to furnish me with one that is more orthodox; or if the translators have "hid that main article of the christian religion," they are the "betrayers of christianity, and contemnors of the epistles," who did not put it there; and not I, who did not take a word from thence, which they did not put there. For truly, I am not a maker of creeds; nor dare add either to the scripture, or to the fundamental articles of the christian religion.

BUT you will say, satisfaction, though not named in the epistles, yet may plainly be collected out of them. Answ. And so it may out of several places in my "Reasonableness of Christianity," some whereof, which I took out of the gospels, I mentioned in my Vindication, p. 104, 105. and others of them, which I took out of the epistles, I shall point out to you now: as p. 26. I say, the design of our Saviour's coming was to be OFFERED up; and p. 53. I speak of the work of OUR REDEMPTION; words, which in the epistles, are taken to imply satisfaction. And therefore if that be enough, I see not, but I may be free from betraying christianity; but if it be necessary to name the word Satisfaction, and he that does not so, is a betrayer of christianity, you will do well to consider, how you will acquit the holy apostles from that bold imputation; which if it be extended as far as it will go, will scarce come short of blasphemy: for I do not remember, that our Saviour has any where named satisfaction, or implied it plainer in any words, than those I have quoted from him; and he, I hope, will escape the intemperance of your tongue.

You tell me, I had my "prudence from the missionary Jesuits in China, who concealed our Saviour's sufferings and death, because I undertake to instruct the world in christianity, with an omission of its principal articles."

And

And I pray, sir, from whom did you learn your prudence, when, taking upon you to teach the fundamental doctrines of christianity, in your "Thoughts concerning the causes of Atheism," you left out several, that you have been pleased since to add in your "Socinianism unmasked?" Or, if I, as you say here, betray christianity by this omission of this principal article; what do you, who are a professed teacher of it, if you omit any principal article, which your prudence is so wary in, that you will not say you have given us all that are necessary to salvation, in that list you have last published? I pray, who acts best the Jesuit, (whose humble imitator, you say, I am) you or I? when, pretending to give a catalogue of fundamentals, you have not reduced them to direct propositions; but have left some of them indefinite, to be collected as every one pleases: and instead of telling us it is a perfect catalogue of fundamentals, plainly shuffle it off, and tell me, p. 22. "If that will not content me, you are sure you can do nothing that will: if I require more, it is folly in you to comply with me?" One part of what you here say, I own to you, favours not much of the skill of a Jesuit. You confess your inability, and I believe it to be perfectly true: that if what you have done already (which is nothing at all) "will not content me, you are sure, you can do nothing that will content me," or any reasonable man, that shall demand of you a complete catalogue of fundamentals. But you make it up pretty well, with a confidence becoming one of that order. For he must have rubbed his forehead hard, who in the same treatise, where he so severely condemns the imperfection of my list of fundamentals, confesses that he cannot give a complete catalogue of his own.

You publish to the world in this 44th, and the next page, that "I hide from the people, the main articles of the christian religion; I disguise the faith of the gospel, betray christianity itself, and imitate the Jesuits that went to preach the gospel to the people of China, by my omission of its principal or main articles."

ANSW. I know not how I disguise the faith of the gospel, &c. in imitation of the Jesuits in China; unless taking men off from the inventions of men, and recommending to them the reading and study of the holy scripture, to find what the gospel is, and requires, be "a disguising the faith of the gospel, a betraying of christianity, and an imitating the Jesuits." Besides, sir, if one may ask you, In what school did you learn that prudent wariness and reserve, which so eminently appears, p. 24. of your Socinianism unmasked, in these words: "These articles," (meaning those which you had before enumerated as fundamental articles) of faith, "are such as must IN SOME MEASURE be known and assented to by a christian, such as must GENERALLY be received, and embraced by him?" You will do well the next time, to set down, how far your fundamentals must be known, assented to, and received; to avoid the suspicion, that there is a little more of Jesuitism in these expressions, "in some measure known and assented to, and generally received and embraced;" than what becomes a sincere protestant preacher of the gospel. For your speaking so doubtfully of knowing and assenting to those, which you give us for fundamental doctrines, which belong (as you say) to the very essence of christianity, will hardly escape being imputed to your want of knowledge, or want of sincerity. And

indeed, the word, general, is in familiar use with you, and stands you in good stead, when you would say something, you know not what; as I shall have occasion to remark to you, when I come to your 91st page.

FURTHER, I do not remember where it was, that I mentioned or undertook to set down all the "principal or main articles of christianity." To change the terms of the question, from articles necessary to be believed to make a man a christian, into principal or main articles looks a little jesuitical. But to pass by that: the apostles, when they "went to preach the gospel to people," as much strangers to it as the Chinese were, when the Europeans came first amongst them, "Did they hide from the people the main articles of the christian religion, disguise the faith of the gospel, and betray christianity itself?" If they did not, I am sure I have not: for I have not omitted any of the main articles, which they preached to the unbelieving world. Those I have set down, with so much care, not to omit any of them, that you blame me for it more than once, and call it tedious. However you are pleased to acquit or condemn the apostles in the case, by your supreme determination, I am very indifferent. If you think fit to condemn them for "disguising or betraying the christian religion," because they said no more of satisfaction, than I have done, in their preaching at first, to their unbelieving auditors, Jews or heathens, to make them, as I think, christians, (for that I am now speaking of) I shall not be sorry to be found in their company, under what censure soever. If you are pleased graciously to take off this your censure from them, for this omission, I shall claim a share in the same indulgence.

BUT to come to what, perhaps, you will think yourself a little more concerned not to censure, than what the apostles did so long since; for you have given instances of being very apt to make bold with the dead: Pray tell me, does the church of England admit people into the church of Christ at hap-hazard? Or without proposing, and requiring a profession of all that is necessary to be believed to make a man a christian? If she does not, I desire you to turn to the baptism of those of riper years in our liturgy: where the priest, asking the convert particularly, whether he believes the apostles creed, which he repeats to him; upon his profession that he does, and that he desires to be baptized into that faith, without one word of any other articles, baptizes him; and then declares him a christian, in these words: "We receive this person into the congregation of Christ's flock, and sign him with the sign of the cross, in token that he shall not be ashamed,—to CONTINUE Christ's faithful soldier and servant." In all this there is not one word of satisfaction, no more than in my book, nor so much neither. And here I ask you, Whether for this omission, you will pronounce that the church of "England disguises the faith of the gospel?" However you think fit to treat me, yet methinks you should not let yourself loose so freely against our first reformers and the fathers of our church ever since, as to call them "Betrayers of christianity itself; because they think not so much necessary to be believed to make a man a christian, as you are pleased to put down in your articles; but omit, as well as I, your "main article of satisfaction."

HAVING thus notably harangued upon the occasion of my saying, "Would any one blame my prudence?" and thereby made me a "Socinian, a Jesuit,"
"and

"and a betrayer of christianity itself," he has in that answered all that such a miscreant as I do, or can say; and so passes by all the reasons I gave, for what I did; without any other notice or answer, but only denying a matter of fact, which I only can know, and he cannot, viz. my design in printing my "Reasonableness of christianity."

IN the next paragraph, p. 45. in answer to the words of St. Paul, Rom. xiv. 1. "Him that is weak in the faith, receive ye, but not to doubtful disputations;" which I brought as a reason, why I mentioned not satisfaction amongst the benefits received by the coming of our Saviour; because, as I tell him in my Vindication, p. 105. "my Reasonableness of christianity," as the title shews, was "designed chiefly for those who were not yet thorowly or firmly christians." He replies, and I desire him to prove it,

XX. THAT I pretend a design of my book, which was never so much as thought of, until I was solicited by my brethren to vindicate it."

All the rest in this paragraph, being either nothing to this place of the Romans, or what I have answered elsewhere, needs no farther answer.

THE next two paragraphs, p. 46—49. are meant for an answer to something I had said concerning the apostles creed, upon the occasion of his charging my book with socinianism. They begin thus:

THIS "author of the new christianity" [Answ. This new christianity is as old as the preaching of our Saviour and his apostles, and a little older than the unmasker's system] "wisely objects, that the apostles creed hath none of those articles which I mention," p. 591, &c. Answ. If that author wisely objects, the unmasker would have done well to have replied wisely. But for a man wisely to reply, it is in the first place requisite, that the objection be truly and fairly set down in its full force, and not represented short, and as will best serve the answerer's turn to reply to. This is neither wise nor honest: and this first part of a wise reply, the unmasker has failed in. This will appear from my words, and the occasion of them. The unmasker had accused my book of socinianism, for omitting some points, which he urged as necessary articles of faith. To which I answered. That he had done so only "to give it an ill name, not because it was socinian; for he had no more reason to charge it with socinianism, for the omissions he mentions, than the apostles creed." These are my words, which he should have either set down out of p. 106. which he quotes, or at least given the objection, as I put it, if he had meant to have cleared it by a fair answer. But he, instead thereof, contents himself that "I object, that the apostles creed hath none of those articles and doctrines which the unmasker mentioned." Answ. This at best is but a part of my objection, and not to the purpose which I there meant, without the rest joined to it; which it has pleased the unmasker, according to his laudable way, to conceal. My objection, therefore, stands thus:

THAT the same articles, for the omission whereof the unmasker charges my book with socinianism, being also omitted in the apostles creed, he has no more

more reason to charge my book with socinianism, for the omissions mentioned, than he hath to charge the apostles creed with socinianism.

To this objection of mine, let us now see how he answers, p. 47.

“Nor does any considerate man wonder at it,” [i. e. that the apostles creed had none of those articles and doctrines which he had mentioned] “for the creed is a form of outward profession, which is chiefly to be made in the publick assemblies, when prayers are put up in the church, and the holy scriptures are read: then this abridgment of faith is properly used, or when there is not time or opportunity to make any enlargement. But we are not to think it expressly contains in it all the necessary and weighty points, all the important doctrines of belief; it being only designed to be an abstract.”

ANSW. Another indispensable requisite in a wise reply is, that it should be pertinent. Now what can there be more impertinent, than to confess the matter of fact upon which the objection is grounded; but instead of destroying the inference drawn from that matter of fact, only amuse the reader with wrong reasons, why that matter of fact was so?

No considerate man, he says, doth wonder, that the articles and doctrines he mentioned, are omitted in the apostles creed: because “that creed is a form of outward profession.” ANSW. A profession! of what I beseech you? Is it a form to be used for form’s sake? I thought it had been a profession of something, even of the christian faith: and if it be so; any considerate man may wonder necessary articles of the christian faith should be left out of it. For how it can be an outward profession of the christian faith, without containing the christian faith, I do not see; unless a man can outwardly profess the christian faith in words, that do not contain or express it, i. e. profess the christian faith, when he does not profess it. But he says, “It is a profession chiefly to be made use of in assemblies.” ANSW. Do those solemn assemblies privilege it from containing the necessary articles of the christian religion? This proves not that it does not, or was not designed to contain all the articles necessary to be believed to make a man a christian; unless the unmasker can prove that a “form of outward profession” of the christian faith, that contains all such necessary articles, cannot be made use of, in the publick assemblies. “In the publick assemblies,” says he, “when prayers are put up by the church, and the holy scriptures are read, then this abridgment of faith is properly used; or when there is not generally time or opportunity to make an enlargement.” ANSW. But that which contains not what is absolutely necessary to be believed to make a man a christian, can no where be properly used as a form of outward profession of the christian faith, and least of all, in the solemn publick assemblies. All the sense I can make of this is, that this abridgment of the christian faith, i. e. imperfect collection (as the unmasker will have it) of some of the fundamental articles of christianity in the apostles creed, which omits the greatest part of them, is made use of as a form of outward profession, of but part of the christian faith in the publick assemblies; when by reason of reading of the scripture and prayers, there is not time or opportunity for a full and perfect profession of it.

It is strange the christian church should not find time nor opportunity in sixteen hundred years, to make, in any of her publick assemblies, a profession of so much of her faith, as is necessary to make a man a christian. But pray tell me, has the church any such full and complete form of faith, that hath in it all those propositions, you have given us for necessary articles, (not to say any thing of those which you have reserved to yourself, in your own breast, and will not communicate) of which the apostles creed is only a scanty form, a brief imperfect abstract, used only to save time in the croud of other pressing occasions, that are always in haste to be dispatched? If she has, the unmasker will do well to produce it. If the church has no such complete form, besides the apostles creed, any where, of fundamental articles; he will do well to leave talking idly of this abstract, as he goes on to do in the following words:

" But" says he, " we are not to think that it expressly contains in it all the " necessary and weighty points, all the important doctrines of our belief; it " being only designed to be an abstract." Answ. Of what, I beseech you, is it an abstract? For here the unmasker stops short, and, as one that knows not well what to say, speaks not out what it is an abstract of; but provides himself a subterfuge in the generality of the preceding terms, of " necessary and weighty " points, and important doctrines" jumbled together; which can be there of no other use, but to cover his ignorance or sophistry. But the question being only about necessary points, to what purpose are weighty and important doctrines joined to them; unless he will say, that there is no difference between necessary and weighty points, fundamental and important doctrines; and if so, then the distinction of points into necessary and not necessary, will be foolish and impertinent; and all the doctrines contained in the bible, will be absolutely necessary to be explicitly believed by every man to make him a christian. But taking it for granted, that the distinction of truths contained in the gospel, into points absolutely necessary, and not absolutely necessary, to be believed to make a man a christian, is good; I desire the unmasker to tell us, what the apostles creed is an abstract of? He will, perhaps, answer, that he has told us already in this very page, where he says, it is an abridgment of faith: and he has said true in words, but saying those words by rote, after others, without understanding them, he has said so in a sense that is not true. For he supposes it an abridgement of faith, by containing only a few of the necessary articles of faith, and leaving out the far greater part of them; and so takes a part of a thing for an abridgment of it; whereas an abridgment or abstract of any thing, is the whole in little; and if it be of a science or doctrine, the abridgment consists in the essential or necessary parts of it contracted into a narrower compass than where it lies diffused in the ordinary way of delivery, amongst a great number of transitions, explanations, illustrations, proofs, reasonings, corollaries, &c. All which, though they make a part of the discourse, wherein that doctrine is delivered, are left out in the abridgment of it, wherein all the necessary parts of it are drawn together into a less room. But though an abridgment need to contain none but the essential and necessary parts, yet all those it ought to contain; or else it will not be an abridgment or abstract of that thing, but an abridgment only of a part of it. I think it could not be said to be an abridgment of the law contained in

in an act of parliament, wherein any of the things required by that act were omitted ; which yet commonly may be reduced into a very narrow compass, when stripped of all the motives, ends, enacting forms, &c. expressed in the act itself. If this does not satisfy the unmasker what is properly an abridgment, I shall refer him to Mr. Chillingworth, who, I think, will be allowed to understand sense, and to speak it properly, at least as well as the unmasker. And what he says, happens to be in the very same question, between Knot the Jesuit, and him, that is here between the unmasker and me : it is but putting the unmasker in the Jesuit's place, and myself (if it may be allowed me, without vanity) in Mr. Chillingworth, the protestant's ; and Mr. Chillingworth's very words, chap. iv. §. 65. will exactly serve for my answer : " You trifle affectedly, " confounding the apostles belief of the whole religion of Christ, as it com- " prehends both what we are to do, and what we are to believe, with that part " of it which contains not duties of obedience, but only the necessary articles " of simple faith. Now, though the apostles belief be, in the former sense, a " larger thing than that which we call the apostles creed ; yet, in the lat- " ter sense of the word, the creed (I say) is a full comprehension of their be- " lief, which you yourself have formerly confessed, though somewhat fearfully " and inconstantly. And here again, unwillingness to speak the truth, makes " you speak that which is hardly sense, and call it " an abridgment of some ar- " ticles of faith." For I demand, those some articles, which you speak of, " which are they ? Those that are out of the creed, or those that are in it ? " Those that are in it, it comprehends at large, and therefore it is not an abridg- " ment of them. Those that are out of it, it comprehends not at all, and there- " fore it is not an abridgment of them. If you would call it now an abridg- " ment of faith, this would be sense ; and signify thus much, that all the neces- " sary articles of the christian faith are comprized in it. For this is the proper " duty of abridgments, to leave out nothing necessary." So that, in Mr. Chil- lingworth's judgment of an abridgment, it is not sense to say, as you do, p. 47. That " we are not to think, that the apostles creed expressly contains in it all the " necessary points of our belief, it being only designed to be an abstract, or an " abridgment of faith : " but on the contrary, we must conclude, it contains in it all the necessary articles of faith, for that very reason ; because it is an abridgment of faith, as the unmasker calls it. But whether this that Mr. Chillingworth has given us here, be the nature of an abridgment or no ; this is certain, that the apostles creed cannot be a form of profession of the christian faith, if any part of the faith necessary to make a man a christian, be left out of it : and yet such a profession of faith would the unmasker have this abridgment of faith to be. For a little lower, in the 47th page, he says in express terms, That " if a man be- " lieve no more than is, in express terms, in the apostles creed, his faith will not " be the faith of a christian." Wherein he does great honour to the primitive church, and particularly to the church of England. The primitive church ad- mitted converted heathens to baptism, upon the faith contained in the apostles creed : a bare profession of that faith, and no more, was required of them to be received into the church, and made members of Christ's body. How little different the faith of the antient church was, from the faith I have mentioned, may be

seen in these words of Tertullian: "Regula fidei una omnino est, sola, immobilis, irreformabilis, credendi, scilicet, in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cœlis, sedentem nunc ad dextram Patris, venturum judicare vivos & mortuos, per carnis etiam resurrectionem. Hâc lege fidei manente, cætera jam disciplinæ & conversationis admittunt novitatem correctionis:" Tert. de virg. velan. in principio. This was the faith, that in Tertullian's time sufficed to make a christian. And the church of England, as I have remarked already, only proposes the articles of the apostles creed to the convert to be baptized; and upon his professing a belief of them, asks, Whether he will be baptized in THIS FAITH; which (if we will believe the unmasker) "is not the faith of a christian." However, the church, without any more ado, upon the profession of THIS FAITH, and no other, baptizes him into it. So that the antient church, if the unmasker may be believed, baptized converts into that faith, which "is not the faith of a christian." And the church of England, when she baptizes any one, makes him not a christian. For he that is baptized only into a faith, that "is not the faith of a christian," I would fain know how he can thereby be made a christian? So that if the omissions, which he so much blames in my book, make me a Socinian, I see not how the church of England will escape that censure; since those omissions are in that very confession of faith which she proposes, and upon a profession whereof, she baptizes those whom she designs to make christians. But it seems that the unmasker (who has made bold to unmask her too) reasons right, that the church of England is mistaken, and makes none but Socinians christians; or, (as he is pleased now to declare) no christians at all. Which, if true, the unmasker had best look to it, whether he himself be a christian, or no; for it is to be feared, he was baptized only into that faith, which he himself confesses "is not the faith of a christian."

BUT he brings himself off, in these following words: "All matters of faith, in some manner, may be reduced to this brief platform of belief." Answ. If that be enough to make him a true and an orthodox christian, he does not consider whom, in this way, he brings off with him; for I think he cannot deny, that all matters of faith, in some manner, may be reduced to that abstract of faith which I have given, as well as to that brief platform in the apostles creed. So that, for aught I see, by this rule, we are christians or not christians, orthodox or not orthodox, equally together.

BUT yet he says, in the next words: "When he calls it an abstract, or ab-breviature, it is implied, that there are more truths to be known and assented to by a christian, in order to making him really so, than what we meet with here." The quite contrary whereof (as has been shewn) is implied, by its being called an abstract. But what is that to the purpose? It is not fit abstracts and abbreviations should stand in an unmasker's way. They are sounds men have used for what they pleased; and why may not the unmasker do so too, and use them in a sense, that may make the apostles creed be only a broken scrap of the christian faith? However, in great condescension, being willing to do the apostles creed what honour he could, he says, That "all matters of faith, in
" some

“some manner, may be reduced to this brief platform of belief.” But yet, when it is set in competition with the creed, which he himself is making, (for it is not yet finished) it is by no means to be allowed as sufficient to make a man a Christian. “There are more truths to be known and assented to, in order to “make a man really a christian.” Which, what they are, the church of England shall know, when this new reformer thinks fit; and then she may be able to propose to those who are not yet so, a collection of articles of belief, and baptize them a-new into a faith, which will really make them christians: but hitherto, if the unmasker may be credited, she has failed in it.

“YET he craves leave to tell me,” in the following words, p. 48. “That “the apostles creed hath more in it than I, or my brethren will subscribe to.” Were it not the undoubted privilege of the unmasker to know me better than I do myself, (for he is always telling me something of myself, which I did not know) I would, in my turn, crave leave to tell him, that this is the faith I was baptized into, no one tittle whereof I have renounced, that I know; and that I heretofore thought, that gave me title to be a christian. But the unmasker hath otherwise determined: and I know not now where to find a christian. For the belief of the apostles creed will not, it seems, make a man one: and what other belief will, it does not yet please the unmasker to tell us. But yet, as to the subscribing to the apostles creed, I must take leave to say, however the unmasker may be right in the faith, he is out in the morals of a christian; it being against the charity of one, that is really so, to pronounce, as he does, peremptorily in a thing that he cannot know; and to affirm positively what I know to be a downright falshood. But what others will do, it is not my talent to determine; that belongs to the unmasker: though, as to all that are my brethren in the christian faith, I may answer for them too, that they will also, with me, do that, without which, in that sense, they cannot be my brethren.

PAGE 49. The unmasker smartly convinces me of no small blunder, in these words: “But was it not judiciously said by this writer, that, “it is well for the “compilers of the creed, that they lived not in my days?” p. 12. “I tell you, “friend, it was impossible they should; for the learned Usher and Vossius, and “others have proved, that that symbol was drawn up, not at once, but that “some articles of it were adjoined many years after, far beyond the extent of “any man’s life; and therefore the compilers of the creed could not live in my “days, nor could I live in theirs.” Answ. But it seems, that had they lived all together, you could have lived in their days. “But,” says he, “I let this pass, as “one of the blunders of our thoughtful and musing author.” Answ. And I tell you, friend, that unless it were to shew your reading in Usher and Vossius, you had better have let this blunder of mine alone. Does not the unmasker give here a clear proof, that he is no changeling? Whatever argument he takes in hand, weighty or trivial, material or not material to the thing in question, he brings it to the same sort of sense and force. He would shew me guilty of an absurdity, in saying, “It was well for the compilers of the creed, that they lived “not in his days.” This he proves to be a blunder, because they all lived not in one another’s days; therefore it was an absurdity to suppose, they might all live in his days. As if there were any greater absurdity to bring the compilers, who

who lived, possibly, within a few centuries of one another, by a supposition, into one time ; than it is to bring the unmasker, and any one of them who lived a thousand years distant one from another, by a supposition, to be contemporaries : for it is by reason of the compilers living at a distance one from another, that he proves it impossible for him to be their contemporary. As if it were not as impossible in fact, for him who was not born until above a thousand years after, to live in any of their days, as it is for any one of them to live in either of those compilers days, that died before him. The supposition of their living together, is as easy of one as the other, at what distance soever they lived, and how many soever there were of them. This being so, I think it had been better for the unmasker to have let alone the blunder, and shewed (which was his business) that he does not accuse the compilers of the creed of being all over socinianized, as well as he does me, since they were as guilty as I, of the omission of those articles, (viz. " That Christ is the word of God : That Christ was God incarnate : The " eternal and ineffable generation of the Son of God ; That the Son is in the " Father, and the Father in the Son, which expresses their unity ;") for the omission whereof, the unmasker laid socinianism to my charge. So that it remains still upon his score to shew,

XXI. " WHY these omissions in the apostles creed do not as well make that " abstract, as my abridgment of faith, to be socinian ?"

^ PAGE 57. The unmasker " desires the reader to observe, that this lank faith " of mine is in a manner no other than the faith of a Turk." And I desire the reader to observe, that this faith of mine was all that our Saviour and his apostles preached to the unbelieving world. And this our unmasker cannot deny, as I think, will appear to any one, who observes what he says, p. 76, 77. of his Socinianism unmasked. And that they preached nothing but a " faith, that was in " a manner no other than the faith of a Turk," I think none amongst christians, but this bold unmasker, will have the irreverence profanely to say.

He tells us, p. 54. That " the Musselmen" (or, as he has, for the information of his reader, very pertinently proved, should be writ Moslemim ; without which, perhaps, we should not have known his skill in Arabick, or, in plain English, the Mahometans) " believe that Christ is a good man, and not above " the nature of a man, and sent of God to give instruction to the world : and " my faith," he says, " is of the very same scantling." This I shall desire him to prove ; or, which in other words he insinuates in this, and the neighbouring pages, viz.

XXII. THAT that faith, which I have affirmed to be the faith, which is required to make a man a christian, is no other than what Turks believe, and is contained in the alcoran.

OR, as he expresses it himself, p. 55.

THAT

THAT a Turk, according to me, is a christian ; for I make the same faith
 “ serve them both.”

AND particularly to shew where it is, I say,

XXIII. THAT “ Christ is not above the nature of a man,” or have made that
 a necessary article of the christian faith.

AND next, where it is,

XXIV. “ THAT I speak as meanly of Christ’s suffering on the cross, and
 death, as if there were no such thing.”

For thus he says of me, p. 54. “ I seem to have consulted the Mahome-
 tan bible, which did say, Christ did not suffer on the cross, did not die. For
 I, and my allies, speak as meanly of these articles, as if there were no such
 thing.”

To shew our unmasker’s veracity in this case, I shall trouble my reader with
 some passages out of my “ Reasonableness of Christianity,” p. 22, &c. “ When
 we consider, that he was to fill out the time foretold of his ministry, and after
 a life illustrious in miracles and good works, attended with humility, meek-
 ness, patience and SUFFERING, and every way conformable to the prophecies
 of him, should he led as a sheep to the slaughter, and, with all quiet and
 submission, be brought to the cross, though there were no guilt or fault found
 in him.” And p. 26. “ Contrary to the design of his coming, which was
 to be OFFERED up a lamb, blameless and void of offence.” And p. 40.
 “ Laying down his life, both for Jews and Gentiles.” p. 59, &c. “ Given
 up to contempt, torment and death.” But, say what I will, when the un-
 masker thinks fit to have it so, it is speaking out of the Mahometan bible, That
 Christ did not suffer on the cross, did not die ; or at least, is speaking as mean-
 ly of these articles, as if no such thing had been.”

His next slander is p. 55. in these words : “ This gentleman presents the
 world with a very ill notion of faith ; for the very devils are capable of all
 that faith, which, he says, makes a christian.” It is not strange, that the
 unmasker should misrepresent the faith, which I say, makes a christian ; when
 it seems to be his whole design to misrepresent my meaning every where. The
 frequency of his doing it, I have shewed in abundance of instances, to which I
 shall add an eminent one here ; which shews what a fair champion he is for
 truth and religion.

PAGE 65. of my “ Reasonableness of Christianity,” I give this account of the
 faith which makes a christian ; that it is “ men’s entering themselves in the king-
 dom of God ; owning and professing themselves the subjects of Jesus, whom
 they believe to be the Messiah, and receive for their Lord and King : for that
 was to be baptized in his name.” This sense of believing Christ to be the
 Messiah, that is, to take him for our King and Lord, who is to be obeyed, I
 have expressed over and over again ; as p. 69. my words are, “ That as

“ many of them as would believe Jesus the son of God (whom he sent into
 “ the world) to be the Messiah, the promised Deliverer, and would receive
 “ him for their King and Ruler, should have all their past sins, disobedience
 “ and rebellion, forgiven them. And if, for the future, they lived in sincere
 “ obedience to his law, to the utmost of their power, the sins of human frailty
 “ for the time to come, as well as those of their past lives, should for his son’s
 “ sake, because they gave themselves up to him to be his subjects, be forgiven
 “ them : and so their faith, which made them to be baptized into his name,
 “ (i. e. inroll themselves in the kingdom of Jesus, the Messiah, and profess
 “ themselves his subjects ; and consequently live by the laws of his kingdom)
 “ should be accounted to them for righteousness.” Which account of what is
 necessary, I close with these words : “ This is the FAITH, for which God of
 “ his free grace justifies sinful man.” And is this the faith of devils ?
 “ To the same purpose, p. 71. are these words : “ The chief end of his coming
 “ was to be a King ; and, as such, to be received by those, who would be
 “ his subjects in the kingdom which he came to erect.” And again, p. 71.
 “ Only those who have believed Jesus to be the Messiah, and taken him for
 “ their King, with a sincere endeavour after righteousness in obeying his law,
 “ shall have their past sins not imputed to them.” And so again, p. 71, and
 75. and in several other places ; of which I shall add but this one more, p. 75.
 “ It is not enough to believe him to be the Messiah, unless we obey his laws,
 “ and take him to be our King, to reign over us.” Can the devils thus be-
 lieve him to be the Messiah ? Yet this is that, which by these and abundance
 of other places, I have shewed to be the meaning of believing him to be the
 Messiah.

BESIDES, I have expressly distinguished the faith which makes a christian,
 from that which the devils have ; by proving, that, to the believing Jesus to be
 the Messiah, must be joined repentance, or else it will not make them true chri-
 stians : and what this repentance is, may be seen at large in p. 66, &c. some
 expressions whereof I shall here set down : as p. 66. “ Repentance does not
 “ consist in one single act of sorrow, (though that being first, and leading,
 “ gives denomination to the whole) but in doing works meet for repentance ; in a
 “ sincere obedience to the law of Christ, the remainder of our lives.” Again : to
 distinguish the faith of a christian from that of devils, I say expressly, out of St.
 Paul’s epistle to the Galatians, “ That which availeth is faith, but faith work-
 “ ing by love ; and that faith, without works, i. e. the works of sincere obe-
 “ dience to the law and will of Christ, is not sufficient for our justification.”
 And, p. 74. “ That to inherit eternal life, we must love the Lord our God,
 “ with all our heart, with all our soul, with all our strength, and with all our
 “ mind. And p. 76. “ Love Christ, in keeping his commandments.”

THIS, and a great deal more to this purpose, may be seen in my “ Reason-
 “ ableness of Christianity ;” particularly, where I answer that objection about
 the faith of devils, which I handle in p. 65, &c. and therein at large shew,
 wherein the faith of devils comes short of the justifying faith which makes a
 christian. And yet the good, the sincere, the candid unmasker, with his be-
 coming confidence, tells his readers here, p. 55. “ That I present the world
 with

“ with a very ill notion of faith : for the very devils are capable of all that faith, which, I say, makes a christian man.”

To prevent this calumny, I, in more places than one, distinguished between faith, in a strict sense, as it is a bare assent to any proposition, and that which is called evangelical faith, in a larger sense of the word ; which comprehends under it something more than a bare simple assent ; as p. 16. “ I mean, this “ is all is required to be believed by those who acknowledge but one eternal, “ invisible God, the maker of heaven and earth : for that there is something “ more required to salvation, besides believing, we shall see hereafter.” P. 18. “ All I say, that was to be believed for justification. For, that this was not all “ that was required to be done for justification, we shall see hereafter.” P. 32. “ Obeying the law of the Messiah, their King, being no less required, than “ their believing that Jesus was the Messiah, the King and Deliverer, that was “ promised them.” P. 64. “ As far as mere believing could make them “ members of Christ’s body.” By these, and more the like passages in my book, my meaning is so evident, that nobody but an unmasker, would have said, that when I spoke of believing, as a bare speculative assent to any proposition, as true, I affirmed that was all that was required of a christian for justification : though that, in the strict sense of the word, is all that is done in believing. And therefore, I say, As far as mere believing could make them members of Christ’s body ; plainly signifying, as much as words can, that the faith, for which they were justified, included something more than a bare assent. This appears, not only from these words of mine, p. 65. “ St. Paul often, in his “ epistles, puts faith for the whole duty of a christian ;” but from my so often, and almost every where, interpreting “ believing him to be the Messiah, by “ taking him to be our King ;” whereby is meant not a bare idle speculation, a bare notional persuasion of any truth whatsoever, floating in our brains ; but an active principle of life, a faith working by love and obedience. “ To take him “ to be our King,” carries with it a right disposition of the will to honour and obey him, joined to that assent wherewith believers embrace this fundamental truth, that Jesus was the person who was by God sent to be their King ; he that was promised to be their Prince and Saviour.

BUT for all this, the unmasker, p. 56, confidently tells his reader, that I say no such thing. His words are : “ But, besides this historical faith, (as it “ is generally called by divines) which is giving credit to evangelical truths, as “ barely revealed, there must be something else added to make up the true substantial faith of a christian. With the assent of the understanding, must be “ joined the consent or approbation of the will. All those divine truths which “ the intellect assents to, must be allowed of, by this elective power of the soul. “ True evangelical faith is a hearty acceptation of the Messias, as he is offered “ in the gospel. It is a sincere and impartial submission to all things required “ by the evangelical law, which is contained in the epistles, as well as the other “ writings. And to this practical assent and choice, there must be added, likewise, a firm trust and reliance in the blessed author of our salvation. But this “ late undertaker, who attempted to give us a more perfect account, than ever “ was before of christianity, as it is delivered in the scriptures, brings us no ti-
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“ dings of any such faith belonging to christianity, or discovered to us in the
 “ scriptures. Which gives us to understand, that he verily believes there is no
 “ such christian faith ; for in some of his numerous pages, (especially p. 64,
 “ &c. where he speaks so much of belief and faith, he might have taken oc-
 “ casion to insert one word about his complete faith of the gospel.”

THOUGH the places above quoted, out of my “ Reasonableness of Christi-
 “ anity,” and the whole tenor of the latter part of it, shew the falshood of what
 the unmasker here says ; yet I will set down one passage more out of it ; and then
 ask our unmasker, when he hath read them, Whether he hath the brow to say
 again, that “ I bring no tidings of any such faith ?” My words are “ Reason-
 “ ableness of Christianity,” p. 81. “ Faith in the promises of God, relying
 “ and acquiescing in his word and faithfulness, the Almighty takes well at our
 “ hands, as a great mark of homage paid by us, poor frail creatures, to his
 “ goodness and truth, as well as to his power and wisdom ; and accepts it as
 “ an acknowledgment of his peculiar providence and benignity to us. And,
 “ therefore, our Saviour tells us, John xii. 44. “ He that believes on me, be-
 “ lieves not on me, but on him that sent me.” The works of nature shew
 “ his wisdom and power : but it is his peculiar care of mankind, most eminent-
 “ ly discovered in his promises to them, that shews his bounty and goodness ;
 “ and consequently engages their hearts in love and affection to him. This ob-
 “ lation of an heart fixed with dependance and affection on him, is the most
 “ acceptable tribute we can pay him, the foundation of true devotion, and life
 “ of all religion. What a value he puts on this depending on his word, and
 “ resting satisfied on his promises, we have an example in Abraham ; whose
 “ faith was counted to him for righteousness, as we have before remarked out
 “ of Rom. iv. And his relying firmly on the promise of God, without any
 “ doubt of its performance, gave him the name of the father of the faithful ;
 “ and gained him so much favour with the Almighty, that he was called the
 “ friend of God, the highest and most glorious title that can be bestowed on a
 “ creature !”

THE great out-cry he makes against me in his two next sections, p. 57—60.
 as if I intended to introduce ignorance and popery, is to be entertained rather as
 the noise of a petulant scold, saying the worst things she could think of, than
 as the arguing of a man of sense or sincerity. All this mighty accusation is
 grounded upon these falshoods : That “ I make it my great business to beat men
 “ off from divine truths ; that I cry down all articles of the christian faith, but
 “ one ; that I will not suffer men to look into christianity ; that I blast the epi-
 “ stolar writings.” I shall add no more to what I have already said, about the
 epistles, but those few words out of my “ Reasonableness of Christianity, page
 96. “ The epistles, resolving doubts, and reforming mistakes, are of great ad-
 “ vantage to our knowledge and practice.” And p. 97, 98. “ An explicit belief
 “ what God requires of those, who will enter into, and receive the benefits of
 “ the new covenant, is absolutely required. The other parts of divine revela-
 “ tion are objects of faith, and are so to be received. They are truths, where-
 “ of none, that is once known to be such, [i. e. of divine revelation] may, or
 “ ought to be disbelieved.”

AND

AND as for that other saying of his, "That I will not suffer men to look into Christianity:" I desire to know where that Christianity is locked up, which "I will not suffer men to look into." My Christianity, I confess, is contained in the written word of God: and that I am so far from hindering any one to look into, that I every-where appeal to it, and have quoted so much of it, that the unmasker complains of being overlaid with it, and tells me it is tedious. "All divine revelation, I say, p. 98. requires the obedience of faith; and that every one is to receive all the parts of it, with a docility and disposition prepared to embrace and assent to all truths coming from God; and submit his mind to whatever shall appear to him to bear that character." I speak, in the same page, of men's endeavouring to understand it, and of their interpreting one place by another. This, and the whole design of my book, shews, that I think it every christian's duty to read, search, and study the holy scriptures; and make this their great business: and yet the good unmasker, in a fit of zeal, displays his throat, and cries out, p. 59. "Hear, O ye heavens, and give ear, O earth; judge whether this be not the way to introduce darkness and ignorance into Christendom; whether this be not blinding of mens eyes," &c. for this mighty pathos ends not there. And, all things considered, I know not whether he had not reason, in his want of arguments, this way to pour out his concern. For neither the preaching of our Saviour and his apostles, nor the apostles creed, nor any thing else, being with him the faith of a christian, i. e. sufficient to make a christian, but just his set of fundamental articles (when he himself knows what they be;) in fine, nothing being christianity but just his system, it is time to cry out, Help, neighbours! hold fast, friends! Knowledge, religion, christianity is gone, if this be once permitted, that the people should read and understand the scripture for themselves, as God shall enlighten their understandings in the use of the means; and not be forced to depend upon me, and upon my chusing, and my interpretation, for the necessary points they are to believe to make them christians: if I, the great unmasker, have not the sole power to decree what is, or is not fundamental, and people be not bound to receive it for such, faith and the gospel are given up; darkness and barbarism will be brought in upon us by this writer's contrivance. For "he is an underhand factor for that communion, which cries up ignorance for the mother of devotion and religion;" i. e. in plain English, for popery. For to this, and nothing else, tends all that sputter he makes in the section before-mentioned.

I do not think there was ever a more thorough-paced declaimer, than our unmasker. He leaves out nothing that he thinks will make an affrighting noise in the ears of his orthodox hearers, though all the blame and censure he pours out upon others, light only on himself. For let me ask this zealous upholder of light and knowledge; Does he think it reasonable, that any one, who is not a christian, should be suffered to be undisturbed in his parish? Nay, does he think fit that any such should live free from the lash of the magistrate, or from the persecution of the ecclesiastical power? He seems to talk with another air, pag. 65. In the next place I ask, Whether any one is a christian, who has not the faith of a christian? Thirdly, I ask, Whether he has the faith of a christian, who does not explicitly believe all the fundamental articles of christianity? And, to

conclude, I ask him, Whether all those that he has set down, are not fundamental necessary articles? When the unmasker has fairly answered these questions, it will be seen who is for popery, and the ignorance and tyranny that accompany it.

THE unmasker is for making and imposing articles of faith; but he is for this power in himself. He likes not popery (which is nothing but the tyranny and imposing upon mens understandings, faith and consciences) in the hands of the old gentleman at Rome: but it would, he thinks, do admirably well in his own hands. And who can blame him for it? Would not that be an excellent way to propagate light and knowledge, by tying up all men to a bundle of articles of his own culling? Or rather, to the authority of Christ and his apostles residing in him? For he does not, nor ever will, give us a full view of fundamentals of his christianity: but like the church of Rome, to secure our dependance, reserves to himself a power of declaring others, and defining what is matter of faith, as he shall see occasion.

Now, therefore, veil your bonnets to the unmasker, all you that have a mind to be christians: break not your heads about the scriptures, to examine what they require of you: submit your faith implicitly to the unmasker; he will understand and find out the necessary points for you to believe. Take them, just so many as he thinks fit to deliver them to you; this is the way to be knowing christians. But be sure, ask not, Whether those he is pleased to deliver, be every one of them fundamental, and all the fundamental articles, necessary to be believed to make a man a christian? Such a capricious question spoils all, overturns christianity, which is intrusted to the unmasker's sole keeping, to be dispensed out as he thinks fit. If you refuse an implicit faith to him, he will presently find you have it for the whore of Babylon; he will smell out popery in it immediately: for he has a very shrewd scent, and you will be discovered to be an underhand factor for the church of Rome.

BUT if the unmasker were such an enemy, as he pretends, to those factors, I wonder he should, in what he has said concerning the apostles creed, so exactly jump with Knot the jesuit. If any one doubt of this, I desire him to look into the fourth chapter of "Knot's charity maintained," and there he will see how well our unmasker and that jesuit agree in argument; nay, and expressions too. But yet I do not think him so far guilty, as to be employed as an underhand factor for popery. Every body will, I suppose, be ready to pronounce him so far an innocent, as to clear him from that. The cunning of his design goes not beyond the laying out of his preaching oratory, for the setting up his own system, and making that the sole christianity. To that end, he would be glad to have the power of interpreting scripture, of defining and declaring articles of faith, and imposing them. This, which makes the absolute power of the pope, he would not, I think, establish at Rome; but it is plain he would have it himself, if he could get it, for the support of the christianity of his system. An implicit faith, if he might have the management of it, and the taking fundamentals upon trust from his authority, would be of excellent use. Such a power, in his hands, would spread truth and knowledge in the world, i. e. his own orthodoxy and set of opinions. But if a man differs, nay, questions any thing of that, whether it

it be absolutely necessary to make one a christian, it is immediately a contrivance to let in popery, and to bring "darkness and barbarism into the christian world." But I must tell the innocent unmasker, whether he designs or no, that if his calling his system the only christianity, can bring the world to receive from him articles of faith of his own chusing, as fundamentals necessary to be believed by all men to make them christians, which Christ and his apostles did not propose to all men to make them christians; he does only set up popery in another guise, and lay the foundations of ignorance, darkness and barbarism in the christian world: for all the ignorance and blindness, that popery introduced, was only upon this foundation. And if he does not see this, (as there is reason to excuse his innocence) it would be no hard matter to demonstrate it, if that were at present the question between us. But there are a great many other propositions to be proved by him, before we come to that new matter of debate.

BUT before I quit these paragraphs, I must go on with our unmasker's account, and desire him to shew, where it is,

XXV. "THAT I make it my business to beat men off from taking notice of
"any divine truths?"

NEXT, where it is,

XXVI. THAT, "I cry down all articles of christian faith but one?"

NEXT, how it appears,

XXVII. THAT "I will not suffer mankind to look into christianity?"

AGAIN, where it is,

XXVIII. THAT "I labour industriously to keep people in ignorance;" or tell them, that "there is no necessity of knowing any other doctrines of the bible?"

THESE, and several others of the like strain, particularly concerning one article, and the epistles, (which are his common-places) are to be found in his 59th and 60th pages. And all this out of a presumption, that his system is the only christianity; and that if men were not pressed and persuaded to receive that, just every article of it, upon pain of damnation, christianity would be lost: and not to do this, is to promote ignorance, and contemn the bible. But he fears where no fear is. If his orthodoxy be the truth, and conformable to the scriptures, the laying the foundation only where our Saviour and his apostles have laid it, will not overturn it. And to shew him, that it is so, I desire him again to consider what I said in my Vindication, p. 105. which because I do not remember, he any where takes notice of, in his reply, I will here offer again to his consideration: "Convince but men of the mission of Jesus Christ; make them
"but see the truth, simplicity, and reasonableness of what he himself hath
"taught,

“taught, and required to be believed by his followers; and you need not doubt,
 “but being once fully persuaded of his doctrine, and the advantages which, all
 “christians agree, are received by him, such converts will not lay by the scrip-
 “tures; but, by a constant reading and study of them, will get all the light
 “they can from this divine revelation, and nourish themselves up in the words
 “of faith and good doctrine, as St. Paul speaks to Timothy.”

If the reading and study of the scripture were more pressed than it is, and men were fairly sent to the bible to find their religion; and not the bible put into their hands, only to find the opinions of their peculiar sect or party, christendom would have more christians, and those that are, would be more knowing, and more in the right, than they now are. That which hinders this, is that select bundle of doctrines, which it has pleased every sect to draw out of the scriptures, or their own inventions, with an omission (and as our unmasker would say, a contempt) of all the rest. These choice truths (as the unmasker calls his) are to be the standing orthodoxy of that party, from which none of that church must recede, without the forfeiture of their christianity, and the loss of eternal life. But, whilst the people keep firm to these, they are in the church, and the way to salvation: which in effect, what is it but to encourage ignorance, laziness, and neglect of the scriptures? For what need they be at the pains of constantly reading the bible, or perplex their heads with considering and weighing what is there delivered; when believing as the church believes, or saying after, or not contradicting their domine, or teacher, serves the turn?

FURTHER, I desire it may be considered, what name that mere mock-shew, of recommending to men the study of the scripture, deserves; if, when they read it, they must understand it just as he (that would be, and they are too apt, contrary to the command of Christ, to call, their master) tells them. If they find any thing in the word of God, that leads them into opinions he does not allow; if any thing they meet with in holy writ, seems to them to thwart, or shake the received doctrines, the very proposing of their doubts render them suspected. Reasoning about them, and not acquiescing in whatever is said to them, is interpreted want of due respect and deference to the authority of their spiritual guides; disrepute and censures follow: and if, in pursuance of their own light, they persist in what they think the scripture teaches them, they are turned out of the church, delivered to Satan, and no longer allowed to be christians. And is thus a sincere and rightly directed study of the scriptures, that men may understand and profit thereby, encouraged? This is the consequence of mens assuming to themselves a power of declaring fundamentals, i. e. of setting up a christianity of their own making. For how else can they turn men of as unbleameable lives as others of their members, out of the church of Christ (for so they count their communion) for opinions, unless those opinions were concluded inconsistent with christianity? Thus systems, the inventions of men, are turned into so many opposite gospels; and nothing is truth in each sect, but what suits with them. So that the scripture serves but, like a nose of wax, to be turned and bent, just as may fit the contrary orthodoxies of different societies. For it is these several systems, that to each party are the just standards of truth, and the meaning of the scripture is to be measured only by them. Who-
 ever

ever relinquishes any of those distinguishing points, immediately ceases to be a christian.

THIS is the way that the unmasker would have truth and religion preserved, light and knowledge propagated. But here too, the different sects giving equal authority to their own orthodoxies, will be quits with him. For as far as I can observe, the same genius seems to influence them all, even those who pretend most to freedom, the socinians themselves. For when it is observed, how positive and eager they are in their disputes; how forward to have their interpretations of scripture received for authentick, though to others, in several places, they seem very much strained; how impatient they are of contradiction; and with what disrespect and roughness they often treat their opposers: may it not be suspected, that this so visible a warmth in their present circumstances, and zeal for their orthodoxy, would (had they the power) work in them as it does in others? They in their turns, would, I fear, be ready with their set of fundamentals; which they would be as forward to impose on others, as others have been to impose contrary fundamentals on them.

THIS is, and always will be, the unavoidable effect of intruding on our Saviour's authority, and requiring more now, as necessary to be believed to make a man a christian, than was at first required by our Saviour and his apostles. What else can be expected among christians, but their tearing, and being torn in pieces, by one another; whilst every sect assumes to itself a power of declaring fundamentals, and severally thus narrow christianity to their distinct systems? He that has a mind to see how fundamentals come to be framed and fashioned, and upon what motives and considerations they are often taken up, or laid down, according to the humours, interests, or designs of the heads of parties, as if they were things depending on mens pleasure, and to be suited to their convenience; may find an example worth his notice, in the life of Mr. Baxter, part II. p. 197.—205.

WHENEVER men take upon them to go beyond those fundamental articles of christianity, which are to be found in the preachings of our Saviour and his apostles, where will they stop? Whenever any set of men will require more, as necessary to be believed, to make men of their church, i. e. in their sense, christians, than what our Saviour and his apostles proposed to those whom they made christians, and admitted into the church of Christ; however they may pretend to recommend the scripture to their people, in effect, no more of it is recommended to them, than just comports with what the leaders of that sect have resolved christianity shall consist in.

IT is no wonder, therefore, there is so much ignorance amongst christians, and so much vain outcry against it; whilst almost every distinct society of christians magisterially ascribes orthodoxy to a select set of fundamentals, distinct from those proposed in the preaching of our Saviour and his apostles; which, in no one point, must be questioned by any of its communion. By this means their people are never sent to the holy scriptures, that true fountain of light, but hood-winked: a veil is cast over their eyes, and then they are bid to read their bible. They must make it all chime to their church's fundamentals, or else they were better let it alone. For if they find any thing there against the received doctrines,

doctrines, though they hold it and express it in the very terms the Holy Ghost has delivered it in, that will not excuse them. Heresy will be their lot, and they shall be treated accordingly. And thus we see how, amongst other good effects, creed-making always has, and always will necessarily produce and propagate ignorance in the world, however each party blame others for it. And therefore I have often wondered to hear men of several churches so heartily exclaim against the implicit faith of the church of Rome; when the same implicit faith is as much practised and required in their own, though not so openly professed, and ingenuously owned there.

In the next section, the unmasker questions the sincerity of mine, and professes the greatness of his concern "for the salvation of men's souls." And tells me of my reflection on him, upon that account, in my Vindication, page, 105. Answ. I wish he would, for the right information of the reader, every-where set down, what he has any thing to say to, in my book, or my defence of it, and save me the labour of repeating it. My words in that place, are, "Some men
 " will not bear, that any one should speak of religion, but according to the mo-
 " del that they themselves have made of it. Nay, though he proposes it upon
 " the very terms, and in the very words, which our Saviour and his apostles
 " preached it in; yet he shall not escape censures, and the severest insinuations.
 " To deviate in the least, or to omit any thing contained in their articles, is he-
 " resy, under the most invidious names in fashion; and it is well if he escapes
 " being a downright atheist. Whether this be the way for teachers to make
 " themselves hearkened to, as men in earnest in religion, and really concerned
 " for the salvation of mens souls, I leave them to consider. What success it
 " has had, towards persuading men of the truth of christianity, their own com-
 " plaints of the prevalency of atheism, on the one hand, and the number of
 " deists on the other, sufficiently shew."

I HAVE set down this passage at large, both as a confirmation of what I said but just now; and also to shew, that the reflection I there made, needed some other answer, than a bare profession of his "regard to the salvation of mens
 " souls." The assuming an undue authority to his own opinions, and using manifest untruths in the defence of them, I am sure is no mark, that the directing men right in the way to salvation, is his chief aim. And I wish, that the greater liberties of that sort, which he has again taken in his Socinianism unmasked, and which I have so often laid open, had not confirmed that reflection. I should have been glad, that any thing in my book had been fairly controverted and brought to the touch, whether it had, or had not been confuted. The matter of it would have deserved a serious debate (if any had been necessary) in the words of sobriety, and the charitable temper of the gospel, as I desired in my preface: and that would not have misbecome the unmasker's function. But it did not consist, it seems, with his design. Christian charity would not have allowed those ill-meant conjectures, and groundless censures, which were necessary to his purpose: and therefore he took a shorter course, than to confute my book, and thereby convince me and others. He makes it his business to rail at it and the author of it, that that might be taken for a confutation. For by what he has hitherto done, arguing seems not to be his talent. And thus far,
 who

who can but allow his wisdom? But whether it be that "wisdom that is from above; first pure, then peaceable, gentle, easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy;" I shall leave to other readers to judge.

HIS saying nothing to that other reflection, which his manner of expressing himself drew from me, would make one suspect, it favoured not altogether of the wisdom of the gospel; nor shewed an over-great care of the salvation of souls. My words, *Vindic.* p. 110, 111. are; "I know not how better to shew my care of his credit, than by intreating him, that when he takes next in hand such a subject as this, wherein the salvation of souls is concerned, he would treat it a little more seriously, and with a little more candour, lest men should find in his writings another cause of atheism, which in this treatise he has not thought fit to mention. Ostentation of wit in general, he has made a cause of atheism, p. 28. But the world will tell him, that frothy light discourses, concerning the serious matters of religion, and ostentation of trifling misbecoming wit, in those who come as ambassadors from God, under the title of successors of the apostles, in the great commission of the gospel, is none of the least causes of atheism." But this advice, I am now satisfied, (by his second part of the same strain) was very improper for him; and no more reasonable, than if one should advise a buffoon to talk gravely, who has nothing left to draw attention, if he should lay by his scurrility.

THE remainder of this fourth chapter, p. 61,—67, being spent in shewing, why the Socinians are for a few articles of faith, being a matter that I am not concerned in; I leave to that forward gentleman to examine, who examined Mr. Edward's exceptions against the "Reasonableness of Christianity;" and who, as the unmasker informs me, page 64. was chosen to vindicate my attempt, &c.

IF the unmasker knows that he was so chosen, it is well. If I had known of such a choice, I should have desired that some-body should have been chosen to vindicate my attempt, who had understood it better. The unmasker and examiner are each of them so full of themselves, and their own systems, that I think they may be a fit match one for another: and so I leave these cocks of the game to try it out in an endless battle of wrangling ('till death them part) which of them has made the true and exact collection of fundamentals; and whose system of the two ought to be the prevailing orthodoxy, and be received for scripture. Only I warn the examiner to look to himself: for the unmasker has the whip hand of him, and gives him to understand, p. 65. that if he cannot do it himself by the strength of his lungs, the vehemency of his oratory, and endless attacks of his repetitions; the ecclesiastical power, and the civil magistrate's lash, have, in store, demonstrative arguments to convince him, that his [the unmasker's] system is the only true christianity.

By the way, I must not forget to mind the unmasker here again, that he hath a very unlucky hand at guessing. For whereas he names Socinus, as one from whom I received my platform, and says that "Crellius gave me my cue;" it so falls out, that they are two authors of whom I never read a page. I say

not this, as if I thought it a fault if I had; for I think I should have much better spent my time in them, than in the writings of our learned unmasker.

I WAS sure there was no offending the unmasker, without the guilt of atheism; only he here, p. 69. very mercifully lays it upon my book, and not upon my design. The "tendency of it to irreligion and atheism," he has proved in an eloquent harangue, for he is such an orator he cannot stir a foot without a speech (made) as he bids us suppose, by the atheistical rabble. And who can deny, but he has chosen a fit employment for himself? Where could there be found a better speech-maker for the atheistical rabble? But let us hear him: for though he would give the atheistical rabble the credit of it, yet it is the unmasker speaks. And because it is a pity such a pattern of rhetorick and reason should be lost, I have, for my reader's edification, set it all down verbatim.

"We are beholden to this worthy adventurer for ridding the world of so great an incumbrance, viz. that huge mass and unwieldy body of christianity, which took up so much room. Now we see that it was this bulk, and not that of mankind, which he had an eye to, when he so often mentioned this latter. This is a physician for our turn, indeed; We like this chymical operator, that doth not trouble us with a parcel of heavy drugs of no value, but contracts it all into a few spirits, nay doth his business with a single drop. We have been in bondage a long time to creeds and catechisms, systems and confessions; we have been plagued with a tedious bead-roll of articles, which our reverend divines have told us, we must make the matter of our faith. Yea, so it is, both conformists and nonconformists (though disagreeing in some other things) have agreed in this, to molest and crucify us. But this noble writer (we thank him) hath set us free, and eased us, by bringing down all the christian faith into one point. We have heard some men talk of epistolary composures of the new testament, as if great matters were contained in them, as if the great mysteries of christianity (as they call them) were unfolded there: But we could never make any thing of them; and now we find that this writer is partly of our opinion. He tells us, that these are letters sent upon occasion; but we are not to look for our religion (for now, for this gentleman's sake, we begin to talk of religion) in these places. We believe it, and we believe that there is no religion but in those very chapters and verses, which he has set down in his treatise. What need we have any other part of the new testament? That is bible enough, if not too much. Happy, thrice happy shall this author be perpetually esteemed by us; we will chronicle him as our friend and benefactor. It is not our way to saint people, otherwise we would certainly canonize this gentleman; and when our hand is in, his pair of booksellers, for their being so beneficial to the world, in publishing so rich a treasure. It was a blessed day, when this hopeful birth saw the light; for hereby all the orthodox creed-makers and systematick men are ruined for ever. In brief, if we be for any christianity, it shall be this author's; for that agrees with us singularly well, it being so short, all couched in four words, neither more nor less. It is a very fine compendium, and we are infinitely obliged to this great reformer for it. We are glad at heart, that christianity is brought so low by this worthy pen-man; " for

" for this is a good presage, that it will dwindle into nothing. What ! but one article, and that so brief too ! We like such a faith, and such a religion, because it is so near to none."

HE hath no sooner done, but, as it deserved, he cries out, " Euge, sophos ! And is not the reader," quoth he, " satisfied that such language as this hath real truth in it ? Does not he perceive, that the discarding all the articles but ONE, makes way for the casting off that too ?" Answ. It is but supposing that the reader is a civil gentleman, and answers, Yes, to these two questions ; and then it is demonstration, that by this speech, he has irrefragably proved the tendency of my book to irreligion and atheism.

I REMEMBER Chillingworth somewhere puts up this request to his adversary Knot : " Sir, I beseech you, when you write again, do us the favour to write nothing but syllogisms. For I find it still an extreme trouble to find out the concealed propositions, which are to connect the parts of your enthymems. As now, for example, I profess to you I have done my best endeavour to find some glue, or sodder, or cement, or thread, or any thing to tie the antecedent and this consequent together." The unmasker agrees so much in a great part of his opinion with that Jesuit, (as I have shewn already) and does so infinitely out-do him in spinning ropes of sand, and a coarse thread of inconsistencies, which runs quite through his book ; that it is with great justice I put him here in the Jesuit's place, and address the same request to him.

HIS very next words give me a fresh reason to do it : for thus he argues, p. 72. " May we not expect, that those who deal thus with the creed, i. e. discard all the articles of it but one, will use the same method in reducing the ten commandments and the Lord's prayer, abbreviate the former into one precept, and the latter into one petition ?" Answ. If he will tell me where this creed he speaks of is, it will be much more easy to answer his demand. Whilst his creed, which he here speaks of, is yet no where, it is ridiculous for him to ask questions about it. The ten commandments, and the Lord's prayer, I know where to find in express words, set down by themselves, with peculiar marks of distinction. Which is the Lord's prayer, we are plainly taught by this command of our Saviour, Luke xi. 2. " when ye pray, SAY, Our Father," &c. In the same manner and words, we are taught what we should believe, to make us his disciples, by his command to the apostles what they should preach, Matt. x. 7. " As ye go, preach, SAYING," (What were they to say ? Only this) " The kingdom of heaven is at hand." Or, as St. Luke expresses it, chap. ix. 2. They were sent " to preach the kingdom of God, and " to heal the sick : " which, what it was, we have sufficiently explained. But this creed of the unmasker, which he talks of, where is it ? Let him shew it us distinctly set out from the rest of the scripture. If he knows where it is, let him produce it, or leave talking of it, until he can. It is not the apostles creed, that is evident : for that creed he has discarded from being the standard of christian faith, and has told the world in words at length, That " if a man believes no more than is in express terms in the apostles creed, his faith will not be the faith of a christian." Nay, it is plain, that creed has, in the unmasker's opinion, the same tendency to atheism and irreligion, that my summary has.

For the apostles creed, reducing the forty, or perhaps, the four hundred fundamental articles of his christian creed, to twelve; and leaving out the greatest part of those necessary ones, which he has already, and will hereafter, in good time, give us; does as much dispose men to serve the decalogue, and the Lord's prayer, just so, as my reducing those twelve to two. For so many, at least, he has granted to be in my summary, viz. the article of one God, maker of heaven and earth, and the other, of Jesus the Messiah; though he every where calls them but ONE: which, whether it be to shew, with what love and regard to truth he continues, and consequently began this controversy; or whether it be to beguile and startle unwary, or confirm prejudiced readers; I shall leave others to judge. It is evident, he thinks his cause would be mightily maimed, if he were forced to leave out the charge of ONE article; and he would not know what to do for wit or argument, if he should call them two: for then the whole weight and edge of his strong and sharp reasoning, in his "Thoughts concerning the causes of atheism," p. 122. would be lost. There you have it in these words: "When the catholick faith is thus brought down to one single article, it will soon be reduced to none; the unit will dwindle into a cypher." And here again, it makes the whole argument of his atheistical speech, which he winds up with these convincing words: "We are glad to hear that christianity is brought so low by this worthy pen-man; for this is a good presage, that it will dwindle into nothing. What! ONE article, and that so brief too! We like such a faith, and such a religion, because it is so near NONE." But I must tell this writer, of equal wit, sense, and modesty, that this religion, which he thus makes a dull farce of, and calls "near none," is that very religion which our Saviour, Jesus Christ and his apostles preached, for the conversion and salvation of mankind; no one article whereof, which they proposed as necessary to be received by unbelievers, to make them christians, is omitted. And I ask him, Whether it be his errand, as one of our Saviour's ambassadors, to turn it thus into ridicule? For until he has shewn, that they preached otherwise, and more than what the Spirit of truth has recorded of their preaching in their histories, which I have faithfully collected, and set down; all that he shall say, reflecting upon the plainness and simplicity of their doctrine, however directed against me, will by his atheistical rabble of all kinds, now they are so well entered and instructed in it by him, be all turned upon our Saviour and his apostles.

WHAT tendency this, and all his other trifling, in so serious a cause as this is, has to the propagating of atheism and irreligion in this age, he were best to consider. This I am sure, the doctrine of but one article (if the author and finisher of our faith, and those he guided by his Spirit, had preached but one article) has no more tendency to atheism, than their doctrine of one God. But the unmasker every where talks, as if the strength of our religion lay in the number of its articles; and would be presently routed, if it had but a few; and therefore he has mustered up a pretty full band of them, and has a reserve of, the Lord knows how many more; which shall be forth-coming upon occasion. But I shall desire to mind this learned divine, who is so afraid what will become of his religion, if it should propose but one or a few articles, as necessary to be believed to make a man a christian; that the strength and security of
our

our religion lies in the divine authority of those who first promulgated the terms of admittance into the church, and not in the multitude of articles, supposed by some necessary to be believed to make a man a christian : and I would have him remember, when he goes next to make use of this strong argument of, "ONE" "dwindling into a cypher," that one is as remote as a million, from none. And if this be not so, I desire to know whether his way of arguing will not prove pagan polytheism to be more remote from atheism than christianity. He will do well to try the force of his speech in the mouth of an heathen, complaining of the tendency of christianity to atheism, by reducing his great number of gods to but one, which was so near none, and would, therefore, soon be reduced to none.

THE unmasker seems to be upon the same topick, where he so pathetically complains of the Socinians, p. 66. in these words : "Is it enough to rob us of our God, by denying Christ to be so ; but must they spoil us of all the other articles of christian faith but one ?" Have a better heart, good sir, for I assure you no body can rob you of your God, but by your own consent, nor spoil you of any of the articles of your faith. If you look for them, where God has placed them, in the holy scripture, and take them as he has framed and fashioned them there ; there you will always find them safe and sound. But if they come out of an artificer's shop, and be of human invention, I cannot answer for them : they may, for ought I know, be nothing but an idol of your own setting up, which may be pulled down, should you cry out ever so much, "Great is Diana of the Ephesians !"

HE, who considers this argument of one and none, as managed by the unmasker, and observes his pathetical way of reasoning all through his book, must confess, that he has got the very philosopher's stone in disputing. That which would be worthless lead in others, he turns into pure gold ; his oratory changes its nature, and gives it the noble tincture : so that what, in plain reasoning, would be nonsense, let him but put it into a speech, or an exclamation, and there it becomes strong argument. Whether this be not so, I desire mode and figure may decide. And to those I shall desire he would reduce the proofs, which, p. 73. he says he has given of these following propositions, viz.

XXIX. "THAT I have corrupted mens minds.

XXX. "THAT I have depraved the gospel."

XXXI. "THAT I have abused christianity."

FOR all these three, p. 73. he affirms of me without proof, and without honesty.

WHETHER it be from confusion of thought, or unfairness of design ; either because he has not clear distinct notions of what he would say, or finds it not to his purpose to speak them clearly out, or both together ; so it is, that the unmasker very seldom, but when he rails, delivers himself so that one can certainly tell what he would have.

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THE question is, What is absolutely necessary to be believed by every one, to make him a christian? It has been clearly made out, from an exact survey of the history of our Saviour and his apostles, that the whole aim of all their preaching every-where was, to convince the unbelieving world of these two great truths; first, That there was one, eternal, invisible God, maker of heaven and earth: and next, that Jesus of Nazareth was the Messiah, the promised King and Saviour: and that, upon mens believing these two articles, they were baptized and admitted into the church, i. e. received as subjects of Christ's kingdom, and pronounced believers. From whence it unavoidably follows, that these two are the only truths necessary to be believed to make a man a christian.

THIS matter of fact is so evident from the whole tenor of the four Gospels, and the Acts; and presses so hard, that the unmasker, who contends for a great number of other points necessary to be believed to make a man a christian, thinks himself concerned to give some answer to it; but, in his usual way, full of uncertainty and confusion. To clear this matter, he lays down four particulars, the first is, p. 74. "That the believing Jesus to be the promised Messiah, was the first step to christianity."

THE second, p. 76. "That though this one proposition, (viz of Jesus the Messiah) be mentioned alone in some places, yet there is reason to think, and be persuaded, that at the same time other matters of faith were proposed."

THE third, p. 76. "That though there are several parts and members of the christian faith, yet they do not all occur in any one place of scripture."

THE fourth, p. 78. "That christianity was erected by degrees."

THESE particulars he tells us, p. 74. "he offers to clear an objection." To see, therefore, whether they are pertinent or no, we must examine what the objection is, as he puts it. I think it might have been put in a few words: this I am sure, it ought to have been put very clear and distinct. But the unmasker has been pleased to give it us, p. 73. as followeth; "Because I designed these papers for the satisfying of the reader's doubts, about any thing occurring, concerning the matter before us, and for the establishing of his wavering mind; I will here (before I pass to the second general head of my discourse) answer a query, or objection, which some, and not without some shew of ground, may be apt to start. How comes it to pass, they will say, that this article of faith, viz. that Jesus is the Messiah, or Christ, is so often repeated in the new testament? Why is this sometimes urged, without the mentioning of any other article of belief? Doth not this plainly shew, that this is all that is required to be believed, as necessary to make a man a christian? May we not infer, from the frequent and sole repetition of this article in several places of the Evangelists and the Acts, that there is no other point of faith of absolute necessity; but that this alone is sufficient to constitute a man a true member of Christ?"

By which he shews, that he is uncertain which way to put the objection, so as may be easiest to get rid of it: and therefore he has turned it several ways, and put several questions about it. As first,

"WHY this article of faith," viz. that Jesus is the Messiah, "is so often repeated in the new testament?"

His next question is, "Why is this sometimes urged without the mentioning any other article of belief?" which supposes, that sometimes other articles of belief are mentioned with it.

THE third question is, "May we not infer, from the frequent and sole repetition of this article, in several places of the Evangelists and Acts?"

WHICH last question is in effect, Why is this so frequently and alone repeated in the Evangelists and the Acts? i. e. in the preachings of our Saviour and his apostles to unbelievers. For of that he must give an account, if he will remove the difficulty. Which three, though put as one, yet are three as distinct questions, and demand a reason for three as distinct matters of fact, as these three are, viz. frequently proposed; sometimes proposed alone; and always proposed alone, in the preachings of our Saviour and his apostles: for so in truth it was, all through the Gospels and the Acts, to the unconverted believers of one God alone.

THESE three questions being thus jumbled together in one objection, let us see how the four particulars, he mentions, will account for them.

THE first of them is this: "That believing Jesus to be the promised Messiah," was, says he, "the first step to christianity." Let it be so: What do you infer from thence? The next words shew: "Therefore this, rather than any other article, was propounded to be believed by all those, whom either our Saviour or his apostles invited to embrace christianity." Let your premises be ever so true, and your deduction of this proposition be ever so regular from them, it is all lost labour. This conclusion is not the proposition you were to prove. Your questions were, "Why this article is so often proposed?" And in those frequent repetitions, "Why sometimes urged alone, and why always proposed alone, viz. to those whom either our Saviour or his apostles invited to embrace christianity?" And your answer is, Because the believing "Jesus to be the Messiah, was the first step to christianity." This therefore remains upon you to be proved,

XXXII. "THAT because the believing Jesus to be the Messiah, is the first step to christianity; therefore this article is frequently proposed in the new testament, is sometimes proposed without the mentioning any other article, and always alone to unbelievers."

AND when you have proved this, I shall desire you to apply it to our present controversy.

His next answer to those questions, is in these words, p. 76. "That though this one proposition, or article, be mentioned alone in some places, yet there is reason to think, and be persuaded, that at the same time other matters of faith were proposed." From whence it lies upon him to make out this reasoning, viz.

XXXIII.

XXXIII. "That because there is reason to think, and be persuaded, that
 " at the same time that this one article was mentioned alone, (as it was
 " sometimes) other matters of faith were proposed: therefore this article
 " was often proposed in the new testament; sometimes proposed alone;
 " and always proposed alone, in the preachings of our Saviour and his
 " apostles to unbelievers."

THIS I set down to shew the force of his answer to his questions: supposing it to be true, not that I grant it to be true, that where "this one article is mentioned alone, we have reason to think, and be persuaded, that at the same time other matters of faith [i. e. articles of faith necessary to be believed to make a man a christian] were proposed:" and I doubt not but to shew the contrary.

HIS third particular, in answer to the question proposed in his objection, stands thus, p. 76. "That though there are several parts and members of the christian faith, yet they do not all occur in any one place of the scripture;" which answer lays it upon him to prove,

XXXIV. THAT because "the several parts of the members of the christian faith do not all occur in any one place of scripture;" therefore this article, that Jesus was the "Messias, was often proposed in the new testament, sometimes proposed alone, and always proposed alone," in the preachings of our Saviour and his apostles, through the history of the evangelists and the Acts.

THE fourth and last particular, which he tells us, is the main answer to the objection, is in these words, page 78.

"THAT christianity was erected by degrees."

WHICH requires him to make out his argument, viz.

XXXV. "THAT because christianity was erected by degrees, therefore this article," that Jesus was the Messias, was often proposed in the new testament, sometimes proposed alone, and always proposed alone in the preachings of our Saviour and his apostles to unbelievers, recorded in the history of the evangelists and Acts."

FOR, as I said before, in these three questions he has put his objection; to which he tells us, this is the main answer.

OF these four particulars it is, that he says, p. 74. "to clear this objection, and to give a full and satisfactory answer to all doubts in this affair, I offer these ensuing particulars, which will lead the reader to the right understanding of the whole case."

How well they have cleared the objection, may be seen by barely setting them down as answers to the questions, wherein he puts the objection.

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THIS is all I have hitherto done; whereby is very visible, how well (supposing them true) they clear the objection; and how pertinently they are brought to answer those questions wherein his objection is contained. Perhaps it will be said, that neither these, nor any thing else, can be an apposite answer to those questions put so together. I answer, I am of the same mind. But if the unmasker, through ignorance or shuffling, will talk thus confusedly, he must answer for it. He calls all his three questions, one objection, over and over again: and therefore, which of those questions it does or does not lie in, I shall not trouble myself to divine; since I think he himself cannot tell: for which ever he takes of them, it will involve him in equal difficulties. I now proceed to examine his particulars themselves, and the truth contained in them. The first, p. 74. stands thus:

I. "THE believing of Jesus to be the promised Messiah, was the first step to christianity. It was that which made way for the embracing of all the other articles, a passage to all the rest." Answ. If this be, as he would have it, only the leading article, amongst a great many other, equally necessary to be believed, to make a man a christian; this is a reason why it should be constantly preached in the first place: but this is no reason why this alone should be so often repeated, and the other necessary points not be once mentioned. For I desire to know what those other articles are, that in the preaching of our Saviour and his apostles, are repeated or urged besides this?

IN the next place, if it be true, that this article, viz. that Jesus is the Messiah, was only the first in order amongst a great many articles, as necessary to be believed; how comes it to pass, that barely upon the proposal and believing of this, men were admitted into the church as believers? The history of the new testament is full of instances of this, as Acts viii. 5, 12, 13, ix. and in other places.

THOUGH it be true, what the unmasker says here, "That if they did not give credit to this in the first place, that Jesus of Nazareth was that eminent and extraordinary person prophesied of long before, and that he was sent and commissioned by God; there could be no hope that they would attend to any other proposals, relating to the christian religion;" yet what he subjoins, that "this is the true reason, why that article was constantly propounded to be believed by all that looked towards christianity, and why it is mentioned so often in the evangelical writings," is not true. For first, this supposes that there were other articles joined with it. This he should have first proved, and then given the reason for it; and not, as he does here, suppose what is in question, and then give a reason why it is so; and such a reason that is inconsistent with the matter of fact, that is every where recorded in holy writ. For, if the true reason why the preaching of this article, "that Jesus was the Messiah," as it is recorded in the history of the new testament, were only to make way for the other articles, one must needs think, that either our Saviour and his apostles (with reverence be it spoken) were very strange preachers; or, that the evangelist, and author of the Acts, were very strange historians. The first were to instruct the world in a new religion, consisting of a great number of articles, says the unmasker, necessary to be believed to make a man a christian, i. e. a great

number of propositions, making a large system, every one whereof is so necessary for a man to understand and believe, that if any one be omitted, he cannot be of that religion. What now did our Saviour and his apostles do? Why, if the unmasker may be believed, they went up and down with danger of their lives, and preached to the world. What did they preach? Even this single proposition to make way for the rest, viz. "This is the eminent man sent from God," to teach you other things: which amounts to no more but this, that Jesus was the person which was to teach them the true religion, but that true religion itself is not to be found in all their preaching; nay, scarce a word of it. Can there be any thing more ridiculous than this? And yet this was all they preached; if it be true, that this was all that they meant by the preaching every where, Jesus to be the Messiah, and if it were only an introduction, and a making way for the doctrines of the gospel. But it is plain, it was called the gospel itself. Let the unmasker, as a true successor of the apostles, go and preach the gospel, as the apostles did, to some part of the heathen world, where the name of Christ is not known: would not he himself, and every body think, he was very foolishly employed, if he should tell them nothing but this, that Jesus was the person promised and sent from God to reveal the true religion; but should teach them nothing of that true religion, but this preliminary article? Such the unmasker makes all the preaching, recorded in the new testament, for the conversion of the unbelieving world. He makes the preaching of our Saviour and his apostles to be no more but this; that the great prophet promised to the world was come, and that Jesus was he: but what his doctrine was, that they were silent in, and taught not one article of it. But the unmasker misrepresents it: for as to his accusing the historians, the evangelists, and writers of the Acts of the apostles, for their shameful omission of the whole doctrine of the christian religion, to save his hypothesis, as he does under his next head, in these words; That though this one proposition be mentioned "alone in some places, yet there is reason to think, and be persuaded, that at the same time other matters of faith were proposed;" I shall shew how bold he makes with those inspired historians, when I come to consider that particular.

How ridiculous, how senseless, this bold unmasker, and reformer of the history of the new testament, makes the preaching of our Saviour and his apostles, as it stands recorded of them by infallible writers, is visible. But taking it, as in truth it is there, we shall have a quite other view of it. Our Saviour preached every-where the kingdom of God; and by his miracles, declared himself to be the king of that kingdom. The apostles preached the same, and after his ascension, openly avowed him to be the Prince and Saviour promised: but preached not this as a bare speculative article of simple belief; but that men might receive him for their King, and become his subjects. When they told the world that he was the Christ, it was not as the unmasker will have it; Believe this man to be a prophet, and then he will teach you his new religion; which when you have received and embraced all and every article thereof, which are a great number, you will then be christians, if you be not ignorant or incredulous of any of them. But it was, Believe this man to be your King
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sent from God; take him for such, with a resolution to observe the laws he has given you; and you are his subjects, you are christians. For those that truly did so, made themselves his subjects: and to continue so, there was no more required, than a sincere endeavour to know his will in all things, and to obey it. Such a preaching as this, of Jesus to be the Messiah, the King and Deliverer, that God almighty had promised to mankind, and now had effectually sent, to be their Prince and Ruler, was not a simple preparation to the gospel: but, when received with the obedience of faith, was the very receiving of the gospel; and had all that was requisite to make men christians. And without it be so understood, no body can clear the preaching of our Saviour and his apostles from that incredible imperfection, or their historians from that unpardonable negligence, and not doing either what they ought, or what they undertook, which our unmasker hath so impiously charged upon them: as will appear yet plainer, in what I have to say to the unmasker's next particular. For, as to the remainder of this paragraph, it contains nothing but his censure and contempt of me, for not being of his mind, for not seeing as he sees; i. e. in effect, not laying that blame, which he does, either on the preaching of our Saviour and his apostles, or on the inspired writings of their historians, to make them comply with his system, and the christianity he would make,

THE unmasker's second particular, p. 76. tells us, "That though this one proposition or article be mentioned alone in some places, yet there is reason to think and be persuaded, that at the same time other matters of faith were proposed. For it is confessed by all intelligent and observing men, that the history of the scripture is concise; and that in relating of matter of fact, many passages are omitted by the sacred penmen. Wherefore, though but this one article of belief (because it is a leading one, and makes way for the rest) be expressly mentioned in some of the gospels, yet we must not conclude thence, that no other matter of faith was required to be admitted of. For things are briefly set down in the evangelical records, and we must suppose many things which are not in direct terms related."

ANSW. The unmasker here keeps to his usual custom of speaking in doubtful terms. He says, that where this one article, that Jesus is the Messiah, is alone recorded in the preaching of our Saviour and his apostles; "We have reason to be persuaded, that at the same time other matters of faith were proposed." If this be to his purpose, by matters of faith, must be meant fundamental articles of faith, absolutely necessary to be believed by every man to make him a christian. That such matters of faith are omitted, in the history of the preaching of our Saviour and his apostles, by the sacred historians; this, he says, "we have reason to be persuaded of."

ANSW. They need be good reasons to persuade a rational man, that the evangelists, in their history of our Saviour and his apostles, (if they were but ordinarily fair and prudent men) did, in an history published to instruct the world in a new religion, leave out the necessary and fundamental parts of that religion. But, let them be considered as inspired writers, under the conduct of the infallible Spirit of God, putting them upon, and directing them in, the writing of this history of the gospel: and then it is impossible, for any christian

but the unmasker, to think, that they made any such gross omissions, contrary to the design of their writing, without a demonstration to convince him of it. Now all the reason that our unmasker gives, is this: "That it is confessed by all intelligent and observing men, that the history of the scripture is concise; and that in relating matters of fact, many passages are omitted by the sacred pen-men."

ANSW. The unmasker might have spared the confession of intelligent and observing men, after so plain a declaration of St. John himself, chap. xx. 31. "Many other things did Jesus in the presence of his disciples, which are not written in this book." And again, xxi. 25. "There are also many other things that Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written." There needs, therefore, no opinion of intelligent and observing men to convince us, that the history of the gospel is so far concise, that a great many matters of fact are omitted, and a great many less material circumstances, even of those that are set down. But will any intelligent or observing man, any one that bears the name of a christian, have the impudence to say, that the inspired writers, in the relation they give us, of what Christ and his apostles preached to unbelievers to convert them to the faith, omitted the fundamental articles, which those preachers proposed to make men christians; and without a belief of which, they could not be christians?

THE unmasker talks after his wonted fashion; i. e. seems to say something, which when examined, proves nothing to his purpose. He tells us, "That in some places," where the article of "Jesus the Messiah is mentioned alone, at the same time other matters of faith were proposed." I ask were these other matters of faith all the unmasker's necessary articles? If not, what are those other matters of faith to the unmasker's purpose? As for example, in St. Peter's sermon, Acts ii. "Other matters of faith were proposed with the article of Jesus the Messiah." But what does this make for his fundamental articles: Were they all proposed with the article of Jesus the Messiah? If not, unbelievers were converted, and brought into the church, without the unmasker's necessary articles. Three thousand were added to the church by this one sermon. I pass by, now, St. Luke's not mentioning a syllable of the greatest part of the unmasker's necessary articles; and shall consider only, how long that sermon may have been. It is plain from ver. 15. that it began not until about nine in the morning; and from ver. 41. that before night three thousand were converted and baptized. Now I ask the unmasker, Whether so small a number of hours, as St. Peter must necessarily employ in preaching to them, were sufficient to instruct such a mixed multitude so fully in all those articles, which he has proposed as necessary to be believed to make a man a christian; as that every one of those three thousand, that were that day baptised, did understand, and explicitly believe every one of those his articles, just in the sense of our unmasker's system? Not to mention those remaining articles, which the unmasker will not be able, in twice as many months, to find and declare to us.

HE says, "That in some places," where the article of "Jesus the Messiah is mentioned alone, at the same time other matters of faith were proposed," Let us

us take this for so at present, yet this helps not the unmasker's case. The fundamental articles, that were proposed by our Saviour and his apostles, necessary to be believed to make men christians, are not set down; but only this single one, of "Jesus the Messiah:" therefore, will any one dare to say they are omitted every-where by the evangelists? Did the historians of the gospel make their relation so concise and short, that giving an account in so many places, of the preaching of our Saviour and his apostles, for the conversion of the unbelieving world, they did not in any one place, nor in all of them together, set down the necessary points of that faith, which their unbelieving hearers were converted to? If they did not, how can their histories be called the Gospels of Jesus Christ? Or how can they serve to the end for which they were written? Which was to publish to the world the doctrine of Jesus Christ, that men might be brought into his religion. Now I challenge the unmasker to shew me, not out of any one place, but out of all the preachings of our Saviour and his apostles, recorded in the four Gospels, and in the Acts, all those propositions which he has reckoned up as fundamental articles of faith. If they are not to be found there, it is plain, that either they are not articles of faith, necessary to be believed to make a man a christian; or else, that those inspired writers have given us an account of the gospel, or christian religion, wherein the greatest part of the doctrines necessary to be believed to make a man a christian, are wholly omitted. Which in short is to say, that the christianity, which is recorded in the Gospels and the Acts, is not that christianity which is sufficient to make a man a christian. This (as absurd and impious as it is) is what our unmasker charges upon the conciseness (as he is pleased to call it) of the evangelical history. And this we must take upon his word, though these inspired writers tell us the direct contrary: for St. Luke, in his preface to his gospel, tells Theophilus, That having a perfect knowledge of ALL THINGS, the design of his writing was to set them in order, that he might know the certainty of those things that were believed amongst christians. And his history of the Acts begins thus: "The former treatise [i. e. his gospel] have I made, O Theophilus, of ALL that Jesus began to do and to teach." So that how concise soever the unmasker will have his history to be, he professes it to contain ALL that Jesus taught. Which ALL must, in the narrowest sense that can be given it, contain at least all things necessary to make a man a christian. It would else be a very lame and imperfect history of ALL that Jesus taught, if the faith contained in it were not sufficient to make a man a christian. This indeed, as the unmasker hath been pleased to term it, would be a very lank faith, a very lank gospel.

ST. JOHN also says thus, of his history of the gospel, chap. xx. 30, 31. "Many other signs, truly did Jesus, in the presence of his disciples, which are not written in this book:" so far his history is, by his own confession, concise. "But these," says he, "are written that ye might believe, that Jesus is the Messiah, the Son of God; and that, believing, ye might have life through his name." As concise as it was, there was yet (if the apostle's word may be taken for it against the unmasker's) enough contained in his gospel, for the procuring of eternal life, to those who believed it. And, whether it was that one article that he there sets down, viz. That Jesus was the Messiah,

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or that set of articles which the unmasker gives us, I shall leave to this modern divine to resolve. And, if he thinks still, that all the articles he has set down in his roll, are necessary to be believed to make a man a christian, I must desire him to shew them to me in St. John's gospel, or else to convince the world, that St. John was mistaken, when he said, that he had written his gospel, that men might believe that "Jesus was the Messiah, the Son of God; and that, believing, they might have life through his name."

So that, granting the history of the scripture to be so concise, as the unmasker would have it, viz. that in some places the infallible writers, recording the discourses of our Saviour and his apostles, omitted all the other fundamental articles proposed by them to be believed to make men christians, but this one, that Jesus was the Messiah; yet this will not remove the objection that lies against his other fundamentals, which are not to be found in the histories of the four evangelists; nay, not to be found in every one of them. If every one of them contains the gospel of Jesus Christ, and consequently, all things necessary to salvation, whether this will not be a new ground of accusation against me, and give the unmasker a right to charge me with laying by three of the gospels with contempt, as well as he did before charge me with a contempt of the epistles; must be left to his sovereign authority to determine.

HAVING shewed, that allowing all he says here to be as he would have it, yet it clears not the objection that lies against his fundamentals; I shall now examine what truth there is in what he here pretends, viz. that though the one article, That Jesus is the Messiah, be mentioned "alone in some places, yet we have reason to be persuaded, from the conciseness of the" scripture history, that there were, at the same time, joined with it other necessary articles of faith, in the preaching of our Saviour and his apostles.

It is to be observed, that the unmasker builds upon this false supposition, that in some places, other necessary articles of faith, joined with that of Jesus the Messiah, are by the evangelists mentioned to be proposed by our Saviour and his apostles, as necessary to be believed to make those they preached to, christians. For his saying, that in some places, that "one necessary article is mentioned alone," implies, that in other places it is not mentioned alone, but joined with other necessary articles. But then it will remain upon him to shew,

XXXVI. "In what place either of the Gospels, or of the Acts, other articles of faith are joined with this, and proposed as necessary to be believed to make men christians."

THE unmasker, it is probable, will tell us, that the article of Christ's resurrection is, sometimes joined with this of the Messiah, as particularly in that first sermon of St. Peter, Acts ii. by which there were three thousand added to the church at one time. Answ. This sermon, well considered, will explain to us both the preaching of the apostles; what it was that they proposed to their unbelieving auditors, to make them christians; and also the manner of St. Luke's recording their sermons. It is true, that here are delivered by St. Peter many o-
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ther matters of faith, besides that of Jesus being the Messiah: for all that he said, being of divine authority, is matter of faith, and may not be disbelieved. The first part of his discourse is, to prove to the Jews, that what they had observed of extraordinary at that time, amongst the disciples, who spake variety of tongues, did not proceed from wine, but from the Holy Ghost; and that this was the pouring out of the Spirit, prophesied of by the prophet Joel. This is all matter of faith, and is written, that it might be believed: but yet I think, that neither the unmasker, nor any body else will say, that this is such a necessary article of faith, that no man could, without an explicit belief of it, be a christian; though being a declaration of the Holy Ghost by St. Peter, it is so much a matter of faith, that nobody to whom it is now proposed, can deny it, and be a christian. And thus all the scripture of the new testament, given by divine inspiration, is matter of faith, and necessary to be believed by all christians, to whom it is proposed. But yet I do not think any one so unreasonable as to say, that every proposition in the new testament is a fundamental article of faith, which is required explicitly to be believed to make a man a christian.

HERE now is a matter of faith joined, in the same sermon, with this fundamental article, that "Jesus is the Messiah;" and reported by the sacred historian so at large, that it takes up a third part of St. Peter's sermon, recorded by St. Luke: and yet it is such a matter of faith, as is not contained in the unmasker's catalogue of necessary articles. I must ask him then, whether St. Luke were so concise an historian, that he would so at large set down a matter of faith, proposed by St. Peter, that was not necessary to be believed to make a man a christian, and wholly leave out the very mention of all the unmasker's additional necessary articles, if indeed they were necessary to be believed to make men christians? I know not how any one could charge the historian with greater unfaithfulness, or greater folly. But this the unmasker sticks not at, to preserve, to himself the power of appointing what shall, and what shall not, be necessary articles; and of making his system the christianity necessary, and only necessary to be received.

THE next thing that St. Peter proceeds to, in this his sermon, is, to declare to the unbelieving Jews, that Jesus of Nazareth, who had done miracles amongst them, whom they had crucified, and put to death, and whom God had raised again from the dead, was the Messiah.

HERE indeed our Saviour's crucifixion, death, and resurrection, are mentioned: and if they were no where else recorded, are matters of faith; which, with all the rest of the new testament, ought to be believed by every christian, to whom it is thus proposed, as a part of divine revelation. But that these were not here proposed to the unbelieving Jews, as the fundamental articles, which St. Peter principally aimed at, and endeavoured to convince them of, is evident from hence; that they are made use of, as arguments to persuade them of this fundamental truth, viz. that Jesus was the Messiah, whom they ought to take for their Lord and Ruler. For whatsoever is brought as an argument, to prove another truth, cannot be thought to be the principal thing aimed at, in that argumentation; though it may have so strong and immediate a connection with the conclusion, that you cannot deny it, without denying even what is inferred

from it, and is therefore the fitter to be an argument to prove it. But that our Saviour's crucifixion, death, and resurrection, were used here as arguments to persuade them into a belief of this fundamental article, that Jesus was the Messiah, and not as propositions of a new faith they were to receive, is evident from hence, that St. Peter preached here to those who knew the death and crucifixion of Jesus as well as he : and therefore these could not be proposed to them, as new articles of faith to be believed ; but those matters of fact being what the Jews knew already, were a good argument, joined with his resurrection, to convince them of that truth, which he endeavoured to give them a belief of. And therefore he rightly inferred, from these facts joined together, this conclusion, the believing whereof would make them christians : " Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, Lord and Christ." To the making good this sole proposition, his whole discourse tended : this was the sole truth he laboured to convince them of ; this the faith he endeavoured to bring them into ; which as soon as they had received with repentance, they were by baptism admitted into the church, and three thousand at once made christians.

HERE St. Luke's own confession, without that " of intelligent and observing men," which the unmasker has recourse to, might have satisfied him again, " that in relating matters of fact, many passages are omitted by the sacred pen-men." For, says St. Luke here, ver. 40. " And with many other words," which are not set down.

ONE would, at first sight, wonder why the unmasker neglects these demonstrative authorities of the holy pen-men themselves, where they own their omissions, to tell us, that it is " confessed by all intelligent and observing men, that in relating matters of fact, many passages are omitted by the sacred pen-men." St. John, in what he says of his gospel, directly professes large omissions, and so does St. Luke here. But these omissions would not serve the unmasker's turn ; for they are directly against him, and what he would have : and therefore he had reason to pass them by. For St. John, in that passage above-cited, chap. xx. 30, 31. tells us, that how much soever he had left out of his history, he had inserted that which was enough to be believed to eternal life : " But these are written, that ye might believe, and, believing, ye might have life." But this is not all he assures us of, viz. that he had recorded all that was necessary, to be believed to eternal life : but he, in express words, tells us what is that ALL, that is necessary to be believed to eternal life ; and for the proof of which proposition alone, he writ all the rest of his gospel, viz. that we might believe. What ? even this ; " That Jesus is the Christ, the Son of God," and that, believing this, we " might have life through his name."

THIS may serve for a key to us, in reading the history of the new testament ; and shew us why this article, that Jesus was the Messiah, is no where omitted, though a great part of the arguments used to convince men of it, nay, very often the whole discourse, made to lead men into the belief of it, be intirely omitted. The Spirit of God directed them every where, to set down the article, which was absolutely necessary to be believed to make men christians ; so that that could no ways be doubted of, nor mistaken : but the arguments and evidences,

dences, which were to lead men into this faith, would be sufficient, if they were once found any where, though scattered here and there, in those writings, whereof that infallible Spirit was the author. This preserved the decorum used in all histories, and avoided those continual, large, and unnecessary repetitions, which our critical unmasker might have called tedious, with juster reason than he does the repetition of this short proposition, that Jesus is the Messiah; which I set down no finer in my book, than the Holy Ghost thought fit to insert it in the history of the new testament, as concise as it is. But this, it seems to our nice unmasker, is "tedious, tedious and offensive." And if a christian, and a successor of the apostles, cannot bear the being so often told, what it was that our Saviour and his apostles every where preached to the believers of one God, though it be contained in one short proposition; what cause of exception and disgust would it have been to heathen readers, some whereof might, perhaps, have been as critical as the unmasker, if this sacred history had, in every page, been filled with the repeated discourses of the apostles, all of them every where to the same purpose, viz. to persuade men to believe, that Jesus was the Messiah? It was necessary, even by the laws of history, as often as their preaching any where was mentioned, to tell to what purpose they spoke; which being always to convince men of this one fundamental truth, it is no wonder we find it so often repeated. But the arguments and reasonings with which this one point is urged, are, as they ought to be, in most places, left out. A constant repetition of them had been superfluous, and consequently might justly have been blamed as "tedious." But there is enough recorded abundantly to convince any rational man, any one not wilfully blind, that he is that promised Saviour. And, in this, we have a reason of the omissions in the history of the new testament; which were no other than such as became prudent, as well as faithful writers. Much less did that conciseness (with which the unmasker would cover his bold censure of the gospels and the Acts, and, as it seems, lay them by with contempt) make the holy writers omit any thing, in the preaching of our Saviour and his apostles, absolutely necessary to be known and believed to make men christians.

CONFORMABLE hereunto, we shall find St. Luke writes his history of the Acts of the apostles. In the beginning of it, he sets down at large, some of the discourses made to the unbelieving Jews. But in most other places, unless it be where there was something particular in the circumstances of the matter, he contents himself to tell to what purpose they spoke; which was every where only this, that Jesus was the Messiah. Nay, St. Luke, in the first speech of St. Peter, Acts ii. which he thought fit to give us a great part of, yet owns the omission of several things that the apostle said. For, having expressed this fundamental doctrine, that Jesus was the Messiah, and recorded several of the arguments wherewith St. Peter urged it, for the conversion of the unbelieving Jews, his auditors, he adds, ver. 40. "And with many other words, did he testify and exhort, saying, Save yourselves from this untoward generation." Here he confesses, that he omitted a great deal which St. Peter had said to persuade them, To what? To that which, in other words, he had just said before, ver. 38. "Repent and be baptized every one of you in the name of Jesus Christ," i. e.

Believe Jesus to be the Messiah, take him as such for your Lord and King, and reform your lives by a sincere resolution of obedience to his laws.

Thus we have an account of the omissions in the records of matters of fact in the new testament. But will the unmasker say, That the preaching of those articles that he has given us, as necessary to be believed to make a man a Christian, was part of those matters of fact, which have been omitted in the history of the new testament? Can any one think, that "the corruption and degeneracy of human nature, with the true original of it, (the defection of our first parents) the propagation of sin and mortality, our restoration and reconciliation by Christ's blood, the eminency and excellency of his priesthood, the efficacy of his death, the full satisfaction thereby made to divine justice, and his being made an all-sufficient sacrifice for sin, our justification by Christ's righteousness, election, adoption," &c. were all proposed, and that too, in the sense of our author's system, by our Saviour and his apostles, as fundamental articles of faith, necessary to be explicitly believed by every man, to make him a christian, in all their discourses to unbelievers; and yet that the inspired pen-men of those histories every where left the mention of these fundamental articles wholly out? This would have been to have writ, not a concise, but an imperfect history of all that Jesus and his apostles taught.

WHAT an account would it have been of the gospel, as it was first preached and propagated, if the greatest part of the necessary doctrines of it were wholly left out, and a man could not find from one end to the other of this whole history, that religion which is necessary to be believed to make a man a christian? And yet this is that, which under the notion of their being concise, the unmasker would persuade us to have been done by St. Luke and the other evangelists, in their histories. And it is no less than what he plainly says, in his "Thoughts concerning the causes of atheism," p. 109. where, to aggravate my fault, in passing by the epistles, and to shew the necessity of searching in them for fundamentals, he in words blames me; but in effect, condemns the sacred history contained in the Gospels and the Acts. "It is most evident," says he, "to any thinking man," that the author of the Reasonableness of Christianity, "purposely omits the epistolary writings of the apostles, because they are fraught with other fundamental doctrines, besides that one which he mentions. There we are instructed concerning these grand heads of christian divinity." Here, i. e. in the epistles, says he, "there are discoveries concerning satisfaction," &c. And, in the close of his list of grand heads, as he calls them, some whereof I have above set down out of him, he adds, "These are the matters of faith contained in the epistles." By all which expressions he plainly signifies, that these, which he calls fundamental doctrines, are none of those we are instructed in, in the Gospels and the Acts; that they are not discovered nor contained in the historical writings of the evangelists: whereby he confesses, that either our Saviour and his apostles did not propose them in their preachings to their unbelieving hearers; or else, that the several faithful writers of their history, wilfully, i. e. unfaithfully, every-where omitted them in the account they have left us of those preachings; which could scarce possibly be done by them all, and every where, without an actual combination amongst them, to smother the greatest and

and most material parts of our Saviour's and his apostles discourses. For what else did they, if all that the unmasker has set down in his list be fundamental doctrines; every one of them absolutely necessary to be believed to make a man a christian, which our Saviour and his apostles every where preached, to make men christians: but yet St. Luke, and the other evangelists, by a very guilty and unpardonable conciseness, every where omitted them, and, throughout their whole history, never once tell us, they were so much as proposed, much less, that they were those articles which the apostles laboured to establish and convince men of every where, before they admitted them to baptism? Nay the far greatest part of them, the history they writ does not any where so much as once mention? How, after such an imputation as this, the unmasker will clear himself from laying by the four Gospels and the Acts, with contempt, let him look; if my not collecting fundamentals out of the epistles had that guilt in it. For I never denied all the fundamental doctrines to be there, but only said, that there they were not easy to be found out, and distinguished from doctrines not fundamental. Whereas our good unmasker charges the historical books of the new testament, with a total omission of the far greatest part of those fundamental doctrines of christianity, which, he says, are absolutely necessary to be believed to make a man a christian.

To convince the reader what was absolutely required to be believed to make a man a christian, and thereby clear the holy writers, from the unmasker's slander, any one need but look a little farther into the history of the Acts, and observe St. Luke's method in the writing of it. In the beginning, (as we observed before) and in some few other places, he sets down at large the discourses made by the preachers of christianity, to their unbelieving auditors. But in the process of his history, he generally contents himself to relate, what it was their discourses drive at; what was the doctrine they endeavoured to convince their unbelieving hearers of, to make them believers. This, we may observe, is never omitted. This is every where set down. Thus, Acts v. 42. he tells us, that "daily in the temple, and in every house, the apostles ceased not to teach, and to preach JESUS THE MESSIAH." The particulars of their discourses he omits, and the arguments they used to induce men to believe, he omits; but never fails to inform us carefully, what it was the apostles taught and preached, and would have men believe. The account he gives us of St. Paul's preaching at Thessalonica, is this: That "three sabbath days he REASONED with the Jews out of the scriptures, OPENING and ALLEDGING, that the Messiah must needs have suffered, and risen again from the dead; and that Jesus was the Messiah;" Acts xvii. 2, 3. At Corinth, that "he REASONED in the synagogue every sabbath, and PERSUADED the Jews and the Greeks, and TESTIFIED that Jesus was the Messiah;" xviii. 4, 5. That "Apollos mightily convinced the Jews, SHEWING BY THE SCRIPTURES, that Jesus was the Messiah;" xviii. 28.

By these, and the like places, we may be satisfied what it was, that the apostles taught and preached, even this one proposition, That Jesus was the Messiah: for this was the sole proposition they reasoned about; this alone they testified, and they shewed out of the scriptures; and of this alone they endeavoured

voured to convince the Jews and the Greeks, that believed one God. So that it is plain from hence, that St. Luke omitted nothing, that the apostles taught and preached; none of those doctrines that it was necessary to convince unbelievers of, to make them christians; though he, in most places, omitted, as was fit, the passages of scripture which they alledged, and the arguments those inspired preachers used to persuade men to believe and embrace that doctrine.

ANOTHER convincing argument, to shew that St. Luke omitted none of those fundamental doctrines, which the apostles any where proposed, as necessary to be believed, is from that different account he gives us of their preaching in other places, and to auditors otherwise disposed. Where the apostles had to do with idolatrous heathens, who were not yet come to the knowledge of the only true God, there, he tells us, they proposed also the article of the one invisible God, maker of heaven and earth: and this we find recorded in him out of their preaching to the Lystrians, Acts xiv. and to the Athenians, Acts xvii. In the latter of which, St. Luke, to convince his reader, that he, out of conciseness, omits none of those fundamental articles, that were any where proposed by the preachers of the gospel, as necessary to be believed to make men christians, sets down not only the article of Jesus the Messiah, but that also of the one invisible God, creator of all things; which (if any necessary one might, this, of all other fundamental articles might by an author that affected brevity, with the fairest excuse, have been omitted, as being implied in that other, of the Messiah ordained by God. Indeed in the story of what Paul and Barnabas said at Lystra, the article of the Messiah is not mentioned. Not that St. Luke omitted that fundamental article, where the apostles taught it: but they having here begun their preaching with that of the one living God, they had not as appears, time to proceed farther, and propose to them what yet remained to make them christians: all that they could do, at that time, was, to hinder the people from sacrificing to them. And, before we hear any more of their preaching, they were, by the instigation of the Jews, fallen upon, and Paul stoned.

THIS, by the way, shews the unmasker's mistake, in his first particular, p. 74. where he says, (as he does here again, in the second particular, which we are now examining) that "believing Jesus to be the Messiah, is the first step to christianity; and therefore this, rather than any other, was propounded to be believed by all those, whom either our Saviour, or the apostles, invited to embrace christianity." The contrary whereof appears here; where the article of one God is proposed in the first place, to those whose unbelief made such a proposal necessary. And therefore, if his reason (which he uses again here, p. 76.) were good, viz. That the article of the Messiah is expressly mentioned alone, "because it is a leading article, and makes way for the rest," this reason would rather conclude for the article of one God; and that alone should be expressly mentioned, instead of the other. Since, as he argues for the other, p. 74. "If they did not believe this, in the first place, viz. that there was one God, there could be no hopes that they would attend unto any other proposal, relating to the christian religion." The vanity and falshood of which reasoning, viz. that "the article of Jesus the Messiah was every where
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“pounded, rather than any other, because it was the leading article,” we see in the history of St. Paul’s preaching to the Athenians. St. Luke mentions more than one article, where more than one was proposed by St. Paul; though the first of them was that leading article of one God, which if not received, “in the first place, there could be no hope they would attend to the rest.”

SOMETHING the unmasker would make of this argument, of a leading article, for want of a better, though he knows not what. In his first particular, p. 74. he makes use of it to shew, why there was but that one article proposed by the first preachers of the gospel; and how well that succeeds with him, we have seen. For this is demonstration, that if there were but that one proposed by our Saviour and the apostles, there was but that one necessary to be believed to make men christians; unless he will impiously say, that our Saviour and the apostles went about preaching to no purpose: for if they proposed not all that was necessary to make men christians, it was in vain for them to preach, and others to hear; if when they heard and believed all that was proposed to them, they were not yet christians: for if any article was omitted in the proposal, which was necessary to make a man a christian, though they believed all that was proposed to them, they could not yet be christians; unless a man can, from an infidel, become a christian, without doing what was necessary to make him a christian.

FURTHER, if his argument, of its being a leading article, proves, that that alone was proposed, it is a contradiction to give it as a reason, why it was set down alone by the historian, where it was not proposed alone by the preacher, but other necessary “matters of faith were proposed with it;” unless it can be true, that this article, of “Jesus is the Messiah,” was proposed alone by our Saviour and his apostles, because it was a leading article, and was mentioned alone in the history of what they preached, because it was a leading article, though it were not proposed alone, but jointly with other necessary matters of faith. For this is the use he makes here again, p. 76. of his leading article, under his second particular, viz. to shew why the historians mentioned this necessary article of Jesus the Messiah, alone, in places where the preachers of the gospel proposed it not alone, but with other necessary articles. But in this latter case, it has no shew of a reason at all. It may be granted as reasonable for the teachers of any religion not to go any farther, where they see the first article, which they propose is rejected; where the leading truth, on which all the rest depends, is not received. But it can be no reason at all, for an historian, who writes the history of these first preachers, to set down only the first and leading article, and omit all the rest, in instances where more were not only proposed, but believed and embraced, and upon that the hearers and believers admitted into the church. It is not for historians to put any distinction between leading, or not leading articles; but, if they will give a true and useful account of the religion, whose original they are writing, and of the converts made to it, they must tell, not one, but all those necessary articles, upon assent to which, converts were baptized into that religion, and admitted into the church. Whoever says otherwise, accuses them of falsifying the story, misleading the readers, and giving a wrong account of the religion which they pretend to teach the world, and

and to preserve and propagate to future ages. This (if it were so) no pretence of conciseness could excuse or palliate.

THERE is yet remaining one consideration, which were sufficient of itself to convince us, that it was the sole article of faith which was preached; and that if there had been other articles necessary to be known and believed by converts, they could not, upon any pretence of conciseness, be supposed to be omitted: and that is the commissions of those, that were sent to preach the gospel. Which since the sacred historians mention, they cannot be supposed to leave out any of the material and main heads of those commissions.

St. LUKE records it, chap. iv. 43. that our Saviour says of himself, "I must go into the other towns to tell the good news of the kingdom; for (εἰς τῆτο) upon this errand am I SENT." This St. Mark calls simply preaching. This preaching, what it contained, St. Matthew tells us, chap. iv. 23. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing all manner of sickness and all manner of diseases among the people." Here we have his commission, or end of his being sent, and the execution of it; both terminating in this, that he declared the good news, that the kingdom of the Messiah was come; and gave them to understand, by the miracles he did, that he himself was he. Nor does St. Matthew seem to affect such conciseness, that he would have left it out, if the gospel had contained any other fundamental parts necessary to be believed to make men christians. For he here says, "All manner of sickness, and all manner of diseases," when either of them might have been better left out, than any necessary article of the gospel, to make his history concise.

We see what our Saviour was sent for. In the next place, let us look into the commission he gave the apostles, when he sent them to preach the gospel. We have it in the tenth of St. Matthew, in these words: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, PREACH, SAYING, THE KINGDOM OF HEAVEN IS AT HAND. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely have ye received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip in your journey; neither two coats, neither shoes, nor yet staves (for the workman is worthy of his meat.) And into whatsoever city, or town, ye shall enter, inquire who in it is worthy, and there abide until you go thence. And when ye come into any house salute it. And if the house be worthy, let your peace come upon it; and if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words; when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city. Behold I send you forth as sheep, in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought, how or what ye shall

“ shall speak ; for it shall be given you in that same hour, what ye shall speak.
 “ For it is not ye that speak, but the Spirit of your Father, which speaketh in
 “ you. And the brother shall deliver up the brother to death, and the father
 “ the child, and the children shall rise up against the parents, and cause them
 “ to be put to death. And ye shall be hated of all men, for my name’s sake :
 “ but he that endureth to the end shall be saved. But when they persecute you
 “ in this city, flee ye into another : for verily I say unto you, ye shall not have
 “ gone over the cities of Israel, until the Son of man be come. The disciple is
 “ not above his master, nor the servant above his lord. It is enough for the
 “ disciple, that he be as his master, and the servant as his lord. If they have
 “ called the master of the house Beelzebub, how much more shall they call
 “ them of his household ? Fear them not therefore ; for there is nothing cover-
 “ ed, which shall not be revealed ; and hid, that shall not be known. What
 “ I tell you in darkness, that speak ye in light : and what ye hear in the ear,
 “ that preach ye upon the house-tops. And fear not them which kill the body,
 “ but are not able to kill the soul : but rather fear him, which is able to de-
 “ stroy both soul and body in hell. Are not two sparrows sold for a farthing ?
 “ And one of them shall not fall on the ground without your Father. But the
 “ very hairs of your head are all numbered. Fear ye not therefore ; ye are of
 “ more value than many sparrows. Whosoever therefore shall confess me be-
 “ fore men, him will I confess also before my Father, which is in heaven.
 “ But whosoever shall deny me before men, him will I also deny before my
 “ Father, which is in heaven. Think not that I am come to send peace on
 “ earth : I came not to send peace, but a sword. For I am come to set a man
 “ at variance against his father, and the daughter against her mother, and the
 “ daughter-in-law against her mother-in-law. And a man’s foes shall be they
 “ of his own household. He that loveth father and mother more than me, is not
 “ worthy of me : and he that loveth son or daughter more than me, is not
 “ worthy of me. And he that taketh not his cross, and followeth after me, is
 “ not worthy of me. He that findeth his life shall lose it : and he that loseth
 “ his life for my sake, shall find it. He that receiveth you, receiveth me ; and
 “ he that receiveth me, receiveth him that sent me. He that receiveth a pro-
 “ phet in the name of a prophet, shall receive a prophet’s reward ; and he
 “ that receiveth a righteous man in the name of a righteous man, shall receive a
 “ righteous man’s reward. And whosoever shall give to drink unto one of these
 “ little ones, a cup of cold water only, in the name of a disciple, verily I say un-
 “ to you, he shall in no wise lose his reward. And it came to pass, when Jesus
 “ had made an end of commanding his twelve disciples.”——

THIS is the commission our Saviour gave the apostles, when he sent them a-
 broad to recover and save “ the lost sheep of the house of Israel.” And will any
 of the unmasker’s intelligent and observing men say, that the history of the
 “ scripture is so concise, that any passages,” any essential, any material, nay, any
 parts at all of the apostles commission, “ are here omitted by the sacred pen-
 “ man ?” This commission is set down so at full, and so particularly, that St.
 Matthew, who was one of them to whom it was given, seems not to have left
 out one word, of all that our Saviour gave him in charge. And it is so large,
 even

even to every particular article of their instructions, that I doubt not, but my citing so much, "verbatim," out of the sacred text, will here again be troublesome to the unmasker. But whether he will venture again to call it tedious, must be as nature or caution happen to have the better on it. Can any one, who reads this commission, unless he hath the brains, as well as the brow of an unmasker, alledge, that the conciseness of the history of the scripture has concealed from us those fundamental doctrines, which our Saviour and his apostles preached; but the sacred historians thought fit by consent, for unconceivable reasons, to leave out in the narrative they give us of those preachings? This passage here, wholly confuteth that. They could preach nothing but what they were sent to preach: and that we see is contained in these few words, "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils;" i. e. acquaint them, that the kingdom of the Messiah is come, and let them know, by the miracles that you do in my name, that I am that King and Deliverer they expect. If there were any other necessary articles that were to be believed, for the saving of the lost sheep they were sent to, can one think that St. Matthew, who sets down so minutely every circumstance of their commission, would have omitted the most important and material of it? He was an ear-witness, and one that was sent: and so (without supposing him inspired) could not be misled by the short account he might receive from others, who by their own, or others forgetfulness, might have dropped those other fundamental articles, that the apostles were ordered to preach.

THE very like account St. Luke gives us of our Saviour's commission to the seventy, chap. x. 1—16. "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it; if not, it shall return to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and SAY UNTO THEM, THE KINGDOM OF GOD IS COME NIGH UNTO YOU. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable, in that day, for Sodom, than for that city. Wo unto thee, Chorazin! Wo unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon,

“ Sidon, at the day of judgment, than for you. And thou, Capernaum, which
 “ art exalted to heaven, shalt be thrust down to hell. He that heareth you,
 “ heareth me : and he that despiseth you, despiseth me : and he that despiseth
 “ me, despiseth him that sent me.”

OUR Saviour's commission here to the seventy, whom he sent to preach, is so exactly conformable to that which he had before given to the twelve apostles, that there needs but this one thing more to be observed, to convince any one that they were sent to convert their hearers to this sole belief, That the kingdom of the Messiah was come, and that Jesus was the Messiah : and that the historians of the new testament are not so concise in their account of this matter, that they would have omitted any other necessary articles of belief, that had been given to the seventy in commission. That which I mean is, the kingdom of the Messiah is twice mentioned in it to be come, verse 9. and 11. If there were other articles given them by our Saviour, to propose to their hearers, St. Luke must be very fond of this one article, when, for conciseness sake, leaving out the other fundamental articles, that our Saviour gave them in charge to preach, he repeats this more than once.

THE unmasker's third particular, p. 76. begins thus : “ this also must be
 “ thought of, that though there are several parts and members of the christian
 “ faith, yet they do not all occur in any one place of scripture.” Something is in it, (whether owing to his will, or understanding, I shall not inquire) that the unmasker always delivers himself in doubtful and ambiguous terms. It had been as easy for him to have said, “ There are several articles of the christian
 “ faith necessary to be believed to make a man a christian,” as to say, (as he does here) “ There are several parts and members of the christian faith.” But as an evidence of the clearness of his notions, or the fairness of his arguing, he always rests in generals. There are, I grant, several parts and members of the christian faith, which do no more occur in any one place of scripture, than the whole new testament can be said to occur in any one place of scripture. For every proposition delivered in the new testament for divine revelation, is “ a
 “ part and member of the christian faith.” But it is not those “ parts and mem-
 “ bers of the christian faith,” we are speaking of ; but only such “ parts and
 “ members of the christian faith,” as are absolutely necessary to be believed by every man, before he can be a christian. And in that sense, I deny his assertion to be true, viz. that they do not occur in any one place of the scripture : for they do all occur in that first sermon of St. Peter, Acts ii. 36. by which three thousand were at that time brought into the church, and that in these words :
 “ therefore let all the house of Israel know assuredly, that God hath made that
 “ same Jesus, whom you have crucified, Lord and Christ. Repent, and be
 “ baptised every one of you in the name of Jesus Christ.” Here is the doctrine of Jesus the Messiah, the Lord, and of repentance, proposed to those, who already believe one God : which, I say, are all the parts of the christian faith necessary to be believed to make a man a christian. To suppose as the unmasker does here, that more is required, is to beg, not to prove the question.

If he disputes this collection of mine out of that sermon of St. Peter, I will give him a more authentick collection of the necessary parts of the christian

faith, from an author that he will not question. Let him look into Acts xx. 20, &c. and there he will find St. Paul saying thus to the elders of Ephesus, whom he was taking his last leave of, with an assurance that he should never see them again: "I have kept back nothing that was profitable unto you; but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our lord Jesus Christ." If St. Paul knew what was necessary to make a christian, here it is: here he (if he knew how to do it, for it is plain from his words he designed to do it) has put it together. But there is a greater yet than St. Paul, who has brought all the parts of faith necessary to salvation into one place; I mean our Saviour himself, John xvii. 13. in these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

But the unmasker goes on; "Therefore, when, in some places, only one single part of the christian faith is made mention of, as necessary to be embraced in order to salvation, we must be careful not to take it alone, but to supply it from several other places, which make mention of other necessary and indispensable points of belief. I will give the reader a plain instance of this. Rom. x. 9, If thou shalt believe in thine heart, that God hath raised him (i. e. the Lord Jesus) from the dead, thou shalt be saved." Here one article of faith, viz. the belief of Christ's resurrection, (because it is of so great importance in christianity,) is only mentioned: but all the rest must be supposed, because they are mentioned in other places."

ANSW. One would wonder that any one conversant in holy writ, with ever so little attention, much more that an expounder of the scriptures, should so mistake the sense and style of the scripture. Believing Jesus to be the Messiah, with a lively faith, i. e. as I have shewed, taking him to be our King, with a sincere submission to the laws of his kingdom, is all that is required to make a man a christian; for this includes repentance too. The believing him therefore to be the Messiah, is very often, and with great reason, put both for faith and repentance too; which are sometimes set down singly, where one is put for both, as implying the other; and sometimes they are both mentioned; and then faith, as contradistinguished to repentance, is taken for a simple assent of the mind to this truth, that Jesus is the Messiah. Now this faith is variously expressed in scripture.

THERE are some particulars in the history of our Saviour, allowed to be so peculiarly appropriated to the Messiah, such incommunicable marks of him, that to believe them of Jesus of Nazareth, was in effect the same, as to believe him to be the Messiah, and so are put to express it. The principal of these is his resurrection from the dead; which being the great and demonstrative proof of his being the Messiah, it is not at all strange, that the believing his resurrection should be put, for believing him to be the Messiah; since the declaring his resurrection, was declaring him to be the Messiah. For thus St. Paul argues Acts xiii. 32, 33. "We declare unto you good tidings, or, we preach the gospel to you, [for so the word signifies] how that the promise that was made unto the fathers, God hath fulfilled the same unto us their children, in that

“ he hath raised up Jesus again.” The force of which argument lies in this, that if Jesus was raised from the dead, then he was certainly the Messiah: and thus the promise of the Messiah was fulfilled, in raising Jesus from the dead. The like argument St. Paul useth, 1 Cor. xv. 17. “ If Christ be not raised, your faith is vain, you are yet in your sins;” i. e. if Jesus be not risen from the dead, he is not the Messiah, your believing it is in vain, and you will receive no benefit by that faith. And so, likewise, from the same argument of his resurrection, he at Thessalonica proves him to be the Messiah, Acts xvii. 2, 3. “ And Paul, as his manner was, went into the synagogue, and three sabbath-days reasoned with the Jews out of the scriptures, opening and alledging, that the Messiah must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is the Messiah.”

THE necessary connection of these two, that if he rose from the dead, he was the Messiah; and if he rose not from the dead, he was not the Messiah; the chief priest and pharisees, that had prosecuted him to death, understood very well: who therefore, “ came together unto Pilate, saying, Sir, we remember that that deceiver said, whilst he was yet alive, After three days I will rise again. Command therefore, that the sepulchre be made sure unto the third day, lest his disciples come by night, and steal him away, and say unto the people, “ He is risen from the dead:” “ so the last error shall be worse than the first.” The error they here speak of, it is plain, was the opinion, that he was the Messiah. To stop that belief, which his miracles had procured him amongst the people, they had got him put to death: but if, after that, it should be believed, that he rose again from the dead, this demonstration, that he was the Messiah, would but establish what they had laboured to destroy by his death; since no one, who believed his resurrection, could doubt of his being the Messiah.

It is not at all therefore to be wondered, that his resurrection, his ascension, his rule and dominion, and his coming to judge the quick and the dead, which are characteristical marks of the Messiah, and belong peculiarly to him, should sometimes in scripture be put alone, as sufficient descriptions of the Messiah; and the believing them of him, put for believing him to be the Messiah. Thus Acts x. our Saviour, in Peter's discourse to Cornelius, when he brought him the gospel, is described to be the Messiah, by his miracles, death, resurrection, dominion, and coming to judge the quick and the dead.

THESE, (which in my “Reasonableness of christianity,” I have upon this ground taken the liberty to call concomitant articles) where they are set alone for the faith to which salvation is promised, plainly signify the believing Jesus to be the Messiah, that fundamental article, which has the promise of life; and so give no foundation at all for what the unmasker says, in these words: “ Here one article of faith, viz. the belief of Christ's resurrection, (because it is of so great importance in christianity) is only mentioned; but all the rest must be supposed, because they are mentioned in other places.”

ANSW. If all the rest be of absolute and indispensable necessity to be believed to make a man a christian, all the rest are, every one of them, of equal importance. For things of equal necessity, to any end, are of equal importance to that end. But here the truth forced its way, unawares from the unmasker;

Our Saviour's resurrection, for the reason I have given, is truly of great importance in christianity ; so great, that his being, or not being the Messiah, stands or falls with it : so that these two important articles are inseparable, and in effect make but one. For since that time, believe one, and you believe both ; deny one of them, and you can believe neither. If the unmasker can shew me any one of the articles in his list, which is not of this great importance, mentioned alone, with a promise of salvation for believing it, I will grant him to have some colour for what he says here. But where is to be found in the scripture, any such expression as this ; If thou shalt believe with thy heart " the corruption and degeneracy of human nature," thou shalt be saved ? or the like. This place, therefore, out of the Romans, makes not for, but against his list of necessary articles. One of them, alone, he cannot shew me any where set down, with a supposition of the rest, as having salvation promised to it : though it be true, that that one, which alone is absolutely necessary to be superadded to the belief of one God, is, in divers places, differently expressed.

THAT which he subjoins, as a consequence of what he had said, is a farther proof of this : " And consequently, says he, if we would give an impartial account of our belief, we must consult those places : and they are not all together, but dispersed here and there. Wherefore we must look them out, and acquaint ourselves with the several particulars, which make up our belief, and render it intire and consummate."

ANSW. Never was a man constanter to a loose way of talking. The question is only about articles necessary to be believed to make a man a christian : and here he talks of the " several particulars which make up our belief, and render it intire and consummate ;" confounding, as he did before, essential and integral parts, which, it seems, he cannot distinguish. Our faith is true and saving, when it is such as God, by the new covenant, requires it to be ; but it is not intire and consummate, until we explicitly believe all the truths contained in the word of God. For the whole revelation of truth in the scripture being the proper and intire object of faith, our faith cannot be intire and consummate, until it be adequate to its proper object, which is the whole divine revelation contained in the scripture : and so, to make our faith intire and consummate, we must not look out those places, which he says, are not all together. To talk of looking out, and culling of places, is nonsense, where the whole scripture alone can " make up our belief, and render it intire and consummate : " which no one, I think, can hope for, in this frail state of ignorance and error. To make the unmasker speak sense and to the purpose here, we must understand him thus : " That if we will give an impartial account" of the articles, that are necessary to be believed to make a man a christian, " we must consult those places where they are ; for they are not all together, but dispersed here and there ; wherefore we must look them out," and acquaint ourselves with the several particulars, which make up the fundamental articles of our belief, and will render a catalogue of them intire and consummate. If his supposition be true, I grant his method to be reasonable, and upon that I join issue with him. Let him thus " give an impartial account of our belief ; let him acquaint us with " the several particulars which make up a christian's belief, and render it intire
 4 " and

“and consummate.” Until he has done this, let him not talk thus in the air of a method, that will not do : let him not reproach me, as he does, for not taking a course, by which he himself cannot do, what he reviles me for failing in. “But our hasty author,” says he, “took another course, and thereby deceived himself, and unhappily deceived others.” If it be so, I desire the unmasker to take the course he proposes, and thereby undeceive me and others ; and “acquaint us with the several particulars which make up a christian’s belief, and render it intire and consummate ;” for I am willing to be undeceived : but until he has done that, and shewn us by the success of it, that his course is better, he cannot blame us for following that course we have done.

I COME now to his fourth and last particular, p. 78. which he says, “is the main answer to the objection ;” and therefore I shall set it down in his own words, intire, as it stands together. “This,” says he, “must be borne in our minds, that christianity was erected by degrees, according to that prediction and promise of our Saviour, that “the Spirit should teach them all things,” John xiv. 26. and that he should guide them into all truth,” John xvi. 13. viz. “after his departure and ascension, when the Holy Ghost was to be sent in a special manner, to enlighten mens minds, and to discover to them the great mysteries of christianity. This is to be noted by us, as that which gives great light in the present case. The discovery of the doctrines of the gospel was gradual. It was by certain steps, that christianity climbed to its height. We are not to think then, that all the necessary doctrines of the christian religion were clearly published to the world in our Saviour’s time. Not but that all that were necessary for that time, were published : but some, which were necessary for the succeeding one, were not then discovered, or, at least, not fully. They had ordinarily no belief, before Christ’s death and resurrection, of those substantial articles, i. e. that he should die and rise again : but we read in the Acts, and in the epistles, that these were formal articles of faith afterwards, and are ever since necessary to complete the christian belief. So as to other great verities, the gospel increased by degrees, and was not perfect at once. Which furnishes us with a reason why most of the choicest and sublimest truths of christianity are to be met with in the epistles of the apostles, they being such doctrines as were not clearly discovered and opened in the gospels and the Acts.” Thus far the unmasker.

I THOUGHT hitherto, that the covenant of grace in Christ Jesus had been but one, immutably the same : but our unmasker here makes two, or I know not how many. For I cannot tell how to conceive, that the conditions of any covenant should be changed, and the covenant remain the same ; every change of conditions, in my apprehension, makes a new and another covenant. We are not to think, says the unmasker, “That all the necessary doctrines of the christian religion were clearly published to the world in our Saviour’s time ; not but that all that were necessary for that time were published : but some, which were necessary for the succeeding one, were not then discovered, or, at least, not fully.” Answ. The unmasker, constant to himself, speaks here doubtfully, and cannot tell whether he should say, that the articles necessary to succeeding times, were discovered in our Saviour’s time, or no : and therefore,

fore, that he may provide himself a retreat, in the doubt he is in, he says, "They were not clearly published; they were not then discovered, or, at least, not fully." But we must desire him to pull off his mask, and to that purpose,

1. I ask him how he can tell, that all the necessary doctrines were obscurely published, or, in part discovered? For an obscure publishing, a discovery in part, is opposed to, and intimated in, "not clearly published, not fully discovered." And if a clear and full discovery be all that he denies to them, I ask,

XXXVII. "WHICH those fundamental articles are, which were obscurely published," but not fully discovered in our Saviour's time?

And next I shall desire him to tell me,

XXXVIII. WHETHER there are any articles necessary to be believed to make a man a christian, that were not discovered at all in our Saviour's time; and which they are?

If he cannot shew these distinctly, it is plain he talks at random about them; but has no clear and distinct conception of those that were published, or not published, clearly or obscurely discovered in our Saviour's time. It was necessary for him to say something, for those his pretended necessary articles, which are not to be found any where proposed in the preaching of our Saviour and his apostles, to their yet unbelieving auditors; and therefore, he says, "We are not to think all the necessary doctrines of the christian religion were clearly published to the world in our Saviour's time." But he barely says it, without giving any reason, why "we are not to think so." It is enough that it is necessary to his hypothesis. He says, "we are not to think so," and we are presently bound not to think so. Else, from another man, that did not usurp an authority over our thoughts, it would have required some reason to make them think, that something more was required to make a man a christian after, than in our Saviour's time. For, as I take it, it is not a very probable, much less a self-evident proposition, to be received without proof, that there was something necessary for that time, to make a man a christian, and something more, that was necessary to make a christian, in the succeeding time.

HOWEVER, since this great master says, "we ought to think so," let us in obedience think so as well as we can; until he vouchsafes to give us some reason to think, that there was more required to be believed to make a man a christian, in the succeeding time, than in our Saviour's. This, instead of removing, does but increase the difficulty: for if more were necessary to be believed to make a man a christian after our Saviour's time, than was during his life; how comes it, that no more was proposed by the apostles, in their preaching to unbelievers, for the making them christians, after our Saviour's death, than there was before; even this one article, "that he was the Messiah?" For I desire the unmasker to shew me any of those articles mentioned in his list, (except the resurrection and ascension of our Saviour, which were intervening matters, of fact, evidencing him

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to be the Messiah) that were proposed by the apostles, after our Saviour's time, to their unbelieving hearers, to make them christians. This one doctrine "that Jesus was the Messiah," was that which was proposed in our Saviour's time to be believed, as necessary to make a man a christian; the same doctrine was, likewise, what was proposed afterwards, in the preaching of the apostles to unbelievers, to make them christians.

I GRANT, this was more clearly proposed after, than in our Saviour's time: but in both of them it was all that was proposed to the believers of one God, to make them christians. Let him shew, that there were any other proposed in, or after our Saviour's time, to be believed, to make unbelievers christians. If he means, by "necessary articles published to the world," the other doctrines contained in the epistles; I grant, they are all of them necessary articles, to be believed by every christian, as far as he understands them. But I deny, that they were proposed to those they were writ to, as necessary to make them christians, for this demonstrative reason; because they were christians already. For example, Many doctrines proving, and explaining, and giving a farther light into the gospel, are published in the epistles to the Corinthians and Thessalonians. These are all of divine authority, and none of them may be disbelieved by any one who is a christian; but yet, what was proposed or published to both the Corinthians and Thessalonians, to make them christians, was only this doctrine, "That Jesus was the Messiah;" as may be seen, Acts xvii. xviii. This, then, was the doctrine necessary to make men christians, in our Saviour's time, and this the only doctrine necessary to make unbelievers christians, after our Saviour's time. The only difference was, that it was more clearly proposed after, than before his ascension: the reason whereof has been sufficiently explained. But any other doctrine but this, proposed clearly or obscurely, in or after our Saviour's time, as necessary to be believed to make unbelievers christians, that remains yet to be shewn.

WHEN the unmasker speaks of the doctrines that were necessary for the succeeding time after our Saviour, he is in doubt, whether he should say they were, or were not discovered in our Saviour's time; and how far they were then discovered: and therefore he says, "Some of them were not then discovered, or at least, not fully." We must here excuse the doubtfulness of his talking, concerning the discovery of his other necessary articles. For how could he say, they were discovered, or not discovered, clearly or obscurely, fully or not fully; when he does not yet know them all, nor can tell us, what those necessary articles are? If he does know them, let him give us a list of them, and then we shall see easily, whether they were at all published or discovered in our Saviour's time. If there are some of them that were not at all discovered in our Saviour's time, let him speak it out, and leave shifting: and if some of those that were "not necessary for our Saviour's time, but for the succeeding one only," were yet discovered in our Saviour's time, why were they not necessary to be believed in that time? But the truth is, he knows not what these doctrines, necessary for succeeding times, are: and therefore can say nothing positive about their discovery. And for those that he has set down, as soon as he shall name any one of them, to be of the number of those, "not necessary for our Saviour's time, but necessary for the

the "succeeding one," it will presently appear, either that it was discovered in our Saviour's time ; and then it was as necessary for his time as the succeeding : or else, that it was not discovered in his time, nor to several converts after his time, before they were made christians ; and therefore it was no more necessary to be believed to make a man a christian in the succeeding, than it was in our Saviour's time. However, general positions and distinctions without a foundation, serve for shew, and to beguile unwary and inattentive readers.

2. HAVING thus minded him, that the question is about articles of faith, necessary to be explicitly and distinctly believed to make a man a christian ; I then, in the next place, demand of him to tell me.

XXXIX. WHETHER or no all the articles, necessary now to be distinctly and explicitly believed, to make any man a christian, were distinctly and explicitly published or discovered in our Saviour's time ?

AND then I shall desire to know of him,

XL. A REASON why they were not.

THOSE that he instances in, of Christ's death and resurrection, will not help him one jot ; for they are not new doctrines revealed, new mysteries discovered ; but matters of fact, which happened to our Saviour in their due time, to complete in him the character and predictions of the Messiah, and demonstrate him to be the Deliverer promised. These are recorded of him by the Spirit of God in holy writ, but are no more necessary to be believed to make a man a christian, than any other part of divine revelation, but as far as they have an immediate connection with his being the Messiah, and cannot be denied without denying him to be the Messiah : and therefore this article of his resurrection, (which supposes his death) and such other propositions as are convertible with his being the Messiah, are, as they very well may be, put for his being the Messiah ; and, as I have shewed, proposed to be believed in the place of it.

ALL that is revealed in scripture has a consequential necessity of being believed by all those, to whom it is proposed ; because it is of divine authority, one part as much as another. And in this sense, all the divine truths in the inspired writings are fundamental, and necessary to be believed. But then this will destroy our unmasker's select number of fundamental articles ; and "the choicest" and "sublimest truths of christianity," which he tells us, "are to be met with in the Epistles," will not be more necessary to be believed than any, which he may think the commonest or meanest truths in any of the Epistles or the Gospels. Whatsoever part of divine revelation, whether revealed before, or in, or after our Saviour's time ; whether it contain (according to the distinction of our unmasker's nice palate) choice or common, sublime or not sublime truths, is necessary to be believed by every one, to whom it is proposed, as far as he understands what is proposed. But God, by Jesus Christ, has entered into a covenant of grace with mankind ; a covenant of faith, instead of that of works, wherein some truths are absolutely necessary to be explicitly believed by them to
make

make men christians; and therefore those truths are necessarily to be known and consequently necessary to be proposed to them to make them christians. This is peculiar to them to make men christians. For all men as men, are under a necessary obligation to believe what God proposes to them to be believed: but there being certain distinguishing truths, which belong to the covenant of the gospel, which if men know not, they cannot be christians; and they being, some of them, such as cannot be known without being proposed; those, and those only, are the necessary doctrines of christianity I speak of; without a knowledge of, and assent to which, no man can be a christian.

To come therefore to a clear decision of this controversy, I desire the unmasker to tell me,

XLI. WHAT those doctrines are, which are absolutely necessary to be proposed to every man to make him a christian?

XLII. 1. WHETHER they are all the truths of divine revelation contained in the Bible?

FOR I grant his argument, (which in another place he uses for some of them, and truly belongs to them all) viz. that they were revealed and written there, on purpose to be believed, and that it is indispensably necessary for christians to believe them.

XLIII. 2. OR, whether it be only that one article, of Jesus being the Messiah, which the History of our Saviour and his apostles preaching, has, with such a peculiar distinction, every where proposed?

XLIV. 3. OR, whether the doctrines necessary to be proposed to every one to make him a christian, be any set of truths between these too?

AND if he says this latter, then I must ask him,

XLV. WHAT they are? that we may see, why those, rather than any other, contained in the new testament, are necessary to be proposed to every man to make him a christian; and, if they are not every one proposed to him, and assented to by him, he cannot be a christian.

THE unmasker makes a great noise, and hopes to give his unwary, though well-meaning readers, odd thoughts, and strong impressions against my book, by declaiming against my lank faith, and my narrowing of christianity to one article; which as he says, is the next way to reduce it to none. But when it is considered, it will be found, that it is he that narrows christianity. The unmasker, as if he were arbiter and dispenser of the oracles of God, takes upon him to single out some texts of scripture; and, where the words of scripture will not serve his turn, to impose on us his interpretations and deductions, as necessary articles of faith; which is, in effect, to make them of equal authority with the unquestionable

tionable word of God. And thus, partly in the words of scripture, and partly in words of his own, he makes a set of fundamentals, with an exclusion of all the other truths delivered by the Spirit of God, in the Bible; though all the rest be of the same divine authority and original, and ought therefore all equally, as far as they are understood by every christian, to be believed. I tell him, and I desire him to take notice of it, God has no where given him an authority thus to garble the inspired writings of the holy scriptures. Every part of it is his word, and ought, every part of it, to be believed by every christian man, according as God shall enable him to understand it. It ought not to be narrowed to the cut of the unmasker's peculiar system; it is a presumption of the highest nature, for him thus to pretend, according to his own fancy, to establish a set of fundamental articles. This is to diminish the authority of the word of God, to set up his own; and create a reverence to his system, from which the several parts of divine revelations are to receive their weight, dignity, and authority. Those passages of holy writ which suit with that, are fundamental, choice, sublime, and necessary: the rest of the scripture (as of no great moment) is not fundamental, is not necessary to be believed, may be neglected, or must be tortured, to comply with an analogy of faith of his own making. But though he pretends to a certain set of fundamentals, yet to shew the vanity and impudence of that pretence, he cannot tell us which they are; and therefore in vain contends for a creed he knows not, and is yet no where. He neither does, and which is more, I tell him, he never can, give us a collection of his fundamentals gathered up on his principles, out of the scripture, with the rejection of all the rest, as not fundamental. He does not observe the difference there is between what is necessary to be believed by every man to make him a christian, and what is required to be believed by every christian. The first of these is what, by the covenant of the gospel, is necessary to be known, and consequently, to be proposed to every man, to make him a christian: the latter is no less than the whole revelation of God, all the divine truths contained in holy scripture; which every christian man is under a necessity to believe, so far as it shall please God, upon his serious and constant endeavours, to enlighten his mind to understand them.

THE preaching of our Saviour, and his apostles, has sufficiently taught us what is necessary to be proposed to every man, to make him a christian. He that believes him to be the promised Messiah, takes Jesus for his King, and repenting of his former sins, sincerely resolves to live, for the future, in obedience to his laws, is a subject of his kingdom, is a christian. If he be not, I desire the unmasker to tell me, what more is requisite to make him so. Until he does that, I rest satisfied, that this is all that was at first, and is still necessary to make a man a christian.

THIS, though it be contained in a few words, and those not hard to be understood; though it be in one voluntary act of the mind, relinquishing all irregular courses, and submitting itself to the rule of him, whom God hath sent to be our King, and promised to be our Saviour: yet it having relation to the race of mankind, from the first man Adam, to the end of the world; it being a contrivance, wherein God has displayed so much of his wisdom and goodness to the corrupt and lost sons of men; and it being a design, to which the Almighty had

had a peculiar regard in the whole constitution and æconomy of the Jews, as well as in the prophecies and history of the old testament: this was a foundation capable of large superstructures: 1. In explaining the occasion, necessity, use, and end of his coming. 2. Next, in proving him to be the person promised, by a correspondence of his birth, life, sufferings, death, and resurrection, to all those prophecies and types of him, which had given the expectation of such a Deliverer; and to those descriptions of him, whereby he might be known, when he did come. 3. In the discovery of the sort, constitution, extent, and management of his kingdom. 4. In shewing from what we are delivered by him, and how that deliverance is wrought out, and what are the consequences of it.

THESE, and a great many more the like, afford great numbers of truths delivered both in the historical, epistolary, and prophetical writings of the new testament, wherein the mysteries of the gospel, hidden from former ages, were discovered; and that more fully, I grant, after the pouring out of the Holy Ghost upon the apostles. But could nobody take Christ for their promised King, and resolve to obey him, unless he understood all the truths that concerned his kingdom, or, as I may say, mysteries of state of it? The truth of the contrary is manifest, out of the plain and uniform preaching of the apostles, after they had received the Holy Ghost, that was to guide them into all truth. Nay, after the writing of those epistles, wherein were contained the unmasker's sublimest truths; they every where proposed to unbelievers, Jesus the Messiah, to be their King, ordained of God; and to this joined repentance: and this alone they preached for the conversion of their unbelieving hearers. As soon as any one assented to this, he was pronounced a believer; and these inspired rulers of the church, these infallible preachers of the gospel, admitted him into Christ's kingdom by baptism. And this after, long "after our Saviour's ascension, when (as our unmasker expresses it) "the Holy Ghost was to be sent in an especial manner to enlighten mens minds, and to discover to them the great mysteries of christianity," even as long as the apostles lived: and what others were to do, who afterwards were to preach the gospel, St. Paul tells us, 1 Cor. iii. 11. "Other foundation can no man lay than that is laid, even Jesus the Messiah." Though upon this foundation men might build variously, things that would, or would not hold the touch; yet however, as long as they kept firm to this foundation, they should be saved, as appears in the following verses:

AND indeed, if all the doctrines of the gospel, which are contained in the writings of the apostles and evangelists, were necessary to be understood, and explicitly believed in the true sense of those that delivered them, to make a man a christian; I doubt, whether ever any one, even to this day, was a true christian; though I believe the unmasker will not deny, but that, ere this, christianity (as he expresses it) "is by certain steps climbed to its height"

BUT for this, the unmasker has found a convenient and wise remedy. It is but for him to have the power to declare, which of the doctrines delivered in holy writ are, and which are not necessary to be believed, with an additional power to add others of his own, that he cannot find there; and the business is done. For unless this be allowed him, his system cannot stand: unless his in-

terpretations be received for authentick revelation, we cannot have all the doctrines necessary for our time ; in truth, we cannot be christians. For to this only, what he says, concerning the " gradual discovery of the doctrines of the " gospel," tends. " We are not to think," says he, " that all the necessary " doctrines of the christian religion were clearly published to the world in our " Saviour's time : not but that all that were necessary for that time were published ; but some that were necessary for the succeeding one, were not then " discovered, or, at least, not fully."

I MUST ask the unmasker a short question or two ; as, first,

XLVI. ARE not all the doctrines necessary for our time, contained in his system ?

NEXT,

XLVII. Can all the doctrines necessary for our time, be proposed in the express words of the scripture ?

WHEN he has answered these two plain questions, (and an answer to them I shall expect) the world will then see, what he designs by " doctrines necessary " for our Saviour's time, and doctrines necessary for succeeding times ;" whether he means any thing else by it, but the setting up his system, as the exact standard of the gospel, and the true and unalterable measure of christianity, in which " it has climbed to its height."

LET not good and sincere christians be deceived, nor perplexed, by this maker of another christianity, than what the infallible Spirit of God has left us in the scriptures. It is evident from thence, that whoever takes Jesus the Messiah for his King, with a resolution to live by his laws, and does sincerely repent, as often as he transgresses any of them, is his subject ; all such are christians. What they are to know, or believe more, concerning him and his kingdom, when they are his subjects, he has left upon record in the great and sacred code and constitutions of his kingdom ; I mean in the holy scriptures. All that is contained therein, as coming from the God of truth, they are to receive as truth, and embrace as such. But since it is impossible explicitly to believe any proposition of the christian doctrine, but what we understand, or in any other sense, than we understand it to have been delivered in ; an explicit belief is, or can be required in no man, of more than what he understands of that doctrine. And thus, whatsoever upon fair endeavours he understands to be contained in that doctrine, is necessary to him to be believed : nor can he continue a subject of Christ upon other terms.

WHAT he is persuaded is the meaning of Christ his King, in any expression he finds in the sacred code ; that, by his allegiance, he is bound to submit his mind to receive for true, or else he denies the authority of Christ, and refuses to believe him ; nor can be excused, by calling any one on earth master. And hence it is evidently impossible for a christian to understand any text, in one sense, and believe it in another, by whomsoever dictated.

ALL

ALL that is contained in the inspired writings, is all of divine authority, must all be allowed for such, and received for divine and infallible truth, by every subject of Christ's kingdom, i. e. every christian. How comes then the unmasker to distinguish these dictates of the Holy Spirit, into necessary, and not necessary truths? I desire him to produce his commission, whereby he hath the power given him to tell, which of the divine truths, contained in the holy scripture, are of necessity to be believed, and which not. Who made him a judge or divider between them? Who gave him this power over the oracles of God, to set up one, and debase another, at his pleasure? Some, as he thinks fit, are the choicest truths: and what, I beseech him, are the other? Who made him a chuser, where nobody can pick and chuse? Every proposition there, as far as any christian can understand it, is indispensably necessary to be believed: and farther than he does understand it, it is impossible for him to believe it. The laws of Christ's kingdom do not require impossibilities; for they are all reasonable, just, and good.

SOME of the truths delivered in holy writ are very plain: it is impossible, I think, to mistake their meaning; and those certainly are all necessary to be explicitly believed. Others have more difficulty in them, and are not easy to be understood. Is the unmasker appointed Christ's vicegerent here, or the Holy Ghost's interpreter, with authority to pronounce which of these are necessary to be believed, and in what sense, and which not? The obscurity, that is to be found in several passages of the scripture, the difficulties that cover and perplex the meaning of several texts, demand of every christian, study, diligence, and attention, in reading and hearing the scriptures; in comparing and examining them; and receiving what light he can from all manner of helps, to understand these books, wherein are contained the words of life. This the unmasker, and every one is to do for himself; and thereby find out what is necessary for him to believe. But I do not know that the unmasker is to understand and interpret for me, more than I for him. If he has such a power, I desire him to produce it. Until then, I can acknowledge no other infallible, but that guide, which he directs me to himself, here in these words: "according to our Saviour's promise, the Holy Ghost was to be sent in a special manner to enlighten mens minds, and to discover to them the great mysteries of christianity." For whether by men, he here means those, on whom the Holy Ghost was so eminently poured out, Acts ii. or whether he means by these words, that special assistance of the Holy Ghost, whereby particular men, to the end of the world, are to be led into the truth, by opening their understandings, that they may understand the scriptures, (for he always loves to speak doubtfully and indefinitely) I know no other infallible guide, but the Spirit of God in the scriptures. Nor has God left it in my choice, to take any man for such. If he had, I should think the unmasker the unlikeliest to be he, and the last man in the world to be chosen for that guide: and herein I appeal to any sober christian, who hath read what the unmasker has, with so little truth and decency, (for it is not always mens fault, if they have not sense) writ upon this question, "Whether he would not be of the same mind?"

BUT

BUT yet, as very an unmasker as he is, he will be extremely apt to call you names, nay, to declare you no christian; and boldly affirm, you have no christianity, if you will not swallow it just as it is of his cooking. You must take it just as he has been pleased to dose it; no more, nor no less, than what is in his system. He hath put himself into the throne of Christ, and pretends to tell you which are, and which are not the indispensable laws of his kingdom: which parts of his divine revelation you must necessarily know, understand, and believe, and in what sense; and which you need not trouble your head about, but may pass by, as not necessary to be believed. He will tell you, that some of his necessary articles are mysteries, and yet (as he does, p. 115. of his "Thoughts concerning the causes of atheism") that they are easy to be understood by any man, when explained to him. In answer to that, I demanded of him, "Who was to explain them? The papists, I told him, would explain some of them one way, and the reformed another; the remonstrants and anti-remonstrants give them different senses; and probably the trinitarians and unitarians will profess, that they understand not each other's explications." But to this, in his reply, he has not vouchsafed to give me any answer; which yet I expect, and I will tell him why: because as there are different explainers, there will be different fundamentals. And therefore, unless he can shew his authority to be the sole explainer of fundamentals, he will in vain make such a pother about his fundamentals. Another explainer, of as good authority as he, will set up others against them. And what then shall we be the better for all this stir and noise of fundamentals? All the effect of it will be just the same it has been these thousand years and upwards; schisms, separations, contentions, animosities, quarrels, blood and butchery, and all that train of mischiefs, which have so long harassed and defamed christianity, and are so contrary to the doctrine, spirit, and end of the gospel; and which must still continue as long as any such unmasker shall take upon him to be the dispenser and dictator, to others of fundamentals; and peremptorily to define which parts of divine revelation are necessary to be believed, and which christians may with safety dispense with, and not believe.

To conclude, what was sufficient to make a man a christian in our Saviour's time, is sufficient still, viz. the taking him for our King and Lord, ordained so by God. What was necessary to be believed by all christians in our Saviour's time, as an indispensable duty, which they owed to their lord and master, was the believing all divine revelation, as far as every one could understand it: and just so it is still, neither more nor less. This being so, the unmasker may make what use he pleases of his notion, "that christianity was erected by degrees," it will no way (in that sense, in which it is true) turn to the advantage of his select, fundamental, necessary doctrines.

THE next chapter has nothing in it but his great bug-bear, whereby he hopes to fright people from reading my book, by crying out, Socinianism, Socinianism! Whereas I challenge him again, to shew one word of Socinianism in it. But however, it is worth while to write a book to prove me a Socinian. Truly, I did not think myself so considerable, that the world need be troubled about me, whether I were a follower of Socinus, Arminius, Calvin, or any other

other leader of a sect among christians. A christian I am sure I am, because I believe "Jesus to be the Messiah," the King and Saviour promised, and sent by God: and as a subject of his kingdom, I take the rule of my faith and life from his will, declared and left upon record in the inspired writings of the apostles and evangelists in the new testament; which I endeavour to the utmost of my power, as is my duty, to understand in their true sense and meaning. To lead me into their true meaning, I know (as I have above declared) no infallible guide, but the same Holy Spirit, from whom these writings at first came. If the unmasker knows any other infallible interpreter of scripture, I desire him to direct me to him: until then, I shall think it according to my master's rule, not to be called, nor to call any man on earth, Master. No man, I think, has a right to prescribe to me my faith, or magisterially to impose his interpretations or opinions on me: nor is it material to any one what mine are, any farther than they carry their own evidence with them. If this, which I think makes me of no sect, entitles me to the name of a papist, or a Socinian, because the unmasker thinks these the worst and most invidious he can give me: and labours to fix them on me for no other reason, but because I will not take him for my master on earth, and his system for my gospel: I shall leave him to recommend himself to the world by this skill, who, no doubt, will have reason to thank him for the rareness and subtilty of his discovery. For I think, I am the first man that ever was found out to be at the same time a Socinian, and a factor for Rome. But what is too hard for such an unmasker? I must be what he thinks fit; when he pleases, a papist; and when he pleases, a Socinian; and when he pleases, a Mahometan: and probably, when he has considered a little better, an atheist; for I hardly escaped it, when he writ last. My book, he says, had a tendency to it; and if he can but go on, as he has done hitherto, from surmises to certainties, by that time he writes next, his discovery will be advanced, and he will certainly find me an atheist. Only one thing I dare assure him of, that he shall never find, that I treat the things of God or religion so, as if I made only a trade or a jest of them. But let us now see, how at present he proves me a Socinian.

His first argument is, my not answering for my leaving out Matth. xxviii. 19. and John i. 1. page 82. of his Socinianism unmasked. This he takes to be a confession, that I am a Socinian. I hope he means fairly, and that if it be so on my side, it must be taken for a standing rule between us, that where any thing is not answered, it must be taken for granted. And upon that score I must desire him to remember some passages of my Vindication, which I have already, and others, which I shall mind him of hereafter, which he passed over in silence, and had nothing to say to; which therefore, by his own rule, I shall desire the reader to observe, that he has granted.

This being premised, I must tell the unmasker, that I perceive he reads my book with the same understanding that he writes his own. If he had done otherwise, he might have seen, that I had given him a reason for my omission of those two, and other "plain and obvious passages, and famous testimonies, in the evangelists," as he calls them; where I say, p. 106. "That if I have left out none of those passages or testimonies, which contain what our Sa-
viour

“viour and his apostles preached and required assent to, to make men believers, “I shall think my omissions (let them be what they will) no faults in the present case. Whatever doctrines Mr. Edwards would have to be believed, to make a man a christian, he will be sure to find them in those preachings, and famous testimonies, of our Saviour and his apostles, I have quoted. And if they are not there, he may rest satisfied, that they were not proposed, by our Saviour and his apostles, as necessary to be believed to make men Christ’s disciples.” From which words, any one, but an unmasker, would have understood my answer to be, that all that was necessary to be believed to make men christians, might be found in what our Saviour and his apostles proposed to unbelievers for their conversion : but the two passages above-mentioned, as well as a great many others in the evangelists, being none of those, I had no reason to take notice of them. But the unmasker having, out of his good pleasure, put it once upon me, as he does in his “Thoughts of the causes of atheism,” p. 107. that I was an “epitomizer of the evangelical writings,” though every one may see I make not that my business; yet it is no matter for that, I must be always accountable to that fancy of his. But when he has proved,

XLVIII. THAT this is not as just a reason for my omitting them, as several other obvious passages and famous testimonies in the evangelists, which I there mention, for whose omission he does not blame me ;

I will undertake to give him another reason, which I know not whether he were not better let alone.

THE next proof of my being a Socinian, is, that I take the Son of God to be an expression used to signify the Messiah. Slichtingius and Socinus understood it so; and therefore I am, the unmasker says, a Socinian. Just as good an argument, as that I believe Jesus to be a prophet, and so do the Mahometans; therefore I am a Mahometan : or thus, the unmasker holds, that the apostles creed does not contain all things necessary to salvation; and so says Knot the Jesuit; therefore the unmasker is a Papist. Let me turn the tables, and by the same argument I am orthodox again. For two orthodox, pious, and very eminent prelates of our church, whom, when I follow authorities, I shall prefer to Slichtingius and Socinus, understand it as I do; and therefore I am orthodox. Nay, it so falls out, that if it were of force either way, the argument would weigh most on this side; since I am not wholly a stranger to the writings of those two orthodox bishops; but I never read a page in either of those Socinians. The never sufficiently admired and valued archbishop Tillotson’s words, which I quoted, the unmasker says, “do not necessarily import any such thing.” I know no words that necessarily import any thing to a caviller. But he was known to have such clear thoughts, and so clear a style, so far from having any thing doubtful or fallacious in what he said, that I shall only set down his words as they are in his sermon of sincerity, p. 2. to shew his meaning : “Nathanael,” says he, “being satisfied, that he [our Saviour,] was the Messiah,”

“Messiah, he presently owned him for such, calling him THE SON OF GOD, and the King of Israel.”

THE words of the other eminent prelate, the bishop of Ely, whom our church is still happy in, are these: “To be the Son of God, and to be Christ, being but different expressions of the same thing:” witness, p. 14. And p. 10. “It is the very same thing to believe, “that Jesus is the Christ,” and “to believe, “that Jesus is the Son of God,” express it how you please. “This ALONE is the faith which can regenerate a man, and put a divine Spirit into him, that it makes him a conqueror over the world, as Jesus was.” Of this the unmasker says, that this reverend author, “speaking only in a general way, represents these two as the same thing,” viz. that Jesus is the Christ, and that Jesus is the Son of God, because these expressions are applied to the same person, and because they are both comprehended in one general name, viz. Jesus. Answ. The question is, Whether these two expressions, “the Son of God,” and “the Messiah,” in the learned bishop’s opinion, signify the same thing? If his opinion had been asked in the point, I know not how he could have declared it more clearly. For he says, they are “Expressions of the same thing; and that it is the very same thing to believe “that Jesus is the Messiah,” and to believe, “that he is the Son of God;” which cannot be so, if Messiah and Son of God have different significations: for then they will make two distinct propositions in different senses, which it can be no more the same thing to believe, than it is the same thing to believe, that Mr. Edwards is a notable preacher, and a notable railer; or than it is to believe one truth, and all truths. For by the same reason, that it is the same thing to believe two distinct truths, it will be the same thing to believe two thousand distinct truths, and consequently all truths. The unmasker, that he might seem to say something, says, that “the reverend author represents these as the same thing.” Answ. The unmasker never fails, like Midas, to turn every thing he touches into his own metal. The learned bishop says, very directly and plainly, that “to be the Son of God, and to be the Messiah, are expressions of the same thing:” and the unmasker says, he “represents these expressions as one thing:” for it is of expressions, that both the bishop and he speak. Now, expressions can be one thing, but one of these two ways: either in sound, and so these two expressions are not one; or in signification, and so they are. And then the unmasker says, but in other words, what the bishop had said before, viz. That these two, “to be the Son of God, and to be the Messiah, are expressions of the same thing.” Only the unmasker has put in the word, represents, to amuse his reader, as if he had said something; and so indeed he does, after his fashion, i. e. obscurely and fallaciously; which, when it comes to be examined, is but the same thing under shew of a difference; or else, if it has a different meaning, it is demonstratively false. But so it be obscure enough to deceive a willing reader, who will not be at the pains to examine what he says, it serves his turn.

BUT yet, as if he had said something of weight, he gives reasons for putting “represents these two expressions as one thing,” instead of saying, “these two are but different expressions of the same thing.”

THE first of his reasons is, Because the reverend author is here "speaking only in a general way." Answ. What does the unmasker mean by a general way? The learned bishop speaks of two particular expressions applied to our Saviour. But was his discourse ever so general, how could that alter the plain signification of his words, viz. that those two are but "different expressions of the same thing?"

SECONDLY, "Because these expressions are applied to the same person." Answ. A very demonstrative reason, is it not? that therefore they cannot be different expressions of the same thing!

THIRDLY, "And because they are both comprehended in one general name, viz. Jesus." Answ. It requires some skill to put so many falsehoods in so few words; for neither both, nor either of these expressions are comprehended in the name, Jesus; and that Jesus, the name of a particular person, should be a general name, is a discovery reserved to be found out by this new logician. However, general, is a learned word, which when a man of learning has used twice, as a reason of the same thing, he is covered with generals. He need not trouble himself any farther about sense; he may safely talk what stuff he pleases, without the least suspicion of his reader.

HAVING thus strongly proved just nothing, he proceeds and tells us, p. 91. "Yet it does not follow thence, but that if we will speak strictly and closely, we must be forced to confess, they are of different significations." By which words (if his words have any signification) he plainly allows, that the bishop meant as he says, that these two are but "different expressions of the same thing:" but withal, tells him, that if he will "speak closely and strictly," he must say, "they are of different significations." My concernment in the case being only, that in the passage alledged, the reverend author said, that the Son of God, and the Messiah, were "different expressions of the same thing," I have no more to demand after these words of the unmasker; he has in them granted all I would have: and I shall not meddle with his "speaking closely and strictly," but shall leave it to the decisive authority of this superlative critick to determine, whether this learned bishop, or any one living, besides himself, can understand the phrases of the new testament, and "speak strictly and closely" concerning them. Perhaps, his being yet alive, may preserve this eminent prelate from the malicious driveling of this unmasker's pen, which has bespattered the ashes of two of the same order, who were no mean ornaments of the English church; and if they had been now alive, no body will doubt but the unmasker would have treated them after another fashion.

BUT let me ask the unmasker, whether if either of these pious prelates, whose words I have above quoted, did understand that phrase of the Son of God, to stand for the Messiah; (which they might do without holding any one Socinian tenet) he will dare to pronounce him a Socinian? This is so ridiculous an inference, that I could not but laugh at it. But withal, tell him, Vindic. p. 110. "That if the sense, wherein I understand those texts, be a mistake, I shall be beholden to him to set me right: but they are not popular authorities, or frightful names, whereby I judge of truth or falsehood." To which I subjoin these words: "You will now, no doubt, applaud your conjectures; the point

“ is gained, and I am openly a Socinian ; since I will not disown, that I think
 “ the Son of God was a phrase, that, among the Jews, in our Saviour’s time,
 “ was used for the Messiah, though the Socinians understand it in the same
 “ sense. And therefore, I must certainly be of their persuasion in every thing
 “ else. I admire the acuteness, force, and fairness of your reasoning ; and so I
 “ leave you to triumph in your conjectures.” Nor has he failed my expectation:
 “ for here, p. 91, of his Socinianism unmasked, he, upon this, erects his comb,
 “ and crows most mightily. “ We may,” says he, “ from hence, as well as
 “ other reasons, pronounce him the same with those gentlemen (i. e. as he is
 “ pleased to call them, my good patrons and friends, the Racovians ;) which
 “ you may perceive he is very apprehensive of, and thinks, that this will be
 “ reckoned a good evidence of his being, what he denied himself to be before.”
 “ The point is gained, saith he, and I am openly a Socinian.” He never uttered
 “ truer words in his life, and they are the confutation of all his pretences to the
 “ contrary. This truth, which unwarily dropped from his pen, confirms what I
 “ have laid to his charge.” Now you have sung your song of triumph, it is fit
 you should gain your victory, by shewing,

XLIX. How my understanding the Son of God, to be a phrase used amongst the Jews, in our Saviour’s time, to signify the Messiah, proves me to be a Socinian ?

OR, if you think you have proved it already, I desire you to put your proof into a syllogism : for I confess myself so dull, as not to see any such conclusion deducible from my understanding that phrase as I do, even when you have proved that I am mistaken in it.

THE places, which in the new testament shew, that the Son of God stands for the Messiah, are so many and so clear, that I imagine nobody that ever considered and compared them together, could doubt of their meaning, unless he were an unmasker. Several of them I have collected and set down in my “ Reasonableness of Christianity,” p. 5, 12, 14, 17, 28, 31.

FIRST, John the Baptist, John i. 20. when the Jews sent to know who he was, confessed he himself was not the Messiah. But of Jesus he says, ver. 34. after having several ways, in the foregoing verses, declared him to be the Messiah ; “ And I saw and bare record, that this is the SON OF GOD.” And again, chap. iii. 26—36. he declaring Jesus to be, and himself not to be the Messiah, he does it in these synonymous terms, of the Messiah, and the Son of God ; as appears by comparing ver. 28, 35, 36.

NATHANAEL owns him to be the Messiah, in these words, John i. 50. “ Thou art the SON OF GOD, thou art the King of Israel : which our Saviour, in the next verse, calls believing ; a term, all through the history of our Saviour, used for owning Jesus to be the Messiah. And for confirming that faith of his, that he was the Messiah, our Saviour further adds, that he should see greater things, i. e. should see him do greater miracles, to evidence that he was the Messiah.

LUKE iv. 41. "And devils also came out of many, crying, Thou art the Messiah, the Son of God; and he, rebuking them, suffered them not to speak." And so again, St. Mark tells us, chap. iii. 11, 12. "That unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he strictly charged them, that they should not make him known." In both these places, which relate to different times, and different occasions, the devils declare Jesus to be the Son of God. It is certain, whatever they meant by it, they used a phrase of a known signification in that country: and what may we reasonably think they designed to make known to the people by it? Can we imagine these unclean spirits were promoters of the gospel, and had a mind to acknowledge and publish to the people, the deity of our Saviour, which the unmasker would have to be the signification of the Son of God? Who can entertain such a thought? No, they were no friends to our Saviour: and therefore desired to spread a belief of him, that he was the Messiah, that so he might, by the envy of the scribes and Pharisees, be disturbed in his ministry, and be cut off before he had compleated it. And therefore we see, our Saviour in both places forbids them to make him known; as he did his disciples themselves, for the same reason. For when St. Peter, Matt. xvi. 16. had owned Jesus to be the Messiah, in these words; "Thou art the Messiah, the Son of the living God;" it follows, ver. 20. "Then charged he his disciples, that they should tell no man that he was Jesus the Messiah:" just as he had forbid the devils to make him known, i. e. to be the Messiah. Besides, these words here of St. Peter, can be taken in no other sense, but barely to signify, that Jesus was the Messiah, to make them a proper answer to our Saviour's question. His first question here to his disciples, ver. 13. is, "Whom do men say, that I, the Son of man am? The question is not, Of what original do you think the Messiah, when he comes, will be? For then this question would have been as it is, Matt. xxii. 42. "What think ye of the Messiah, whose Son is he?" if he had inquired about the common opinion, concerning the nature and descent of the Messiah. But this question is concerning himself; Whom, of all the extraordinary persons known to the Jews, or mentioned in their sacred writings, the people thought him to be? That this was the meaning of his question, is evident from the answer the apostles gave to it; and his further demand, ver. 14, 15. "They said, Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? The people take me, some for one of the prophets, or extraordinary messengers from God, and some for another: But which of them do you take me to be? Simon Peter answered and said, Thou art the Messiah, the Son of the living God." In all which discourse, it is evident there was not the least inquiry made by our Saviour concerning the person, nature, or qualifications of the Messiah; but whether the people or his apostles thought him, i. e. Jesus of Nazareth, to be the Messiah. To which St. Peter gave him a direct and plain answer in the foregoing words, declaring their belief of him to be the Messiah: which is all that, with any manner of congruity, could be made the sense of St. Peter's answer. This alone of itself were enough to justify my interpretation of St. Peter's words, without the authority of St. Mark and St. Luke, both whose words confirm

firm it. For St. Mark, chap. viii. 29. renders it, "Thou art the Messiah;" and St. Luke, chap. ix. 20. "The Messiah of God." "To the like question, "Who art thou?" John the Baptist gives a like answer, John i. 19, 20. "I am not the Christ." By which answer, as well as by the foregoing verses, it is plain, nothing was understood to be meant by that question, but, Which of the extraordinary persons, promised to, or expected by, the Jews art thou?

JOHN xi. 27. The phrase of the son of God is made use of, by St. Martha; and that it was used by her to signify the Messiah, and nothing else, is evident out of the context. Martha tells our Saviour, that if he had been there, before her brother died, he, by that divine power which he had manifested in so many miracles which he had done, could have saved his life; and that now, if our Saviour would ask it of God, he might obtain the restoration of his life. Jesus tells her, he shall rise again: which words, Martha taking to mean, at the general resurrection, at the last day; Jesus thereupon takes occasion to intimate to her, that he was the Messiah, by telling her, that he was "the resurrection and the life;" i. e. that the life, which mankind should receive at the general resurrection, was by and through him. This was a description of the Messiah, it being a received opinion among the Jews, that when the Messiah came, the just should rise, and live with him for ever. And having made this declaration of himself to be the Messiah, he asks Martha, "Believest thou this?" What? Not whose son the Messiah should be; but whether he himself was the Messiah, by whom believers should have eternal life at the last day. And to this she gives this direct and apposite answer; "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." The question was only, Whether she was persuaded that those, who believed in him, should be raised to eternal life; that was in effect, "Whether he was the Messiah?" And to this she answers, Yea, Lord, I believe this of thee: and then she explains what was contained in that faith of hers; even this, that he was the Messiah, that was promised to come, by whom alone men were to receive eternal life.

WHAT the Jews also understood by the Son of God, is likewise clear from that passage at the latter end of Luke xxii. They having taken our Saviour, and being very desirous to get a confession from his own mouth, that he was the Messiah, that they might from thence be able to raise a formal and prevalent accusation against him before Pilate; the only thing the council asked him, was, Whether he was the Messiah? v. 67. To which he answers so, in the following words, that he lets them see he understood, that the design of their question was to entrap him, and not to believe in him, whatever he should declare of himself. But yet he tells them, "Hereafter shall the Son of man sit on the right hand of the power of God:" Words that, to the Jews, plainly enough owned him to be the Messiah; but yet such as could not have any force against him with Pilate. He having confessed so much, they hope to draw yet a clearer confession from him. "Then said they all, Art thou then the Son of God?" And he said unto them, Ye say that I am. And they said, What need we any further witness? For we ourselves have heard of his own mouth." Can any one think, that the doctrine of his deity (which is that which the unmasker accuses me for waving) was that which the Jews designed to accuse our Saviour of,

of, before Pilate; or that they needed witnesses for? Common sense, as well as the current of the whole history, shews the contrary. No, it was to accuse him, that he owned himself to be the Messiah, and thereby claimed a title to be King of the Jews. The Son of God was so known a name amongst the Jews, to stand for the Messiah; that having got that from his mouth, they thought they had proof enough for treason against him. This carries with it a clear and easy meaning. But if the Son of God be to be taken, as the unmasker would have it, for a declaration of his deity, I desire him to make common and coherent sense of it.

I SHALL add one consideration more, to shew that the Son of God was a form of speech then used among the Jews, to signify the Messiah, from the persons that used it, viz. John the baptist, Nathanael, St. Peter, St. Martha, the Sandhedrim, and the Centurion, Matt. xxvii. 54. Here are Jews, heathens, friends, enemies, men, women, believers, and unbelievers all indifferently use this phrase of the Son of God, and apply it to Jesus. The question between the unmasker and me, is, Whether it was used by these several persons, as an appellation of the Messiah, or (as the unmasker would have it) in a quite different sense; as such an application of divinity to our Saviour, that he that shall deny that to be the meaning of it in the minds of these speakers, denies the divinity of Jesus Christ. For if they did speak it without that meaning, it is plain it was a phrase known to have another meaning; or else they had talked unintelligible jargon. Now I will ask the unmasker, "Whether he thinks, that the eternal generation, or, as the unmasker calls it, filiation of Jesus the Son of God, was a doctrine that had entered into the thoughts of all the persons above-mentioned, even of the Roman centurion, and the soldiers that were with him watching Jesus?" If he says he does, I suppose he thinks so only for this time, and for this occasion: and then it will lie upon him to give the world convincing reasons for his opinion, that they may think so too; or if he does not think so, he must give up his argument, and allow that this phrase, in these places, does not necessarily import the deity of our Saviour, and the doctrine of his eternal generation: and so a man may take it to be an expression standing for the Messiah, without being a Socinian, any more than he himself is one.

"THERE is one place the unmasker tells us, p. 87. that confutes all the surmises about the identity of these terms. It is, says he, that famous confession of faith which the Ethiopian eunuch made, when Philip told him, he might be baptized, if he believed, This without doubt, was said, according to that apprehension, which he had of Christ, from Philip's instructing him; for he said he preached unto him Jesus, ver. 35. He had acquainted him, that Jesus was the Christ, the anointed of God, and also, that he was the Son of God; which includes in it, that he was God. And accordingly, this noble proselyte gives this account of his faith, in order to his being baptized, in order to his being admitted a member of Christ's church; "I believe that Jesus is the Son of God:" or you may read it according to the Greek, "I believe the Son of God to be Jesus Christ." Where there are these two distinct propositions:

"1st, THAT Jesus is the Christ, the Messiah.

"2dly, THAT he is not only the Messiah, but the Son of God."

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THE unmasker is every where steadily the same subtle arguer. Whether he has proved, that the Son of God, in this confession of the eunuch, signifies what he would have, we shall examine by and by. This at least, is demonstration, that this passage of his overturns his principles; and reduces his long list of fundamentals to two propositions, the belief whereof is sufficient to make a man a christian. "This noble proselyte, says the unmasker, gives this account of his faith, in order to his being baptized, in order to his being admitted a member of Christ's church." And what is that faith, according to the unmasker? he tells you, "there are in it these two distinct propositions, viz. I believe, 1st, That Jesus is the Christ, the Messiah: 2dly, That he is not only the Messiah, but the Son of God." If this famous confession, containing but these two articles, were enough to his being baptized; if this faith were sufficient to make this noble proselyte a christian, what is become of all those other articles of the unmasker's system, without the belief whereof, he, in other places, tells us, a man cannot be a christian? If he had here told us, that "Philip had not time nor opportunity," during his short stay with the eunuch, to explain to him all the unmasker's system, and make him understand all his fundamentals; he had had reason on his side: and he might have urged it as a reason why Philip taught him no more. But nevertheless he had, by allowing the eunuch's confession of faith sufficient for his admittance as a member of Christ's church, given up his other fundamentals, as necessary to be believed to make a man a christian; even that of the Holy Trinity: and he has at last reduced his necessary articles to these two, viz. "That Jesus is the Messiah;" and that "Jesus is the Son of God." So that after his ridiculous calling mine a lank faith, I desire him to consider what he will now call his own. Mine is next to none, because, as he says, it is but one article. If that reasoning be good, his is not far from none; it consists but in two articles, which is next to one, and very little more remote from none than one is. If any one had but as much wit as the unmasker, and could be but as smart upon the number two, as he has been upon an unit, here were a brave opportunity for him to lay out his parts; and he might make vehement complaints against one, that has thus "cramped our faith, corrupted mens minds, depraved the gospel, and abused christianity." But if it should fall out, as I think it will, that the unmasker's two articles should prove to be but one; he has saved another that labour, and he stands painted to himself with his own charcoal.

THE unmasker would have the Son of God, in the confession of the eunuch, to signify something different from the Messiah: and his reason is, because else it would be an absurd tautology. Ans. There are many exegetical expressions put together in scripture, which, though they signify the same thing, yet are not absurd tautologies. The unmasker here inverts the proposition, and would have it to signify thus, "The Son of God is Jesus the Messiah;" which is a proposition so different from what the apostles proposed, every where else, that he ought to have given a reason why, when, every where else, they made the proposition to be, of something affirmed of Jesus of Nazareth, the eunuch should make the affirmation to be of something concerning the Son of God: as if the eunuch knew very well, what the Son of God signified, viz. as the unmasker

masker tells us here, that it included or signified God; and that Philip, (who, we read, at Samaria preached τὸν Χριστὸν, the Messiah, i. e. instructed them who the Messiah was) had here taken pains only to instruct him, that this God was Jesus the Messiah, and to bring him to assent to that proposition. Whether this be natural to conceive, I leave to the reader.

THE tautology, on which the unmasker builds his whole objection, will be quite removed if we take Christ here for a proper name, in which way it is used by the evangelists and apostles in other places, and particularly by St. Luke; as Acts ii. 38. iii. 6, 20. iv. 10. xxiv. 24, &c. In two of these places it cannot, with any good sense, be taken otherwise; for if it be not in Acts iii. 6. and iv. 10. used as a proper name, we must read those places thus, "Jesus the Messiah of Nazareth." And I think it plain in those others cited, as well as in several other places of the new testament, that the word Christ is used as a proper name. We may easily conceive, that long before the Acts were writ, the name of Christ was grown, by a familiar use, to denote the person of our Saviour, as much as Jesus. This is so manifest, that it gave a name to his followers; who, as St. Luke tells us, xi. 26. were called christians; and that, if chronologists mistake not, twenty years before St. Luke writ his history of the apostles: and this so generally, that Agrippa, a Jew, uses it, Acts xxvi. 28, And that Christ, as the proper name of our Saviour, was got as far as Rome, before St. Luke writ the Acts, appears out of Suetonius, l. 5. and by that name he is called in Tacitus, Ann. l. 15. It is no wonder then, that St. Luke, in writing this history, should sometimes set it down alone, sometimes joined with that of Jesus, as a proper name; which is much easier to conceive he did here, than that Philip proposed more to the eunuch to be believed to make him a christian, than what, in other places, was proposed for the conversion of others, or than what he himself proposed at Samaria.

HIS 7th chapter is to prove, that I am a Socinian, because I omitted Christ's satisfaction. That matter having been answered, p. 172. where it came properly under consideration, I shall only observe here, that the great stress of his argument lies as it did before; not upon my total omission of it out of my book, but on this, that, "I have no such thing in the place where the advantages of Christ's coming are purposely treated of;" from whence he will have this to be an unavoidable inference, viz. "That I was of opinion, that Christ came not to satisfy for us." The reason of my omission of it in that place, I told him, was because my book was chiefly designed for deists; and therefore I mentioned only those advantages, which all christians must agree in: and in omitting of that, complied with the apostle's rule, Rom. xiv. To this he tells me flatly, that was not the design of my book. Whether the unmasker knows with what design I published it, better than myself, must be left to the reader to judge: for as for his veracity in what he knows, or knows not, he has given so many instances of it, that I may safely refer that to any body. One instance more of it may be found in this very chapter, where he says, "I pretend indeed, pag. 104. that in another place of my book, I mention Christ's restoring all mankind from the state of death, and restoring them to life; and his laying down his life for another, as our Saviour professes he did. "These
" few

“ few words this vindicator has picked up in his book since he wrote it. This “ is all, through his whole treatise, that he hath dropped concerning that advantage of Christ’s incarnation ; i. e. Christ’s satisfaction.” Answ. But that this is not all that I have dropped through my whole treatise, concerning that advantage, may appear by those places above-mentioned, p. 174. where I say, that the design of Christ’s coming was to be offered up, and speak of the work of redemption ; which are expressions taken to imply our Saviour’s satisfaction. But the unmasker thinking I should have quoted them, if there had been any more, besides those mentioned in my Vindication, upon that presumption sticks not boldly to affirm, that there were no more ; and so goes on with the veracity of an unmasker. If affirming would do it, nothing could be wanting in his cause, that might be for his purpose. Whether he be as good at proving, this consequence (among other propositions, which remain upon him to be proved) will try, viz.

L. THAT if the satisfaction of Christ be not mentioned in the place where the advantages of Christ’s coming are purposely treated of, then I am of opinion, that Christ came not to satisfy for us :

Which is all the argument of his 7th chapter.

HIS last chapter, as his first, begins with a commendation of himself ; particularly, it boasts his freedom from bigotry, dogmatizing, censoriousness, and uncharitableness. I think he hath drawn himself so well with his own pen, that I shall need refer the reader only to what he himself has wrote in this controversy, for his character.

IN the next paragraph, p. 104. he tells me, “ I laugh at orthodoxy.” Answ. There is nothing that I think deserves a more serious esteem than right opinion, (as the word signifies) if taken up with the sense and love of truth. But this way of becoming orthodox, has always modesty accompanying it, and a fair acknowledgment of fallibility in ourselves, as well as a supposition of error in others. On the other side there is nothing more ridiculous, than for any man, or company of men, to assume the title of orthodoxy to their own set of opinions, as if infallibility were annexed to their systems, and those were to be the standing measure of truth to all the world ; from whence they erect to themselves a power to censure and condemn others, for differing at all from the tenets they have pitched upon. The consideration of human frailty ought to check this vanity : but since it does not, but that, with a sort of allowance, it shews itself in almost all religious societies, the playing the trick round sufficiently turns it into ridicule. For each society having an equal right to a good opinion of themselves, a man by passing but a river, or a hill, loses that orthodoxy in one company, which puffed him up with such assurance and insolence in another ; and is there, with equal justice, himself exposed to the like censures of error and heresy, which he was so forward to lay on others at home. When it shall appear, that infallibility is intailed upon one set of men of any denomination, or truth confined to any spot of ground, the name and use of orthodoxy, as now it is in fashion every where, will in that one place, be reasonable. Until then, this ridiculous cant will be a

foundation too weak to sustain that usurpation that is raised upon it. It is not that I do not think every one should be persuaded of the truth of those opinions he professes. It is that I contend for ; and it is that which I fear the great sticklers for orthodoxy often fail in. For we see generally that numbers of them exactly jump in a whole large collection of doctrines, consisting of abundance of particulars ; as if their notions were, by one common stamp, printed on their minds, even to the least lineament. This is very hard, if not impossible, to be conceived of those who take up their opinions only from conviction. But how fully soever I am persuaded of the truth of what I hold, I am in common justice to allow the same sincerity to him that differs from me ; and so we are upon equal terms. This persuasion of truth on each side, invests neither of us with a right to censure or condemn the other. I have no more reason to treat him ill for differing from me, than he has to treat me ill for the same cause. Pity him, I may ; inform him fairly, I ought : but contemn, malign, revile, or any otherwise prejudice him for not thinking just as I do, that I ought not. My orthodoxy gives me no more authority over him, than his (for every one is orthodox to himself) gives him over me. When the word orthodoxy (which in effect signifies no more but the opinions of my party) is made use of as a pretence to domineer, (as ordinarily it is) it is, and always will be, ridiculous.

HE says, " I hate, even with a deadly hatred, all catechisms and confessions, all systems and models." I do not remember, that I have once mentioned the word catechism, either in my Reasonableness of Christianity, or Vindication ; but he knows " I hate them deadly," and I know I do not. And as for systems and models, all that I say of them, in the pages he quotes to prove my hatred of them, is only this, viz. in my Vindication, p. 105. " Some had rather you should write booty, and cross your own design, of removing men's prejudices to christianity, than leave out one tittle of what they put into their systems.—" " Some men will not bear it, that any one should speak of religion, but according to the model that they themselves have made of it." In neither of which places do I speak against systems or models, but the ill use that some men make of them.

HE tells me also in the same place, p. 104. that I deride mysteries. But for this he hath quoted neither words nor place : and where he does not do that, I have reason, from the frequent liberties he takes, to impute to me what nowhere appears in my books, to desire the reader to take what he says, not to be true. For did he mean fairly, he might, by quoting my words, put all such matters of fact out of doubt ; and not force me, so often as he does, to demand where it is : as I do now here again,

LI. WHERE it is that I deride mysteries ?

HIS next words, p. 104. are very remarkable : they are, " O how he [the vindicator] grins at the spirit of creed-making ! p. 108. Vindic. The very thoughts of which do so haunt him, so plague and torment him, that he cannot rest until it be conjured down. And here, by the way, seeing I have mentioned his rancour against systematick books and writings, I might represent
" the

“ the misery that is coming upon all booksellers, if this gentleman and his correspondents go on successfully. Here is an effectual plot to undermine Stationers-hall ; for all systems and bodies of divinity, philosophy, &c. must be cashiered : whatsoever looks like system must not be bought or sold. This will fall heavy on the gentlemen of St. Paul’s church-yard, and other places.” Here the politick unmasker seems to threaten me with the posse of Paul’s church-yard, because my book might lessen their gain in the sale of theological systems. I remember that “ Demetrius the shrine-maker, which brought no small gain to the craftsmen, whom he called together, with the workmen of like occupation, and said to this purpose : Sirs, ye know, that by this craft we have our wealth : moreover ye see and hear, that this Paul hath persuaded, and turned away much people, saying, that they be no gods that are made with hands ; so that this our craft is in danger to be set at nought. And when they heard these sayings, they were full of wrath, and cried out, saying, “ Great is Diana of the Ephesians.” Have you, sir, who are so good at speech-making, as a worthy successor of the silver-smith, regulating your zeal for the truth, and your writing divinity by the profit it will bring, made a speech to this purpose to the craftsmen, and told them, that I say, articles of faith, and creeds, and systems in religion, cannot be made by mens hands or fancies ; but must be just such, and no other than what God hath given us in the scriptures ? And are they ready to cry out to your content, “ Great is Diana of the Ephesians ?” If you have well warmed them with your oratory, it is to be hoped they will heartily join with you, and bestir themselves, and chuse you for their champion, to prevent the misery, you tell them, is coming upon them, in the loss of the sale of systems and bodies of divinity : for, as for philosophy, which you name too, I think you went a little too far ; nothing of that kind, as I remember, hath been so much as mentioned. But, however, some sort of orators, when their hands are in, omit nothing, true or false, that may move those they would work upon. Is not this a worthy employment, and becoming a preacher of the gospel, to be a solicitor for Stationers-hall ? And make the gain of the gentlemen of Paul’s church-yard, a consideration for or against any book writ concerning religion ? This, if it were ever thought on before, no body but an unmasker, who lays all open, was ever so foolish as to publish. But here you have an account of his zeal : the views of gain are to measure the truths of divinity. Had his zeal, as he pretends in the next paragraph, no other aims, but the “ defence of the gospel ;” it is probable this controversy would have been managed after another fashion.

WHETHER what he says in the next, p. 105. to excuse his so often pretending to “ know my heart and thoughts,” will satisfy the reader ; I shall not trouble myself. By his so often doing it again, in his Socinianism unmasked, I see he cannot write without it. And so I leave it to the judgment of the readers, whether he can be allowed to know other mens thoughts, who, on many occasions, seems not well to know his own. The railing in the remainder of this chapter, I shall pass by, as I have done a great deal of the same strain in his book : only to shew how well he understands or represents my sense, I shall

set down my words, as they are in the pages he quotes, and his inferences from them.

Vindication, p. 109.

I KNOW not but it may be true that the Anti-trinitarians and Racovians understand those places as I do: but it is more than I know, that they do so. I took not my sense of those texts from those writers, but from the scripture itself, giving light to its own meaning, by one place compared with another. What, in this way, appears to me its true meaning, I shall not decline; because I am told, that it is so understood by the Racovians, whom I never yet read; nor embrace the contrary, though the generality of divines I more converse with, should declare for it. If the sense wherein I understand those texts be a mistake, I shall be beholden to you, if you will set me right. But they are not popular authorities, or frightful names, whereby I judge of truth or falsehood.

HE tells me here of the generality of divines. If he had said of the church of England, I could have understood him: but he says, "The professed divines of England;" and there being several sorts of divines in England, who, I think, do not every where agree in their interpretations of scripture; which of them is it I must have regard to, where they differ? If he cannot tell me that, he complains here of me for a fault, which he himself knows not how to mend.

Vindication, p. 108.

THE list of materials for his creed, (for the articles are not yet formed) Mr. Edwards closes, p. 111. with these words: "These are the matters of faith contained in the epistles; and they are essential and integral parts of the gospel itself." What! just these, neither more nor less? If you are sure of it, pray let us have them speedily, for the reconciling of differences in the christian church, which has been so cruelly torn about the articles of the christian faith, to the great reproach of christian charity, and scandal of our true religion.

DOES the vindicator here "scoff at the matters of faith contained in the epistles?" or shew the vain pretences of the unmasker: who undertakes to

Socinianism Unmasked, p. 108.

"THE professed divines of England, you must know, are but a pitiful sort of folks with this great Racovian rabbi. He tells us plainly, that he is not mindful of what the generality of divines declare for, p. 109. He labours so concernedly to ingratiate himself with the mob, the multitude, (which he so often talks of) that he has no regard to these. The generality of the rabble are more considerable with him than the generality of divines."

Socinianism Unmasked, p. 109.

"THIS author, as demure and grave as he would sometimes seem to be, can scoff at the matters of faith contained in the apostles epistles, p. 108."

give us, out of the epistles, a collection of fundamentals, without being able to say, whether those he sets down be all or no?

Vindication, p. 113.

I HOPE you do not think, how contemptibly soever you speak of the venerable mob, as you are pleased to dignify them, p. 117. that the bulk of mankind, or in your phrase, the rabble,

are not concerned in religion, or ought not to understand it, in order to their salvation. I remember the Pharisees treated the common people with contempt; and said, "Have any of the rulers, or of the Pharisees, believed in him? But this people who know not the law, are cursed." But yet these, who, in the censure of the Pharisees, were cursed, were some of the poor, or, if you please to have it so, the mob, to whom the gospel was preached by our Saviour, as he tells John's disciples, Matt. xi. 5.

WHERE the profaneness of this is, I do not see; unless some unknown sacredness of the unmasker's person make it profaneness to shew, that he, like the Pharisees of old, has a great contempt for the common people, i. e. the far greater part of mankind; as if they and their salvation were below the regard of this elevated rabbi. But this, of profaneness, may be well borne from him, since in the next words, my mentioning another part of his carriage is no less than irreligion.

Vindication, p. 110.

HE prefers what I say to him myself, to what is offered to him, from the word of God, and makes me this compliment, that I begin to mend about the close, i. e. when I leave off

quoting of scripture, and the dull work was done, of "going through the history of the Evangelists and the Acts," which he computes, p. 105. to take up three quarters of my book.

Socinianism Unmasked, p. 110.

"RIDICULOUSLY and irreligiously he pretends," that I prefer what he saith to me, to what is offered to me from the word of God, p. 110.

THE matter of fact is as I relate it, and so is beyond pretence; and for this I refer the reader to the 105th and 114th pages of his "Thoughts concerning the causes of atheism." But had I mistaken, I know not how he could have called it, irreligiously. Make the worst of it that can be, how comes it to be irreligious? What is there divine in an unmasker; that one cannot pretend, (true or false) that he prefers what I say, to what is offered him from the word of God, without doing it irreligiously? Does the very assuming the power to define articles, and determine who are, and who are not christians, by a creed not yet made; erect an unmasker presently into God's throne, and bestow on him the title of Dominus Deusque noster, whereby offences against him come to be
irreligious

irreligious acts? I have misrepresented his meaning; let it be so: Where is the irreligion of it? Thus it is: the power of making a religion for others, (and those that make creeds do that) being once got into any one's fancy, must at last make all oppositions to those creeds and creed-makers, irreligion. Thus we see in process of time, it did in the church of Rome: but it was in length of time, and by gentle degrees. The unmasker, it seems, cannot stay, is in haste, and at one jump leaps into the chair. He has given us yet but a piece of his creed, and yet that's enough to set him above the state of human mistakes or frailties; and to mention any such thing in him, is to do irreligiously.

"We may further see," says the unmasker, p. 110. "how counterfeit the vindicator's gravity is, whilst he condemns frothy and light discourses," p. 110. Vindic. And "yet, in many pages together, most irreverently treats a great part of the apostolical writings, and throws aside the main articles of religion, as "unnecessary." Answer in my Vindic. p. 110. you may remember these words; "I require you to publish to the world those passages, which shew my contempt of the epistles." Why do you not (especially having been so called upon to do it) set down those words, wherein "I most irreverently treat a great part of the apostolical writings? At least, why do you not quote those many pages wherein I do it? This looks a little suspiciously, that you cannot: and the more because you have, in this very page, not been sparing to quote places which you thought to your purpose. I must take leave, therefore, (if it may be done without irreligion) to assure the reader, that this is another of your many mistakes in matters of fact, for which you have not so much as the excuse of inadvertency: for, as he sees, you have been minded of it before. But an unmasker, say what you will to him, will be an unmasker still.

He closes what he has to say to me, in his Socinianism unmasked, as if he were in the pulpit, with an use of exhortation. The false insinuations it is filled with, make the conclusion of a piece with the introduction. As he sets out, so he ends, and therein shews wherein he places his strength. A custom of making bold with truth is so seldom curable in a grown man, and the unmasker shews so little sense of shame, where it is charged upon him, beyond a possibility of clearing himself; that nobody is to trouble themselves any farther about that part of his established character. Letting, therefore that alone to nature and custom, two sure guides, I shall only intreat him, to prevent his taking railing for argument, (which I fear, he too often does) that upon his entrance, every where, upon any new argument, he would set it down in syllogism; and when he has done that (that I may know what is to be answered) let him then give vent, as he pleases, to his noble vein of wit and oratory.

THE lifting a man's self up in his own opinion, has had the credit, in former ages, to be thought the lowest degradation that human nature could well sink itself to. Hence, says the wise man, Prov. xxvi. 5. "Answer a fool according to his folly, lest he be wise in his own conceit:" hereby shewing, that self-conceitedness is a degree beneath ordinary folly. And therefore he there provides a fence against it, to keep even fools from sinking yet lower, by falling into it. Whether what was not so in Solomon's days, be now, by length of time, in ours,

ours, grown into a mark of wisdom and parts, and an evidence of great performances, I shall not inquire. Mr. Edwards, who goes beyond all that ever I yet met with, in the commendation of his own, best knows why he so extols what he has done in this controversy. For fear the praises he has not been sparing of in his Socinianism unmasked, should not sufficiently trumpet out his worth, or might be forgotten; he, in a new piece, entitled, "the Socinian creed," proclaims again his mighty deeds, and the victory he has established to himself by them, in these words: "But he and his friends (the one-article men) seem to have made satisfaction, by their profound silence lately, whereby they acknowledge to the world, that they have nothing to say in reply to what I laid to their charge, and fully proved against them, &c." Socinian creed, p. 128. This fresh testimony of no ordinary conceit, which Mr. Edwards hath, of the excellency and strength of his reasoning, in his Socinianism unmasked, I leave with him and his friends, to be considered of at their leisure: and, if they think I have misapplied the term of conceitedness, to so wise, understanding, and every way accomplished a disputant, (if we may believe himself) I will teach them a way how he, or any body else, may fully convince me of it. There remains on his score, marked in this reply of mine, several propositions to be proved by him. If he can find but arguments to prove them, that will bear the setting down in form, and will so publish them, I will allow myself to be mistaken. Nay, which is more, if he, or any body in the 112 pages of his Socinianism unmasked, can find but ten arguments that will bear the test of syllogism, the true touchstone of right arguing; I will grant, that that treatise deserves all those commendations he has bestowed upon it, though it be made up more of his own panegyric, than a confutation of me.

In his Socinian creed, (for a creed-maker he will be; and whether he has been as lucky for the Socinians as for the Orthodox, I know not) p. 120. he begins with me, and that with the same conquering hand and skill, which can never fail of victory; if a man has but wit enough to know what proposition he is able to confute, and then make that his adversary's tenet. But the repetitions of his old song concerning one article, the epistles, &c. which occur here again, I shall only set down; that none of these excellent things may be lost, whereby this acute and unanswerable writer has so well deserved his own commendations: viz. "That I say, there is but one single article of the christian truth necessary to be believed and assented to by us, p. 121. That I slight the christian principles, curtail the articles of our faith, and ravish christianity itself from him, p. 123. And that I turn the epistles of the apostles into waste paper," p. 127.

THESE and the like slanders, I have already given an answer to, in my reply to his former book. Only one new one here I cannot pass over in silence, because of the remarkable profaneness which seems to me to be in it; which, I think, deserves publick notice. "In my "Reasonableness of christianity," I have laid together those passages of our Saviour's life, which seemed to me most eminently to shew his wisdom, in that conduct of himself, with that reserve and caution which was necessary to preserve him, and carry him through the appointed time of his ministry. Some have thought I had herein done considerable

able service to the christian religion, by removing those objections which some were apt to make from our Saviour's carriage, not rightly understood. This creed-maker tells me, p. 127. "That I make our Saviour a coward: a word not to be applied to the Saviour of the world by a pious or discreet christian, upon any pretence, without great necessity, and sure grounds! If he had set down my words, and quoted the page, (which was the least could have been done to excuse such a phrase) we should then have seen which of us two, this impious and irreligious epithet, given to the holy Jesus, has for its author. In the mean time, I leave it with him, to be accounted for, by his piety, to those, who by his example shall be encouraged to entertain so vile a thought, or use so profane an expression of the Captain of our salvation, who freely gave himself up to death for us.

He also says, in the same page, 127. "That I every where strike at systems, the design of which is to establish one of my own, or to foster scepticism, by beating down all others."

For clear reason, or good sense, I do not think our creed-maker ever had his fellow. In the immediate preceding words of the same sentence he charges me with "a great antipathy against systems;" and before he comes to the end of it, finds out my design to be the "establishing one of my own." So that this, "my antipathy against systems" makes me in love with one. "My design, he says, is to establish a system of my own, or to foster scepticism, in beating down all others." Let my book, if he pleases, be my system of christianity. Now is it in me any more fostering scepticism, to say my system is true, and others not, than it is in the creed-maker to say so of all other systems but his own? For I hope he does not allow any system of christianity to be true, that differs from his, any more than I do.

BUT I have spoken against all systems. Answ. And always shall, so far as they are set up by particular men, or parties, as the just measure of every man's faith; wherein every thing that is contained, is required and imposed to be believed to make a man a christian: such an opinion and use of systems I shall always be against, until the creed-maker shall tell me, amongst the variety of them, which alone is to be received and rested in, in the absence of his creed; which is not yet finished, and, I fear, will not, as long as I live. That every man should receive from others, or make to himself such a system of christianity, as he found most conformable to the word of God, according to the best of his understanding, is what I never spoke against; but think it every one's duty to labour for, and to take all opportunities, as long as he lives, by studying the scriptures every day, to perfect.

BUT this, I fear, will not go easily down with our author; for then he cannot be a creed-maker for others: a thing he shews himself very forward to; how able to perform it, we shall see when his creed is made. In the mean time, talking loudly and at random, about fundamentals, without knowing what is so, may stand him in some stead.

THIS being all that is new, which I think myself concerned in, in this Socinian creed, I pass on to his Postscript. In the first page whereof, I find these words: "I found that the manager of the Reasonableness of christianity had
" prevailed

“prevailed with a gentleman to make a sermon upon my refutation of that treatise, and the vindication of it.” Such a piece of impertinency, as this, might have been borne from a fair adversary: but the sample Mr. Edwards has given of himself, in his Socinianism unmasked, persuades me this ought to be bound up with what he says of me in his introduction to that book, in these words: “Among others, they thought and made choice of a gentleman, who, they knew would be extraordinary useful to them. And he, it is probable, was as forward to be made use of by them, and presently accepted of the office that was assigned him:” and more there to the same purpose. All which I know to be utterly false.

It is a pity that one who relies so intirely upon it, should have no better an invention. The socinians set the author of the “Reasonableness of christianity,” &c. on work to write that book; by which discovery the world being (as Mr. Edwards says) let into the project, that book is confounded, baffled, blown off, and by this skilful artifice there is an end of it. Mr. Bold preaches and publishes a sermon without this irrefragable gentleman’s good leave and liking. What now must be done to discredit it, and keep it from being read? Why, Mr. Bold too was set on work, by “the manager of the Reasonableness of Christianity,” &c. In your whole storehouse of stratagems, you that are so great a conqueror, have you but this one way to destroy a book, which you set your mightiness against, but to tell the world it was a job of journey-work for somebody you do not like? Some other would have done better in this new case, had your happy invention been ready with it: for you are not so bashful or reserved, but that you may be allowed to be as great a wit as he who professed himself “ready at any time, to say a good or a new thing, if he could but think of it.” But in good earnest, sir, if one should ask you, Do you think no books contain truth in them, which were undertaken by the procuration of a bookseller? I desire you to be a little tender in the point, not knowing how far it may reach. Ay, but such booksellers live not at the lower end of Pater-noster-row, but in Paul’s church-yard, and are the managers of other-guise books, than “the Reasonableness of christianity.” And therefore you very rightly subjoin, “Indeed it was a great master-piece of procuration, and we can’t but think that man must speak truth, and defend it very impartially and substantially, who is thus brought on to undertake the cause.” And so Mr. Bold’s sermon is found to have neither truth nor sense in it, because it was printed by a bookseller at the lower end of Pater-noster-row; for that, I dare say, is all you know of the matter. But that is hint enough for a happy diviner, to be sure of the rest, and with confidence to report that for certain matter of fact, which had never any being but in the fore-casting side of his politick brain.

BUT whatever were the reasons that moved Mr. B—— to preach that sermon, of which I know nothing; this I am sure, it shews only the weakness and malice (I will not say, and ill breeding, for that concerns not one of Mr. Edwards’s pitch) of any one who excepts against it, to take notice of any thing more than what the author has published. Therein alone consists the error, if there be any; and that alone those meddle with, who write for the sake of truth. But poor cavillers have other purposes, and therefore must use other shifts,

and make a bustle about something besides the argument, to prejudice and beguile unwary readers.

THE only exception the creed-maker makes to Mr. Bold's sermon, is the contradiction he imputes to him, in saying; "That there is but one point or article necessary to be believed for the making a man a christian: and that there are many points besides this, which Jesus Christ hath taught and revealed, which every sincere christian is indispensably obliged to endeavour to understand:" and, "that there are particular points and articles, which being known to be revealed by Christ, christians must indispensably assent to." And where, now, is there any thing like a contradiction in this? Let it be granted, for example, that the creed-maker's set of articles, (let their number be what they will, when he has found them all out) are necessary to be believed, for the making a man a christian. Is there any contradiction in it to say, there are many points besides these, which Jesus Christ hath taught and revealed, which every sincere christian is indispensably obliged to endeavour to understand? If this be not so, it is but for any one to be perfect in Mr. Edwards's creed, and then he may lay by the bible, and from thenceforth he is absolutely dispensed with, from studying or understanding any thing more of the scripture.

But Mr. Edwards's supremacy is not yet so far established, that he will dare to say, that christians are not obliged to endeavour to understand any other points revealed in the scripture, but what are contained in his creed. He cannot yet well discard all the rest of the scripture, because he has yet need of it for the completing of his creed, which is like to secure the bible to us for some time yet. For I will be answerable for it, he will not be quickly able to resolve what texts of the scripture do, and what do not, contain points necessary to be believed. So that I am apt to imagine, that the creed-maker, upon second thoughts, will allow that saying, that there is but one, or there are but twelve, or there are but as many as he shall set down, (when he has resolved which they shall be) necessary to the making a man a christian; and the saying, there are other points besides, contained in the scripture, which every sincere christian is indispensably obliged to endeavour to understand, and must believe, when he knows them to be revealed by Jesus Christ, are two propositions that may consist together without a contradiction.

EVERY christian is to partake of that bread, and that cup, which is the communion of the body and blood of Christ. And is not every sincere christian indispensably obliged to endeavour to understand these words of our Saviour's institution, "This is my body, and this is my blood?" And if, upon his serious endeavour to do it, he understands them in a literal sense, that Christ meant, that that was really his body and blood, and nothing else; must he not necessarily believe that the bread and wine, in the Lord's supper, is changed really into his body and blood, though he doth not know how? Or, if having his mind set otherwise, he understands the bread and wine to be really the body and blood of Christ, without ceasing to be true bread and wine: or else, if he understands them, that the body and blood of Christ are verily and indeed given and received, in the sacrament, in a spiritual manner: or, lastly, if he understands our Saviour to mean, by those words, the bread and wine to be only a representation of

of his body and blood ; in which way soever of these four, a christian understands these words of our Saviour to be meant by him, is he not obliged in that sense to believe them to be true, and assent to them ? Or can he be a christian, and understand these words to be meant by our Saviour, in one sense, and deny his assent to them as true, in that sense ? Would not this be to deny our Saviour's veracity, and consequently his being the Messiah, sent from God ? And yet this is put upon a christian, where he understands the scripture in one sense, and is required to believe it in another. From all which it is evident, that to say there is one, or any number of articles necessary to be known and believed to make a man a christian, and that there are others contained in the scripture, which a man is obliged to endeavour to understand, and obliged also to assent to, as he does understand them, is no contradiction.

To believe Jesus to be the Messiah, and to take him to be his Lord and King, let us suppose to be that only which is necessary to make a man a christian : may it not yet be necessary for him, being a christian, to study the doctrine and law of this his Lord and King, and believe that all that he delivered is true ? Is there any contradiction in holding of this ? But this creed-maker, to make sure work, and not to fail of a contradiction in Mr. Bold's words, mis-repeats them, p. 241. and quite contrary, both to what they are in the sermon, and what they are, as set down by the creed-maker himself, in the immediately preceding page. Mr. Bold says, "There are other points, that Jesus Christ hath taught and revealed, which every sincere christian is indispensably obliged to understand ; and which being known to be revealed by Christ, he must indispensably assent to. From which the creed-maker argues thus, p. 240. "Now if there be other points, and particular articles, and those many, which a sincere christian is obliged, and that necessarily and indispensably, to understand, believe and assent to ; then this writer hath, in effect, yielded to that proposition I maintained, viz. that the belief of one article is not sufficient to make a man a christian ; and consequently he runs counter to the proposition he had laid down."

Is there no difference, I beseech you, between being "indispensably obliged to endeavour to understand, and being indispensably obliged to understand any point ?" It is the first of these Mr. Bold says, and it is the latter of these you argue from, and so conclude nothing against him : nor can you to your purpose. For until Mr. Bold says (which he is far from saying) that every sincere christian is necessarily and indispensably obliged to understand all those texts of scripture, from whence you should have drawn your necessary articles, (when you have perfected your creed) in the same sense that you do ; you can conclude nothing against what he had said, concerning that one article, or any thing that looks like running counter to it. For it may be enough to constitute a man a christian, and one of Christ's subjects, to take Jesus to be the Messiah, his appointed King, and yet without a contradiction ; so that it may be his indispensable duty, as a subject of that kingdom, to endeavour to understand all the dictates of his sovereign, and to assent to the truth of them, as far as he understands them.

BUT that which the good creed-maker aims at, without which all his necessary articles fall, is, that it should be granted him, that every sincere christian was necessarily and indispensably obliged to understand all those parts of divine revelation, from whence he pretends to draw his articles, in their true meaning, i. e. just as he does. But his infallibility is not yet so established, but that there will need some proof of that proposition. And when he has proved, that every sincere christian is necessarily and indispensably obliged to understand those texts in their true meaning; and that his interpretation of them is that true meaning; I shall then ask him, Whether "every sincere christian is not as necessarily and indispensably obliged" to understand other texts of scripture in their true meaning, though they have no place in his system?

FOR example, To make use of the instance above-mentioned, is not every sincere christian necessarily and indispensably obliged to endeavour to understand these words of our Saviour, "This is my body, and this is my blood," that he may know what he receives in the sacrament? Does he cease to be a christian, who happens not to understand them just as the creed-maker does? Or may not the old gentleman at Rome (who has somewhat the antienter title to infallibility) make transubstantiation a fundamental article necessary to be believed there, as well as the creed-maker here, make his sense of any disputed text of scripture, a fundamental article necessary to be believed?

LET us suppose Mr. Bold had said, that instead of one point, the right knowledge of the creed-maker's one hundred points (when he has resolved on them) doth constitute and make a person a christian; yet there are many other points Jesus Christ hath taught and revealed, which every sincere christian is indispensably obliged to endeavour to understand, and to make a due use of; for this, I think, the creed-maker will not deny. From whence, in the creed-maker's words, I will thus argue: "Now if there be other points, and particular articles, and those many, which a sincere christian is obliged, and that necessarily and indispensably, to understand, and believe, and assent to; then this writer doth, in effect, yield to that proposition which I maintained, viz. That the belief of those one hundred articles is not sufficient to make a man a christian:" for this is that which I maintain; that upon this ground the belief of the articles, which he has set down in his list, are not sufficient to make a man a christian; and that upon Mr. Bold's reason, which the creed-maker insists on against one article, viz. because there are many other points Jesus Christ hath taught and revealed, which every sincere christian is as necessarily and indispensably obliged to endeavour to understand, and make a due use of.

BUT this creed-maker is cautious, beyond any of his predecessors: He will not be so caught by his own argument; and therefore is very shy to give you the precise articles, that every sincere christian is necessarily and indispensably obliged to understand and give his assent to. Something he is sure there is, that he is indispensably obliged to understand and assent to, to make him a christian; but what that is, he cannot yet tell. So that whether he be a christian or no, he does not know; and what other people will think of him, from his treating of the serious things of christianity, in so trifling and scandalous a way, must be left to them.

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IN the next paragraph, p. 242. the creed-maker tells us, Mr. Bold goes on to confute himself, in saying, "A true christian must assent unto this, that Christ Jesus is God." But this is just such another confutation of himself as the before-mentioned, i. e. as much as a falshood, substituted by another man, can be a confutation of a man's self, who has spoken truth all of a-piece. For the creed-maker, according to his sure way of baffling his opponents, so as to leave them nothing to answer, hath here, as he did before, changed Mr. Bold's words, which in the 35th page, quoted by the creed-maker, stand thus: "When a true christian understands, that Christ Jesus hath taught, that he is God, he must assent unto it:" which is true, and conformable to what he had said before; that every sincere christian must endeavour to understand the points taught and revealed by Jesus Christ; which being known to be revealed by him, he must assent unto.

THE like piece of honesty the creed-maker shews in the next paragraph, p. 243. where he charges Mr. Bold with saying, "That a true christian is as much obliged to believe, that the Holy Spirit is God, as to believe that Jesus is the Christ," p. 40. In which place, Mr. Bold's words are; "When a true christian understands, that Christ Jesus hath given this account of the Holy Spirit, viz. that he is God; he is as much obliged to believe it, as he is to believe, that Jesus is the Christ: which is an uncontestable truth, but such an one as the creed-maker himself saw, would do him no service; and therefore he mangles it, and leaves out half to serve his turn. But he that should give a testimony in the slight affairs of men, and their temporal concerns, before a court of judicature, as the creed-maker does here, and almost every where, in the great affairs of religion, and the everlasting concern of souls, before all mankind, would lose his ears for it. What, therefore, this worthy gentleman alledges out of Mr. Bold, as a contradiction to himself, being only the creed-maker's contradiction to truth, and clear matter of fact, needs no other answer.

THE rest of what he calls "Reflections on Mr. Bold's sermon," being nothing but either rude and misbecoming language of him; or pitiful childish application to him, to change his persuasion at the creed-maker's entreaty, and give up the truth he hath owned, in courtesy to this doughty combatant; shews the ability of the man. Leave off begging the question, and superciliously presuming, that you are in the right; and, instead of that, shew it by argument: and I dare answer for Mr. Bold, you will have him, and I promise you, with him, one convert more. But arguing is not, it seems, this notable disputant's way. If boasting of himself, and contemning of others, false quotations, and feigned matters of fact, which the reader neither can know, nor is the question concerned in, if he did know, will not do; there is an end of him: he has shewn his excellency in scurrilous declamation; and there you have the whole of this unanswerable writer. And for this, I appeal to his own writings in this controversy, if any judicious reader can have the patience to look them over.

IN the beginning of his "Reflections on Mr. Bold's sermon," he confidently tells the world, "that he had found that the manager of the Reasonableness of Christianity had prevailed on Mr. Bold to preach a sermon upon his Reflections."

"tions, &c." And adds, "And we cannot but think, that that man must speak the truth, and defend it very impartially and substantially, who is thus brought on to undertake the cause." And at the latter end, he addresses himself to Mr. Bold, as one that is drawn off, to be an under journeyman-worker in focinianism. In his gracious allowance, "Mr. Bold is, seemingly, a man of some relish of religion and piety," p. 244. He is forced also to own him to be a man of sobriety and temper, p. 245. A very good rise, to give him out to the world, in the very next words, as a man of a profligate conscience: for so he must be, who can be drawn off to preach, or write for focinianism, when he thinks it a most dangerous error; who can "dissemble with himself, and choak his inward persuasions," (as the creed-maker insinuates that Mr. Bold does, in the same address to him, p. 248.) and write contrary to his light. Had the creed-maker had reason to think in earnest, that Mr. Bold was going off to focinianism, he might have reasoned with him fairly, as with a man running into dangerous error: or if he had certainly known, that he was by any by-ends prevailed on to undertake a cause contrary to his conscience, he might have some reason to tell the world, as he does, p. 239. "That we cannot think he should speak truth, who is thus brought to undertake the cause." If he does not certainly know, that "Mr. Bold was thus brought to undertake the cause," he could not have shewn a more villainous and unchristian mind, than in publishing such a character of a minister of the gospel, and a worthy man, upon no other grounds, but because it might be subservient to his ends. He is engaged in a controversy, that by argument he cannot maintain; nor knew any other way, from the beginning, to attack the book he pretends to write against, but by crying out focinianism; a name he knows in great disgrace with all other sects of christians, and therefore sufficient to deter all those who approve and condemn books by hear-say, without examining their truth themselves, from perusing a treatise, to which he could affix that imputation. Mr. Bold's name, (who is publicly known to be no focinian) he foresees, will wipe off that false imputation, with a great many of those who are led by names more than things. This seems exceedingly to trouble him, and he labours might and main, to get Mr. Bold to quit a book as focinian, which Mr. Bold knows is not focinian, because he has read and considered it.

BUT, though our creed-maker be mightily concerned that Mr. B—d should not appear in the defence of it; yet this concern cannot raise him one jot above that honesty, skill, and good breeding, which appears towards others. He manages this matter with Mr. B—d, as he has done the rest of the controversy; just in the same strain of invention, civility, wit, and good sense. He tells him, besides what I have above set down, "That he is drawn off to debase himself, and the post, i. e. the ministry he is in, p. 245. That he hath said very ill things, to the lessening and impairing, yea, to the defaming of that knowledge and belief of our Saviour, and of the articles of christianity, which are necessarily required of us, p. 245. That the devout and pious," (whereby he means himself: for one, and none, is his own beloved wit and argument) "observing that Mr. Bold is come to the necessity of but ONE article of faith, they expect that he may in time hold that NONE is necessary, p. 248. That if he

" writes

" writes again in the same strain, he will write rather like a Turkish spy, than a christian preacher; and that he is a backslider, and sailing to Racovia with a " side wind : " than which, what can there be more scurrilous, or more malicious? And yet at the same time that he outrages him thus, beyond not only what christian charity, but common civility, would allow in an ingenuous adversary, he makes some awkward attempts to sooth him with some ill-timed commendations; and would have his undervaluing Mr. Bold's animadversions pass for a compliment to him; because he, for that reason, pretends not to believe so crude and shallow a thing (as he is pleased to call it) to be his. A notable contrivance to gain the greater liberty of railing at him under another name, when Mr. B—d's it seems, is too well known to serve him so well to that purpose. Besides, it is of good use to fill up three or four pages of his Reflections; a great convenience to a writer, who knows all the ways of baffling his opponents, but argument; and who always makes a great deal of stir about matters foreign to his subject; which, whether they are granted or denied, make nothing at all to the truth of the question on either side. For what is it to the shallowness or depth of the animadversions, who writ them? Or to the truth or falshood of Mr. B—d's defence of the " Reasonableness of Christianity," whether a layman, or a churchman, a socinian, or one of the church of England, answered the creed-maker as well as he? Yet this is urged as a matter of great weight: but yet, in reality, it amounts to no more but this, that a man of any denomination, who wishes well to the peace of christianity, and has observed the horrible effects the christian religion has felt from the impositions of men, in matters of faith, may have reason to defend a book, wherein the simplicity of the gospel, and the doctrine proposed by our Saviour and his apostles, for the conversion of unbelievers, is made out, though there be not one word of the distinguishing tenets of his sect in it. But that all those, who, under any name, are for imposing their own orthodoxy, as necessary to be believed, and persecuting those who dissent from them, should be all against it, is not perhaps very strange.

ONE thing more I must observe of the creed-maker on this occasion; in his socinian creed, chap. vi. the author of the " Reasonableness of Christianity," &c. and his book, must be judged of, by the characters and writings of those, who entertain or commend his notions. " A professed unitarian has defended it ; " therefore he is a socinian. The author of A letter to the deists speaks well of it; therefore he is a deist. Another, as an abetter of the Reasonableness of Christianity, he mentions, p. 125. whose letters I have never seen: and his opinions too are, I suppose, set down there as belonging to me. Whatever is bad in the tenets or writings of these men, infects me. But the mischief is, Mr. Bold's orthodoxy will do me no good: but because he has defended my book against Mr. Edwards, all my faults are become his, and he has a mighty load of accusations laid upon him. Thus contrary causes serve so good a natured, so charitable, and candid a writer as the creed-maker, to the same purpose of censure and railing. But I shall desire him to figure to himself the loveliness of that creature, which turns every thing into venom. What others are, or hold, who have expressed favourable thoughts of my book, I think myself not concerned

in. What opinions others have published, make those in my book neither true nor false; and he that, for the sake of truth, would confute the errors in it, should shew their falshood and weakness, as they are there: but they who write for other ends than truth, are always busy with other matters; and where they can do nothing by reason and argument, hope to prevail with some by borrowed prejudices and party.

TAKING therefore the Animadversions, as well as the sermon, to be his, whose name they bear, I shall leave to Mr. B—d himself to take what notice he thinks fit of the little sense, as well as great impudence, of putting his name in print to what is not his, or taking it away from what he hath set it to, whether it belongs to his bookseller or answerer. Only I cannot pass by the palpable falsifying of Mr. B—d's words, in the beginning of his epistle to the reader, without mention. Mr. B—d's words are; "whereby I came to be furnished with a truer and more just notion of the main design of that TREATISE." And the good creed-maker sets them down thus; "The main design of MY OWN TREATISE OR SERMON:" a sure way for such a champion for truth to secure to himself the laurel or the whetstone!

THIS irresistible disputant, (who silences all that come in his way, so that those that would, cannot answer him) to make good the mighty encomiums he has given himself, ought (one would think) to clear all as he goes, and leave nothing by the way unanswered, for fear he should fall into the number of those poor baffled wretches, whom he with so much scorn reproaches, that they would answer, if they could.

MR. B—D begins his Animadversions with this remark, that our creed-maker had said, That "I give it over and over again in these formal words, viz. That "nothing is required to be believed by any christian man but this, That Jesus is "the Messiah." To which Mr. B—d replies, p. 4, in these words; "Though "I have read over the Reasonableness of christianity, &c. with some attention, I "have not observed those formal words in any part of that book, nor any words "that are capable of that construction; provided they be considered with the "relation they have to, and the manifest dependence they have on, what goes "before, or what follows after them."

BUT TO THIS Mr. Edwards ANSWERS NOT.

WHETHER it was because he would not, or because he could not, let the reader judge. But this is down upon his score already, and it is expected he should answer to it, or else confess that he cannot. And that there may be a fair decision of this dispute, I expect the same usage from him, that he should set down any proposition of his, I have not answered to, and call on me for an answer, if I can; and if I cannot, I promise him to own it in print.

THE creed-maker had said, "That it is most evident to any thinking and considerate person, that I purposely omit the epistolary writings of the apostles "because they are fraught with other fundamental doctrines, besides that which "I mention."

To this Mr. B—d answers, p. 5. That if by "fundamental articles, Mr. Edwards means here, all the propositions delivered in the epistles, concerning "just those particular heads, he [Mr. Edwards] had here mentioned; it lies "upon

“ upon him to prove, that Jesus Christ hath made it necessary, that every person must have an explicit knowledge and belief of all those, before he can be a christian.”

BUT TO THIS Mr. Edwards ANSWERS NOT.

AND yet, without an answer to it, all his talk about fundamentals, and those which he pretended to set down in that place, under the name of fundamentals, will signify nothing in the present case; wherein, by fundamentals, were meant such propositions which every person must necessarily have an explicit knowledge and belief of, before he can be a christian.

MR. B—D, in the same place, p. 6, 7. very truly and pertinently adds, “That it did not pertain to [my] undertaking to inquire what doctrines, either in the Epistles, or the Evangelists and the Acts, were of greatest moment to be understood by them who are christians; but what was necessary to be known and believed to a person’s being a christian. For there are many important doctrines, both in the gospels, and in the Acts, besides this, “That Jesus is the Messiah.” But how many soever the doctrines be, which are taught in the epistles, if there be no doctrine besides this, “That Jesus is the Messiah,” taught there as necessary to be believed to make a man a christian; all the doctrines taught there, will not make any thing against what this author has asserted, nor against the method he hath observed: especially, considering we have an account, in the Acts of the apostles, of what those persons, by whom the epistles were writ, did teach, as necessary to be believed to people’s being christians.”

THIS, and what Mr. B—D subjoins, “That it was not my design to give an abstract of any of the inspired books,” is so true, and has so clear reason in it, that any but this writer, would have thought himself concerned to have answered something to it.

BUT TO THIS Mr. Edwards ANSWERS NOT.

IT not being, it seems, a creed-maker’s business to convince mens understanding by reason; but to impose on their belief by authority; or, where that is wanting, by falsehood and bawling. And to such Mr. Bold observes well, p. 8. “That if I had given the like account of the epistles, that would have been as little satisfactory as what I have done already, to those who are resolved not to distinguish “betwixt what is necessary to be believed to make a man a christian, and those articles which are to be believed by those who are christians,” as they can attain to know that Christ hath taught them.”

THIS distinction the creed-maker, no where that I remember, takes any notice of; unless it be p. 255. where he has something relating hereunto, which we shall consider, when we come to that place. I shall now go on to shew what Mr. Bold has said, to which he answers not.

MR. BOLD farther tells him, p. 10. that if he will prove any thing in opposition to the Reasonableness of christianity, &c. it must be this; “That Jesus Christ and his apostles have taught, that the belief of some one article, or certain number of articles distinct from this, “That Jesus is the Messiah,” either as exclusive of, or in conjunction with, the belief of this article, doth constitute and make a person a christian: but that the belief of this, that Jesus is the Messiah alone, doth not make a man a christian.”

BUT TO THIS Mr. Edwards IRREFRAGABLY ANSWERS NOTHING.

MR BOLD also, p. 10. charges him with his falsely accusing me in these words: "He pretends to contend for one single article, with the exclusion of all the rest, for this reason; because all men ought to understand their religion." And again, where he says, I aim at this, viz. "That we must not have any point of doctrine in our religion, that the mob doth not, at the very first naming of it, perfectly understand and agree to;" Mr. Bold has quoted my express words to the contrary.

BUT TO THIS, this unanswerable gentleman ANSWERS NOTHING.

BUT if he be such a mighty disputant, that nothing can stand in his way; I shall expect his direct answer to it among those other propositions which I have set down to his score, and I require him to prove, if he can.

THE creed-maker spends above four pages of his Reflections, in a great stir who is the author of those animadversions he is reflecting on. To which I tell him, it matters not to a lover of truth, or a confuter of errors, who was the author; but what they contain. He who makes such a deal of do about that which is nothing to the question, shews he has but little mind to the argument; that his hopes are more in the recommendation of names, and prejudice of parties, than in the strength of his reasons, and the goodness of his cause. A lover of truth follows that, whoever be for or against it; and can suffer himself to pass by no argument of his adversary, without taking notice of it, either in allowing its force, or giving it a fair answer. Were the creed-maker capable of giving such an evidence as this, of his love of truth, he would not have passed over the twenty first pages of Mr. Bold's Animadversions in silence. The falsehoods that are therein charged upon him, would have required an answer, of him, if he could have given any: and I tell him, he must give an answer, or confess the falsehoods.

In his 255th page, he comes to take notice of these words of Mr. Bold, in the 21st page of his Animadversions, viz. "That a convert to christianity, or a christian, must necessarily believe as many articles as he shall attain to know, that Christ Jesus hath taught." "Which, says the creed-maker, wholly invalidates what he had said before, in these words," viz. "That Jesus Christ, and his apostles, did not teach any thing as necessary to be believed to make a man a christian, but only this one proposition, That Jesus of Nazareth was the Messiah." The reason he gives to shew, that the former of these propositions (in Mr. Bold) invalidates the latter, and that the animadverter contradicts himself, stands thus: "For, says he, if a christian must give assent to all the articles taught by our Saviour in the gospel, and that necessarily; then all those propositions reckoned up in my late discourse, being taught by Christ, or his apostles, are necessary to be believed." Answ. And what, I beseech you, becomes of the rest of the propositions taught by Christ, or his apostles, which you have not reckoned up in your late discourse? Are not they necessary to be believed, "if a christian must give an assent to ALL the articles taught by our Saviour and his apostles?"

SIR, if you will argue right from that antecedent, it must stand thus: "If a christian must give an assent to ALL the articles taught by our Saviour and his apostles,

“ apostles, and that necessarily ;” then all the propositions in the new testament, taught by Christ, or his apostles, are necessarily to be believed. This consequence I grant to be true, and necessarily to follow from that antecedent, and pray make your best of it : but withal remember, that it puts an utter end to your select number of fundamentals, and makes all the truths delivered in the new testament, necessary to be explicitly believed by every christian.

BUT, Sir, I must take notice to you, that if it be uncertain, whether he that writ the Animadversions, be the same person that preached the sermon, yet it is very visible, that it is the very same person that reflects on both ; because he here again uses the same trick, in answering in the Animadversions, the same thing that had been said in the sermon, viz. by pretending to argue from words as Mr. Bold’s, when Mr. Bold has said no such thing. The proposition you argue from here is this : “ If a christian must give his assent to all the articles taught by our Saviour, and that necessarily,” But Mr. Bold says no such thing. His words, as set down by yourself, are : “ A christian must necessarily believe as many articles as he shall attain to know, that Christ Jesus hath taught.” And is there no difference between “ ALL that Christ Jesus hath taught ; and AS MANY as any one shall attain to know that Christ Jesus hath taught ?” There is so great a difference between these two, that one can scarce think even such a creed-maker could mistake it. For one of them admits all those to be christians, who, taking Jesus for the Messiah, their Lord and King, sincerely apply themselves to understand and obey his doctrine and law, and do believe all that they understand to be taught by him : the other shuts out, if not all mankind, yet nine hundred ninety-nine of a thousand, of those who profess themselves christians, from being really so. For he speaks within compass, who says there is not one of a thousand, if there be any one man at all, who explicitly knows and believes all that our Saviour and his apostles taught, i. e. all that is delivered in the new testament, in the true sense that it is there intended. For if giving assent to it, in any sense, will serve the turn, our creed-maker can have no exception against Socinians, Papists, Lutherans, or any other, who, acknowledging the scripture to be the word of God, do yet oppose his system,

BUT the creed-maker goes on, p. 255. and endeavours to prove, that what is necessary to be believed by every christian, is necessary to be believed to make a man a christian, in these words : “ But he will say, the belief of those propositions makes not a man a christian. Then, I say, they are not necessary and indispensable ; for what is absolutely necessary in christianity, is absolutely requisite to make a man a christian.”

IGNORANCE, or something worse, makes our creed-maker always speak doubtfully or obscurely, whenever he pretends to argue ; for here “ absolutely necessary in christianity” either signifies nothing, but absolutely necessary to make a man a christian ; and then it is proving the same proposition, by the same proposition : or else has a very obscure and doubtful signification. For, if I ask him, Whether it be absolutely necessary in christianity, to obey every one of our Saviour’s commands, What will he answer me ? If he answers, No ; I ask him, Which of our Saviour’s commands is it not, in christianity, absolutely necessary to obey ? If he answers, Yes ; then I tell him, by his rule, there are

no christians; because there is no one that does in all things obey all our Saviour's commands, and therein fails to perform what is absolutely necessary in christianity; and so, by his rule, is no christian. If he answers, Sincere endeavour to obey, is all that is absolutely necessary; I reply, And so sincere endeavour to understand, is all that is absolutely necessary: neither perfect obedience, nor perfect understanding, is absolutely necessary in christianity.

BUT his proposition, being put in terms clear, and not loose and fallacious, should stand thus, viz. "What is absolutely necessary to every christian, is absolutely requisite to make a man a christian." But then I deny, that he can infer from Mr. Bold's words, that those propositions (i. e. which he has set down as fundamental, or necessary to be believed) are absolutely necessary to be believed by every christian. For that indispensable necessity Mr. Bold speaks of, is not absolute, but conditional. His words are, "A christian must believe as many articles, as he shall attain to know that Jesus Christ hath taught." So that he places the indispensable necessity of believing, upon the condition of attaining to know that Christ taught so. An endeavour to know what Jesus Christ taught, Mr. B---d says truly, is absolutely necessary to every one who is a christian; and to believe what he has attained to know that Jesus Christ taught, that also, he says, is absolutely necessary to every christian. But all this granted, (as true it is) it still remains (and eternally will remain) to be proved from this, (which is all that Mr. Bold says) that something else is absolutely required to make a man a christian, besides the unfeigned taking Jesus to be the Messiah, his King and Lord; and accordingly, a sincere resolution to obey and believe all that he commanded and taught.

The gaoler, Acts xvi. 30. in answer to his question, "What he should do to be saved?" was answered, "That he should believe in the Lord Jesus Christ." And the text says, that the gaoler, "took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway." Now, I will ask our creed-maker, whether St. Paul, in speaking to him the word of the Lord, proposed and explained to him all those propositions and fundamental heads of doctrine, which our creed-maker has set down as necessary to be believed to make a man a christian? Let it be considered the gaoler was a heathen, and one that seems to have no more sense of religion or humanity, than those of that calling use to have: for he had let them alone under the pain of their stripes, without any remedy, or so much as the ease of washing them, from the day before, until after his conversion; which was not until after midnight. And can any one think, that between his asking what he should do to be saved, and his being baptized, which, the text says, was the same hour, and straightway; there was time enough for St. Paul and Silas, to explain to him all the creed-maker's articles, and make such a man as that and all his house, understand the creed-maker's whole system; especially, since we hear nothing of it in the conversion of these, or any others, who were brought into the faith, in the whole history of the preaching of our Saviour and the apostles? Now let me ask our creed-maker, whether the gaoler was not a christian, when he was baptized; and whether, if he had then immediately died, he had not been saved, without the belief of any one article more, than what Paul

Paul and Silas had then taught him? Whence it follows, that what was then proposed to him to be believed, (which appears to be nothing, but that Jesus was the Messiah) was all that was absolutely necessary to be believed to make him a christian; though this hinders not, but that afterwards it might be necessary for him, indispensably necessary, to believe other articles, when he attained to the knowledge that Christ had taught them. And the reason of it is plain: because the knowing that Christ hath taught any thing, and the not receiving it for true (which is believing it) is inconsistent with the believing him to be the Messiah, sent from God to enlighten and save the world. Every word of divine revelation is absolutely and indispensably necessary to be believed by every christian, as soon as he comes to know it to be taught by our Saviour, or his apostles, or to be of divine revelation. But yet this is far enough from making it absolutely necessary to every christian, to know every text in the scripture, much less to understand every text in the scripture; and least of all, to understand it as the creed-maker is pleased to put his sense upon it.

THIS the good creed-maker either will not, or cannot understand: but gives us a list of articles culled out of the scripture by his own authority, and tells us, those are absolutely necessary to be believed by every one, to make him a christian. For what is of absolute necessity in christianity, as those, he says, are, he tells us, is absolutely requisite to make a man a christian. But when he is asked, Whether these are all the articles of absolute necessity to be believed to make a man a christian? this worthy divine, that takes upon himself to be a successor of the apostles, cannot tell. And yet, having taken upon himself also to be a creed-maker, he must suffer himself to be called upon for it again and again, until he tells us what is of absolute necessity to be believed to make a man a christian, or confess that he cannot.

IN the mean time, I take the liberty to say, that every proposition delivered in the new testament by our Saviour, or his apostles, and so received by any christian as of divine revelation, is of as absolute necessity to be assented to by him, in the sense he understands it to be taught by them, as any one of those propositions enumerated by the creed-maker: and if he thinks otherwise, I shall desire him to prove it. The reason whereof is this, that in divine revelation, the ground of faith being only the authority of the proposer; where that is the same, there is no difference in the obligation or measure of believing. Whatever the Messiah, that came from God, taught, is equally to be believed by every one who receives him as the Messiah, as soon as he understands what it was he taught. There is no such thing as garbling his doctrine, and making one part of it more necessary to be believed than another, when it is understood. His saying is, and must be, of unquestionable authority to all that receive him as their heavenly King; and carries with it an equal obligation of assent to all that he says as true. But since no body can explicitly assent to any proposition of our Saviour's as true, but in the sense he understands our Saviour to have spoken it in; the same authority of the Messiah, his King, obliges every one absolutely and indispensably to believe every part of the new testament in that sense he understands it: for else he rejects the authority of the deliverer, if he refuses his assent to it in that sense which he is persuaded it was delivered in. But the
taking

taking him for the Messiah, his King and Lord, laying upon every one who is his subject, an obligation to endeavour to know his will in all things; every true christian is under an absolute and indispensable necessity, by being his subject, to study the scriptures with an unprejudiced mind, according to that measure of time, opportunity, and helps which he has; that in these sacred writings, he may find what his Lord and Master hath, by himself, or by the mouths of his apostles, required of him, either to be believed or done.

THE creed-maker, in the following page, 256. hath these words: "It is worth the reader's observing, that notwithstanding I had in twelve pages together (viz. from the eighth to the twentieth) proved, that several propositions are necessary to be believed by us, in order to our being christians; yet this sham-animadverter attends not to any one of the particulars which I had mentioned, nor offers any thing against them; but only, in a lumping way, dooms them all in those magisterial words; "I do not see any proof he produces," p. 21. "This is his wonderful way of confuting me, by pretending that he cannot see any proof in what I alledge: and all the world must be led by his eyes."

ANSW. "It is worth the reader's observing," that the creed-maker does not reply to what Mr. Bold has said to him, as we have already seen, and shall see more as we go on; and therefore he has little reason to complain of him, for not having answered enough. Mr. Bold did well to leave that which was an insignificant lump, so as it was, together: for it is no wonderful thing not to see any proof, where there is no proof. There is indeed, in those pages the creed-maker mentions, much confidence, much assertion, a great many questions asked, and a great deal said after his fashion: but for a proof, I deny there is any one. And if what I have said in another place already, does not convince him of it, I challenge him, with all his eyes, and those of the world to boot, to find out, in those twelve renowned pages, one proof. Let him set down the proposition, and his proof of its being absolutely and indispensably necessary to be believed to make a man a christian; and I too will join with him in his testimonial of himself, that he is irrefragable. But I must tell him before-hand, talking a great deal loosely will not do it.

Mr. BOLD and I say we cannot see any proof in those twelve pages: the way to make us see, or to convince the world that we are blind, is to single out one proof out of that wood of words there, which you seem to take for arguments, and set it down in a syllogism, which is the fair trial of a proof or no proof. You have, indeed, a syllogism in the 23d page; but that is not in those twelve pages you mention. Besides, I have shewed in another place, what that proves; to which I refer you.

IN answer to the creed-maker's question, about his other fundamentals found in the epistles; "Why did the apostles write these doctrines? Was it not, that those they writ to, might give their assent to them?" Mr. Bold, p. 22. replies; "But then it may be asked again, Were not those persons christians, to whom the apostles writ these doctrines, and whom they required to assent to them? Yes, verily. And if so, What was it that made them christians before their assent to these doctrines was required? If it were any thing besides
" their

“ their believing Jesus to be the Messiah, it ought to be instanced in, and
“ made out.”

BUT TO THIS Mr. Edwards ANSWERS NOT.

THE next thing in controversy between Mr. Bold and the creed-maker, (for I follow Mr. B—d's order) is about a matter of fact, viz. Whether the creed-maker has proved, “ that Jesus Christ and his apostles have taught, that no man
“ can be a christian, or shall be saved, unless he have an explicit knowledge of
“ all those things, which have an immediate respect to the occasion, author, way,
“ means and issue of our salvation, and which are necessary for the knowing the
“ true nature and design of it ?” This, Mr. Bold, p. 24. tells him, “ he has not
“ done.” To this the creed-maker replies, p. 258,

“ AND yet the reader may satisfy himself, that this is the very thing that I
“ had been proving just before, and indeed, all along in the foregoing chapter.”
Answ. There have been those who have been seven years proving a thing,
which at last they could not do; and I give you seven years to prove this pro-
position, which you should there have proved; and I must add to your score
here, viz.

LII. THAT Jesus Christ, or his apostles, have taught, that no man can be
a christian, or can be saved, unless he hath an explicit knowledge of all
those things which have an immediate respect to the occasion, author, way,
means and issue of our salvation, and which are necessary for our knowing
the true nature and design of it.

NOR must the poor excuse, of saying, It was not necessary “ to add any
“ farther medium, and proceed to another syllogism, because you had secured
“ that proposition before;” go for payment. If you had secured it, as you say,
it had been quite as easy, and much more for your credit, to have produced
the proof whereby you had secured it, than to say you had done it; and there-
upon to reproach Mr. Bold with heedlessness; and to tell the world, that “ he
“ cares not what he saith.” The rule of fair dispute is, indispensably to
prove, where any thing is denied. To evade this, is shuffling: and he that,
instead of it, answers with ill language, in my country, is called a foul-mouthed
wrangler.

To the creed-maker's exception to my demand, about the actual belief of all
his fundamentals in his new creed, Mr. Bold asks, p. 24. “ Whether a man can
“ believe particular propositions, and not actually believe them ?”

BUT TO THIS Mr. Edwards ANSWERS NOT.

Mr. BOLD, p. 25. farther acknowledges the creed-maker's fundamental pro-
positions to “ be in the bible; and that they are for this purpose there, that
“ they might be believed:” and so, he saith, “ is every other proposition which
“ is taught in our bibles.” But asks, “ How will it thence follow, that no man
“ can be a christian, until he particularly know, and actually assent to every pro-
“ position in our bibles ?”

BUT TO THIS Mr. Edwards ANSWERS NOT.

FROM p. 26. to 30. Mr. Bold shews, that the creed-maker's reply concerning
my

my not gathering of fundamentals out of the epistles, is nothing to the purpose ; and this he demonstratively proves.

AND TO THIS Mr. Edwards ANSWERS NOT.

THE creed-maker had falsely said, That " I bring no tidings of an evangelical faith : " and thence very readily and charitably infers ; " Which gives us to understand, that he verily believes there is no such christian faith." To this Mr. Bold thus softly replies, p. 31. " I think Mr. Edwards is much mistaken, both in his assertion and inference : " and to shew that he could not so infer, adds ; " If the author of the Reasonableness of Christianity, &c. had not brought any tidings of such a faith, I think it could not be thence justly inferred, that " he verily believes there is no such christian faith : because " his inquiry and search was not concerning christian faith, considered subjectively but objectively ; what the articles be, which must be believed to make " a man a christian ; and not, with what sort of faith these articles are to be " believed."

To this the creed-maker answers indeed ; but it is something as much worse than nothing, as falsehood is worse than silence. His words are, p. 258. " It " may be questioned, from what he [the animadverter] hath the confidence to " say, p. 31. viz. There is no enquiry in the Reasonableness of Christianity, concerning faith subjectively considered, but only objectively," &c. And thus having set down Mr. B—d's words, otherwise than they are ; for Mr. Bold does not say, there is no inquiry, i. e. no mention, (for so the creed-maker explains inquiries here. For to convince Mr. Bold that there is an inquiry, i. e. mention, of subjective faith, he alledges, that subjective faith is spoken of in the 191st and 192d pages of my book.) But Mr. Bold says not, that faith considered subjectively, is not spoken of any where in the Reasonableness of Christianity, &c. but " that the author's inquiry and search (" i. e. the author's search, or " design of his search) was not concerning christian faith considered subjectively." And thus the creed-maker, imposing on his reader, by perverting Mr. Bold's sense, from what was the intention of my inquiry and search, to what I had said in it, he goes on, after his scurrilous fashion, to insult, in these words, which follow ; " I say, it may be guessed from this, what a liberty this writer " takes, to assert what he pleases." Answ. " To assert what one pleases," without truth, and without certainty, is the worst character can be given a writer ; and with falsehood to charge it on another, is no mean slander and injury to a man's neighbour. And yet to these shameful arts must he be driven, who finding his strength of managing a cause to lie only in fiction and falsehood, has no other but the dull Billingsgate way of covering it, by endeavouring to divert the reader's observation and censure from himself, by a confident repeated imputation of that to his adversary, which he himself is so frequent in the commission of. And of this the instances I have given, are a sufficient proof ; in which I have been at the pains to set down the words on both sides, and the pages where they are to be found, for the reader's full satisfaction.

THE cause in debate between us is of great weight, and concerns every christian. That any evidence in the proposal, or defence of it, can be sufficient to conquer all mens prejudices, is vanity to imagine. But this, I think, I may
justly

justly demand of every reader, that since there are great and visible falsehoods on one side or the other (for the accusations of this kind are positive and frequent) he would examine on which side they are : and upon that I will venture the cause in any reader's judgment, who will be but at the pains of turning to the pages marked out to him ; and as for him that will not do that, I care not much what he says.

THE creed-maker's following words, p. 258. have the natural mark of their author. They are these : "How can this animadverter come off with peremptory declaring, that subjective faith is not inquired into, in the treatise of the Reasonableness of Christianity, &c. when in another place, p. 35. and 36. he avers, That christian faith and christianity, considered subjectively, are the same ?" Answ. In which words there are two manifest untruths : the one is, "That Mr. Bold peremptorily declares, that subjective faith is not enquired into, i. e. spoken of, in the Reasonableness of Christianity," &c. Whereas Mr. Bold says in that place, p. 31. "If he [i. e. the author] had not said one word concerning faith subjectively considered." The creed-maker's other untruth is his saying, "That the animadverter avers, p. 35, 36. that christian faith and christianity, considered subjectively are the same." Whereas it is evident, that Mr. Bold, arguing against these words of the creed-maker, ("The belief of Jesus being the Messiah; was one of the first and leading acts of christian faith,") speaks in that place of an act of faith, as these words of his demonstrate ; "Now, I apprehend that christian faith and christianity, considered subjectively, (and an ACT of christian faith, I think, cannot be understood in any other sense) are the very same." I must therefore desire him to set down the words wherein the animadverter peremptorily declares,

LIII. THAT subjective faith is not inquired into, or spoken of, in the treatise of the Reasonableness of Christianity, &c.

AND next, to produce the words wherein the animadverter avers,

LIV. THAT christian faith and christianity, considered subjectively, are the same.

To the creed-maker's saying, "That the author of the Reasonableness of Christianity, &c. brings us no tidings of evangelical faith belonging to christianity," Mr. Bold replies ; That I have done it in all those pages where I speak of taking and accepting Jesus to be our King and Ruler ; and particularly he sets down my words out of page 75, &c.

BUT TO THIS Mr. Edwards ANSWERS NOT.

THE creed-maker says, p. 59. of his Socinianism unmasked, that the author of the Reasonableness of Christianity "tells men again and again, that a christian man, or member of Christ, needs not know or believe any more than that one individual point." To which Mr. Bold thus replies, p. 33. "If any man will shew me those words in any part of the Reasonableness, &c. I shall suspect I was not awake all the time I was reading that book : and I am as certain as

“ one awake can be, that there are several passages in that book directly contrary to these words. And there are some expressions in the Vindication of the Reasonableness, &c. one would think, if Mr. Edwards had observed them, they would have prevented that mistake.”

BUT TO THIS Mr. Edwards ANSWERS NOT.

Mr. BOLD, p. 34. takes notice, that the creed-maker had not put the query, or objection, right, which, he says, “ Some, and not without some shew of ground, may be apt to start: and therefore Mr. Bold puts the query right, viz. “ Why did Jesus Christ, and his apostles, require assent to, and belief of, this one article alone, viz. That Jesus is the Messiah, to constitute and make a man a christian, or true member of Christ, (as it is abundantly evident they did, from the Reasonableness of Christianity) if the belief of more articles is absolutely necessary to make and constitute a man a christian?”

BUT TO THIS Mr. Edwards ANSWERS NOT.

AND therefore I put the objection, or query to him again, in Mr. Bold's words, and expect an answer to it, viz.

LV. WHY did Jesus Christ, and his apostles, require assent to and belief of this one article alone, viz. That Jesus is the Messiah, to make a man a christian, (as it is abundantly evident they did, from all their preaching, recorded throughout all the whole history of the Evangelists and the Acts) if the belief of more articles be absolutely necessary to make a man a christian?

THE creed-maker having made believing Jesus to be the Messiah, only one of the first and leading acts of christian faith; Mr. Bold, p. 35. rightly tells him, That “ christian faith must be the belief of something or other: and if it be the belief of any thing besides this, that Jesus is the Christ, or Messiah, that other thing should be specified; and it should be made appear, that the belief that Jesus is the Messiah, without the belief of that other proposition, is not christian faith.”

BUT TO THIS Mr. Edwards ANSWERS NOT.

Mr. B—D, in the four following pages, 36—39. has excellently explained the difference between that faith which constitutes a man a christian, and that faith whereby one that is a christian, believes the doctrines taught by our Saviour; and the ground of that difference: and therein has fully overturned this proposition, “ That believing Jesus to be the Messiah, is but a step, or the first step to christianity.”

BUT TO THIS Mr. Edwards ANSWERS NOT.

To the creed-maker's supposing that other matters of faith were proposed with this, that Jesus is the Messiah; Mr. Bold replies, That this should be proved, viz. that other articles were proposed, as requisite to be believed to make men christians. And, p. 40. he gives a reason why he is of another mind, viz. “ Because there is nothing but this recorded, which was insisted on for that purpose.”

BUT TO THIS Mr. Edwards ANSWERS NOT.

Mr. Bold, p. 42. shews that Rom. x. 9. which the creed-maker brought against it, confirms the assertion of the author of the Reasonableness, &c. concerning the faith that makes a man a christian.

BUT TO THIS Mr. Edwards ANSWERS NOT.

THE creed-maker says, p. 78. "This is the main answer to the objection, (or query above proposed) viz. That christianity was erected by degrees." This Mr. Bold, p. 43. proves to be nothing to the purpose, by this reason, viz. "Because what makes one man a christian, or ever did make any man a christian, will at any time, to the end of the world, make another man a christian:" and asks, "Will not that make a christian now, which made the apostles themselves christians?"

BUT TO THIS Mr. Edwards ANSWERS NOT.

IN answer to his sixth chapter, Mr. Bold, p. 45. tells him, "It was not my business to discourse of the Trinity, or any other particular doctrines, proposed to be believed by them who are christians; and that it is no fair and just ground to accuse a man, with rejecting the doctrines of the Trinity, and that Jesus is God, because he does not interpret some particular texts to the same purpose others do."

BUT TO THIS Mr. Edwards ANSWERS NOT.

INDEED he takes notice of these words of Mr. Bold, in this paragraph, viz. "Hence Mr. Edwards takes occasion to write many pages about these terms [viz. Messiah, and Son of God]; but I do not perceive that he pretends to offer any proof, that these were not synonymous terms amongst the Jews at that time, which is the point he should have proved, if he designed to invalidate what this author says about that matter." To this the creed-maker replies, p. 257. "The animadverter doth not so much as offer one syllable to disprove what I delivered, and closely urged on that head." Answ. What need any answer to disprove, where there is no proof brought, that reaches the proposition in question? If there had been any such proof, the producing of it, in short, had been a more convincing argument to the reader, than so much bragging of what has been done. For here are more words spent, (for I have not set them all down) than would have served to have expressed the proof of this proposition, viz. that the terms above-mentioned were not synonymous amongst the Jews, if there had been any proof of it. But having already examined what the creed-maker brags he has closely urged, I shall say no more of it here.

To the creed-maker's making me a Socinian, in his eighth chapter, for not naming Christ's satisfaction among the advantages and benefits of Christ's coming into the world; Mr. Bold replies, "1. That it is no proof, because I promised not to name every one of them. And the mention of some is no denial of others." 2. He replies, That "satisfaction is not so strictly to be termed an advantage, as the effects and fruits of it are; and that the doctrine of satisfaction instructs us in the way how Christ did, by divine appointment, obtain those advantages for us." And this was an answer that deserved some reply from the creed-maker.

BUT TO THIS HE ANSWERS NOT.

MR. BOLD says right, that this is a doctrine that is of mighty importance for a christian to be well acquainted with. And I will add to it, that it is very hard for a christian, who reads the scripture with attention, and an unprejudiced mind, to deny the satisfaction of Christ: but it being a term not used by the Holy Ghost in the scripture, and very variously explained by those that do use it, and very much stumbled at by those I was there speaking to, who were such, as I there say, "Who will not take a blessing, unless they be instructed what need they had of it, and why it was bestowed upon them;" I left it, with the other disputed doctrines of christianity, to be looked into, (to see what it was Christ had taught concerning it) by those who were christians, and believed Jesus to be the Saviour promised, and sent from God. And to those who yet doubted that he was so, and made this objection, "What need was there of a Saviour?" I thought it most reasonable to offer such particulars only as were agreed on by all christians, and were capable of no dispute, but must be acknowledged by every body to be needful. This, though the words above-quoted out of the Reasonableness of Christianity, &c. p. 81. shew to be my design; yet the creed-maker plainly gives me the lye, and tells me it was not my design. "All the world are faithless, false, treacherous, hypocritical strainers upon their reason and conscience, dissemblers, journeymen, mercenary hirelings, except Mr. Edwards:" I mean, all the world that opposes him. And must not one think, he is mightily beholden to the excellency and readiness of his own nature, who is no sooner engaged in controversy, but he immediately finds out in his adversaries, these arts of equivocation, lying, and effrontery, in managing of it? Reason, and learning, and acquired improvements, might else have let him gone on with others, in the dull and ordinary way of fair arguing; wherein, possibly, he might have done no great feats. Must not a rich and fertile soil within, and a prompt genius, wherein a man may readily spy the propensities of base and corrupt nature, be acknowledged to be an excellent qualification for a disputant, to help him to the quick discovery and laying open of the faults of his opponents; which a mind otherwise disposed would not so much as suspect? But Mr. Bold, without this, could not have been so soon found out to be a journeyman, a dissembler, an hired mercenary, and stored with all those good qualities, wherein he hath his full share with me. But why would he then venture upon Mr. Edwards, who is so very quick-fighted in these matters, and knows so well what villainous man is capable of?

I SHOULD not here, in this my Vindication, have given the reader so much of Mr. Bold's reasoning, which, though clear and strong, yet has more beauty and force, as it stands in the whole piece in his book; nor should I have so often repeated this remark upon each passage, viz. "To this Mr. Edwards answers not;" had it not been the shortest and properest comment could be made on that triumphant paragraph of his, which begins in the 128th page of his Socinian creed; wherein, among a great deal of no small strutting, are these words: "By their profound silence they acknowledge they have nothing to reply." He that desires to see more of the same noble strain, may have recourse to that eminent place. Besides, it was fit the reader should have this one taste more of the creed-

creed-maker's genius, who, passing by in silence all these clear and apposite replies of Mr. Bold, loudly complains of him, p. 259. "That where he [Mr. Bold] finds something that he dares not object against, he shifts it off." And again, p. 260. "That he does not make any offer at reason; there is not the least shadow of an argument.—As if he were only hired to say something against me, [the creed-maker] though not at all to the purpose: and truly, any man may discern a MERCENARY stroke all along;" with a great deal more to the same purpose. For such language as this, mixed with scurrility, neither fit to be spoken by, nor of, a minister of the gospel, make up the remainder of his postscript. But to prevent this for the future; I demand of him, that if in either of his treatises, there be any thing against what I have said, in my Reasonableness of Christianity, which he thinks not fully answered, he will set down the proposition in direct words, and note the page of his book, where it is to be found; and I promise him to answer it. For as for his railing, and other stuff besides the matter, I shall hereafter no more trouble myself to take notice of it. And so much for Mr. Edwards.

THERE is another gentleman, and of another sort of make, parts and breeding, who, (as it seems, ashamed of Mr. Edwards's way of handling controversies in religion) has had something to say of my "Reasonableness of Christianity, &c." and so has made it necessary for me to say a word to him, before I let those papers go out of my hand. It is the author of "the Occasional paper," numb. 1. The second, third, and fourth pages of that paper, gave me great hopes to meet with a man, who would examine all the mistakes which come abroad in print, with that temper and indifferency, that might set an exact pattern for controversy, to those who would approve themselves to be sincere contenders for truth and knowledge, and nothing else, in the disputes they engaged in. Making him allowance for the mistakes that self-indulgence is apt to impose upon human frailty, I am apt to believe he thought his performance had been such: but I crave leave to observe, that good and candid men are often misled, from a fair unbiassed pursuit of truth, by an over-great zeal for something, that they, upon wrong grounds take to be so; and that it is not so easy to be a fair and unprejudiced champion for truth, as some, who profess it, think it to be. To acquaint him with the occasion of this remark, I must desire him to read and consider his nineteenth page; and then to tell me,

1. WHETHER he knows, that the doctrine proposed in the "Reasonableness of Christianity, &c." was borrowed, as he says, from Hobbes's Leviathan? For I tell him, I borrowed it only from the writers of the four gospels, and the Acts; and did not know that those words, he quoted out of the Leviathan, were there, or any thing like them. Nor do I know yet, any farther than as I believe them to be there, from his quotation.

2. WHETHER affirming, as he does positively, this, which he could not know to be true, and is in itself perfectly false, were meant to increase or lessen the credit of the author of the "Reasonableness of Christianity, &c." in the opinion of the world? Or is consonant with his own rule, p. 3. "of putting candid constructions on what adversaries say?" Or with what follows, in these words?

words? "The more divine the cause is, still the greater should be the caution. The very discoursing about Almighty God, or our holy religion, should compose our passions, and inspire us with candour and love. It is very indecent to handle such subjects, in a manner that betrays rancor and spite. These are fiends that ought to vanish, and should never mix, either with a search after truth or the defence of religion."

3. WHETHER the propositions which he has, out of my book inserted into his nineteenth page, and says, "are consonant to the words of the Leviathan," were those of all my book, which were likeliest to give the reader a true and fair notion of the doctrine contained in it? If they were not, I must desire him to remember and beware of his FIENDS. Not but that he will find those propositions there to be true. But that neither he nor others may mistake my book, this is that, in short, which it says:

1. THAT there is a faith that makes men christians.
2. THAT this faith is the believing "Jesus of Nazareth to be the Messiah."
3. THAT the believing Jesus to be the Messiah, includes in it a receiving him for our Lord and King, promised and sent from God: and so lays upon all his subjects, an absolute and indispensable necessity of assenting to all that they can attain the knowledge that he taught; and of a sincere obedience to all that he commanded.

THIS, whether it be the doctrine of the Leviathan, I know not. This appears to me out of the new testament, from whence (as I told him in the preface) I took it to be the doctrine of our Saviour and his apostles; and I would not willingly be mistaken in it. If therefore there be any other faith besides this, absolutely requisite to make a man a christian, I shall here again desire this gentleman to inform me what it is; i. e. to set down all those propositions which are so indispensably to be believed, (for it is of simple believing, I perceive the controversy runs) that no man can be a believer, i. e. a christian, without an actual knowledge of, and an explicit assent to, them. If he shall do this with that candor and fairness he declares to be necessary in such matters, I shall own my self obliged to him: for I am in earnest, and I would not be mistaken in it.

If he shall decline it, I, and the world too, must conclude, that upon a review of my doctrine, he is convinced of the truth of it, and is satisfied, that I am in the right. For it is impossible to think, that a man of that fairness and candor, which he solemnly prefaces his discourse with, should continue to condemn the account I have given, of the faith which I am persuaded makes a christian; and yet he himself will not tell me, (when I earnestly demand it of him, as desirous to be rid of my error, if it be one) what is that more, which is absolutely required to be believed by every one, before he can be a believer, i. e. what is indispensably necessary to be known, and explicitly believed, to make a man a christian.

ANOTHER thing which I must desire this author to examine, by those his own rules, is, what he says of me, p. 30, where he makes me to have a prejudice against the ministry of the gospel, and their office, from what I have said

in my Reasonableness, &c. p. 85, 86. concerning the priests of the world, in our Saviour's time: which he calls bitter reflections.

If he will tell me what is so bitter, in any one of those passages which he has set down, that is not true, or ought not to be said there, and give me the reason why he is offended at it; I promise him to make what reparation he shall think fit, to the memory of those priests, whom he, with so much good nature, patronizes, near seventeen hundred years after they have been out of the world; and is so tenderly concerned for their reputation, that he excepts against that, as said against them, which was not. For one of the three places he sets down, was not spoken of priests. But his making my mentioning the faults of the priests of old, in our Saviour's time, to be an "exposing the office of the ministers of the gospel now, and a vilifying those who are employed in it;" I must desire him to examine, by his own rules of love and candor; and to tell me, "Whether I have not reason here again, to mind him of his FRIENDS, and to advise him to beware of them?" And to shew him why I think I have, I crave leave to ask him these questions:

1. WHETHER I do not all along plainly, and in express words, speak of the priests of the world, preceding, and in our Saviour's time? Nor can my argument bear any other sense.

2. Whether all I have said of them be not true?

3. WHETHER the representing truly the carriage of the Jewish, and more especially of the heathen priests, in our Saviour's time, as my argument required, can expose the office of the ministers of the gospel now? Or ought to have such an interpretation put upon it?

4. WHETHER what he says of the "air and language I use, reaching farther," carry any thing else in it, but a declaration, that he thinks some mens carriage now, hath some affinity with what I have truly said, of the priests of the world, before christianity; and that therefore the faults of those should have been let alone, or touched more gently, for fear some should think these now concerned in it?

5. WHETHER, in truth, this be not to accuse them, with a design to draw the envy of it on me? Whether out of good-will to them, or to me, or both, let him look. This I am sure, I have spoke of none but the priests before christianity, both Jewish and heathen. And for those of the Jews, what our Saviour has pronounced of them, justifies my reflections from being bitter; and that the Idolatrous heathen priests were better than they, I believe our author will not say: and if he were preaching against them, as opposing the ministers of the gospel, I suppose he would give as ill a character of them. But if any one extends my words farther, than to those they were spoke of, I ask whether that agrees with his rules of love and candor?

I SHALL impatiently expect from this author of the occasional paper, an answer to these questions; and hope to find them such as becomes that temper, and love of truth, which he professes. I long to meet with a man, who laying aside party, and interest, and prejudice, appears in controversy so as to make good the character of a champion of truth for truth's sake; a character not so hard to be known whom it belongs to, as to be deserved. Whoever is truly
such

such an one, his opposition to me will be an obligation. For he that proposes to himself the convincing me of an error, only for truth's sake, cannot, I know, mix any rancour, or spite, or ill-will, with it. He will keep himself at a distance from those FIENDS, and be as ready to hear, as offer reason. And two so disposed can hardly miss truth between them, in a fair inquiry after it; at least, they will not lose good-breeding, and especially charity, a virtue much more necessary than the attaining of the knowledge of obscure truths, that are not easy to be found; and probably, therefore, not necessary to be known.

THE unbiaſſed deſign of the writer, purely to defend and propagate truth, ſeems to me to be that alone which legitimates controverſies. I am ſure, it plainly diſtinguiſhes ſuch from all others, in their ſucceſs and uſefulneſs. If a man, as a ſincere friend to the perſon, and to the truth, labours to bring another out of error, there can be nothing more beautiful, nor more beneficial. If party, paſſion, or vanity direct his pen, and have a hand in the controverſy; there can be nothing more unbecoming, more prejudicial, nor more odious. What thoughts I ſhall have of a man that ſhall, as a chriſtian, go about to inform me what is neceſſary to be believed to make a man a chriſtian, I have declared, in the preface to my “Reasonableneſs of Chriſtianity, &c.” nor do I find myſelf yet altered. He that, in print, finds fault with my imperfect diſcovery of that, wherein the faith, which makes a man a chriſtian, conſiſts, and will not tell me what more is required, will do well to ſatiſfy the world what they ought to think of him.

A PARAPHRASE

A
PARAPHRASE

AND

NOTES

ON THE

EPISTLES of St. PAUL

TO THE

Galatians, } *Romans,*
I. and } *Corinthians,* } *Ephesians.*
II.

To which is prefixed, An

ESSAY

FOR THE

Understanding of St. *PAUL*'s EPISTLES, by
Consulting St. *PAUL* himself.

P A R A P H R A S E

AND

N O T E S

ON THE

E P I S T L E S O F S T. P A U L

TO THE

R O M A N S }
C O R I N T H I A N S }
E P H E S I A N S }

To which is prefixed, An

E S S A Y

FOR THE

U N D E R S T A N D I N G O F S T. P A U L ' S E P I S T L E S , B Y
C O N S I D E R I N G S T. P A U L H I M S E L F .

V O L . I I I .

A N
E S S A Y

For the Understanding of

St. *PAUL*'s EPISTLES,

By consulting St. *PAUL* himself.

T H E
P R E F A C E.

TO go about to explain any of St. Paul's epistles, after so great a train of expositors and commentators, might seem an attempt of vanity, censurable for its needlessness, did not the daily and approved examples of pious and learned men justify it. This may be some excuse for me to the publick, if ever these following papers should chance to come abroad : but to myself, for whose use this work was undertaken, I need make no apology. Though I had been conversant in these epistles, as well as in other parts of sacred scripture, yet I found that I understood them not ; I mean the doctrinal and discursive parts of them : though the practical directions, which are usually dropped in the latter part of each epistle, appeared to me very plain, intelligible, and instructive.

I DID not, when I reflected on it, very much wonder, that this part of sacred scripture had difficulties in it : many causes of obscurity did readily occur to me. The nature of epistolary writings, in general, disposes the writer to pass by the mentioning of many things, as well known to him, to whom his letter is addressed, which are necessary to be laid open to a stranger, to make him comprehend what is said : and it not seldom falls out, that a well-penned letter, which is very easy and intelligible to the receiver, is very obscure to a stranger, who hardly knows what to make of it. The matters that St. Paul writ about, were certainly things well known to those he writ to, and which they had some
N n a peculiar

peculiar concern in ; which made them easily apprehend his meaning, and see the tendency and force of his discourse. But we having now, at this distance, no information of the occasion of his writing, little or no knowledge of the temper and circumstances those he writ to were in, but what is to be gathered out of the epistles themselves ; it is not strange, that many things in them lie concealed to us, which, no doubt, they who were concerned in the letter, understood at first sight. Add to this, that in many places it is manifest he answers letters sent, and questions proposed to him, which, if we had, would much better clear those passages that relate to them, than all the learned notes of criticks and commentators, who in after-times fill us with their conjectures ; for very often, as to the matter in hand, they are nothing else.

THE language wherein these epistles are writ, are another, and that no small occasion of their obscurity to us now : the words are Greek ; a language dead many ages since ; a language of a very witty, volatile people, seekers after novelty, and abounding with variety of notions and sects, to which they applied the terms of their common tongue, with great liberty and variety : and yet this makes but one small part of the difficulty in the language of these epistles ; there is a peculiarity in it, that much more obscures and perplexes the meaning of these writings, than what can be occasioned by the looseness and variety of the Greek tongue. The terms are Greek, but the idiom, or turn of the phrases, may be truly said to be Hebrew or Syriack. The custom and familiarity of which tongues do sometimes so far influence the expressions in these epistles, that one may observe the force of the Hebrew conjugations, particularly that of Hiphil, given to Greek verbs, in a way unknown to the Grecians themselves. Nor is this all ; the subject treated of in these epistles is so wholly new, and the doctrines contained in them so perfectly remote from the notions that mankind were acquainted with, that most of the important terms in it have quite another signification from what they have in other discourses. So that putting all together, we may truly say, that the new testament is a book written in a language peculiar to itself.

To these causes of obscurity, common to St. Paul, with most of the other penmen of the several books of the new testament, we may add those that are peculiarly his, and owing to his style and temper. He was, as it is visible, a man of quick thought, and warm temper, mighty well versed in the writings of the old testament, and full of the doctrine of the new. All this put together, suggested matter to him in abundance, on those subjects which came in his way : so that one may consider him, when he was writing, as beset with a croud of thoughts, all striving for utterance. In this posture of mind it was almost impossible for him to keep that slow pace, and observe minutely that order and method of ranging all he said, from which results an easy and obvious perspicuity. To this plenty and vehemence of his, may be imputed those many large parentheses, which a careful reader may observe in his epistles. Upon this account also it is, that he often breaks off in the middle of an argument, to let in some new thought suggested by his own words ; which having pursued and explained, as far as conduced to his present purpose, he re-assumes again the thread of his discourse, and goes on with it, without taking any notice, that he
returns

returns again to what he had been before saying ; though sometimes it be so far off, that it may well have slipt out of his mind, and requires a very attentive reader to observe, and so bring the disjointed members together, as to make up the connection, and see how the scattered parts of the discourse hang together in a coherent, well-agreeing sense, that makes it all of a piece.

BESIDES the disturbance in perusing St. Paul's epistles, from the plenty and vivacity of his thoughts, which may obscure his method, and often hide his sense from an unwary, or over-hasty reader ; the frequent changing of the personage he speaks in, renders the sense very uncertain, and is apt to mislead one that has not some clue to guide him ; sometimes by the pronoun, I, he means himself ; sometimes any christian ; sometimes a Jew ; and sometimes any man, &c. If speaking of himself, in the first person singular, has so various meanings ; his use of the first person plural is with a far greater latitude, sometimes designing himself alone, sometimes those with himself, whom he makes partners to the epistles ; sometimes with himself, comprehending the other apostles, or preachers of the gospel, or christians : nay, sometimes he in that way speaks of the converted Jews, other times of the converted Gentiles, and sometimes of others, in a more or less extended sense, every one of which varies the meaning of the place, and makes it to be differently understood. I have forborne to trouble the reader with examples of them here. If his own observation hath not already furnished him with them, the following paraphrase and notes, I suppose, will satisfy him in the point.

IN the current also of his discourse, he sometimes drops in the objections of others, and his answers to them, without any change in the scheme of his language, that might give notice of any other speaking, besides himself. This requires great attention to observe ; and yet, if it be neglected or overlooked, will make the reader very much mistake, and misunderstand his meaning, and render the sense very perplexed.

THESE are intrinsick difficulties arising from the text itself, whereof there might be a great many other named, as the uncertainty, sometimes, who are the persons he speaks to, or the opinions, or practices, which he has in his eye, sometimes in alluding to them, sometimes in his exhortations and reproofs. But those above-mentioned being the chief, it may suffice to have opened our eyes a little upon them, which, well examined, may contribute towards our discovery of the rest.

To these we may subjoin two external causes, that have made no small increase of the native and original difficulties, that keep us from an easy and assured discovery of St. Paul's sense, in many parts of his epistles ; and those are,

FIRST, The dividing of them into chapters and verses, as we have done ; whereby they are so chopped and minced, and, as they are now printed, stand so broken and divided, that not only the common people take the verses usually for distinct aphorisms ; but even men of more advanced knowledge, in reading them, lose very much of the strength and force of the coherence, and the light that depends on it. Our minds are so weak and narrow, that they have need of all the helps and assistances can be procured, to lay before them undisturbedly, the thread and coherence of any discourse ; by which alone they are truly

truly improved, and led into the genuine sense of the author. When the eye is constantly disturbed with loose sentences, that by their standing and separation appear as so many distinct fragments; the mind will have much ado to take in, and carry on in its memory, an uniform discourse of dependent reasonings; especially having from the cradle been used to wrong impressions concerning them, and constantly accustomed to hear them quoted as distinct sentences, without any limitation or explication of their precise meaning, from the place they stand in, and the relation they bear to what goes before, or follows. These divisions also have given occasion to the reading these epistles by parcels, and in scraps, which has farther confirmed the evil arising from such partitions. And I doubt not but every one will confess it to be a very unlikely way, to come to the understanding of any other letters, to read them piece-meal, a bit to-day, and another scrap to-morrow, and so on by broken intervals; especially if the pause and cessation should be made, as the chapters the apostle's epistles are divided into, do end sometimes in the middle of a discourse, and sometimes in the middle of a sentence. It cannot therefore but be wondered, that that should be permitted to be done to holy writ, which would visibly disturb the sense, and hinder the understanding of any other book whatsoever. If Tully's epistles were so printed, and so used, I ask, Whether they would not be much harder to be understood, less easy, and less pleasant to be read, by much, than now they are?

How plain soever this abuse is, and what prejudice soever it does to the understanding of the sacred scripture, yet if a Bible was printed as it should be, and as the several parts of it were writ, in continued discourses, where the argument is continued, I doubt not but the several parties would complain of it, as an innovation, and a dangerous change in the publishing those holy books. And indeed, those who are for maintaining their opinions, and the systems of parties, by sound of words, with a neglect of the true sense of scripture, would have reason to make and foment the outcry. They would most of them be immediately disarmed of their great magazine of artillery, wherewith they defend themselves and fall upon others. If the holy scriptures were but laid before the eyes of christians, in its connection and consistency, it would not then be so easy to snatch out a few words, as if they were separate from the rest, to serve a purpose, to which they do not at all belong, and with which they have nothing to do. But, as the matter now stands, he that has a mind to it, may at a cheap rate be a notable champion for the truth, that is, for the doctrines of the sect, that chance or interest has cast him into. He need but be furnished with verses of sacred scripture, containing words and expressions that are but flexible, (as all general obscure and doubtful ones are) and his system, that has appropriated them to the orthodoxy of his church, makes them immediately strong and irrefragable arguments for his opinion. This is the benefit of loose sentences, and scripture crumbled into verses, which quickly turn into independent aphorisms. But if the quotation in the verse produced, were considered as a part of a continued coherent discourse, and so its sense were limited by the tenor of the context, most of these forward and warm disputants would be quite stripped of those, which they doubt not now to call spiritual weapons; and they would have often nothing to say, that would not shew their weakness, and manifestly

nifestly fly in their faces. I crave leave to set down a saying of the learned and judicious Mr. Selden: "In interpreting the scripture, says he, many do as if a
 "man should see one have ten pounds, which he reckoned by 1, 2, 3, 4, 5, 6,
 "7, 8, 9, 10. meaning four was but four units, and five five units, &c. and
 "that he had in all but ten pounds: the other that sees him, takes not the
 "figures together as he doth, but picks here and there; and thereupon reports
 "that he had five pounds in one bag, and six pounds in another bag, and nine
 "pounds in another bag, &c. when as in truth, he has but ten pounds in all.
 "So we pick out a text here and there, to make it serve our turn; whereas if
 "we take it all together, and consider what went before, and what followed af-
 "ter, we should find it meant no such thing."

I HAVE heard sober christians very much admire, why ordinary illiterate people, who were professors, that shewed a concern for religion, seemed much more conversant in St. Paul's epistles, than in the plainer, and (as it seemed to them) much more intelligible parts of the new testament; they confessed, that though they read St. Paul's epistles with their best attention, yet they generally found them too hard to be mastered, and they laboured in vain so far to reach the apostle's meaning, all along in the train of what he said, as to read them with that satisfaction that arises from a feeling, that we understand and fully comprehend the force and reasoning of an author; and therefore they could not imagine what those saw in them, whose eyes they thought not much better than their own. But the case was plain, these sober inquisitive readers had a mind to see nothing in St. Paul's epistles, but just what he meant; whereas those others, of a quicker and gayer sight, could see in them what they pleased. Nothing is more acceptable to fancy, than pliant terms, and expressions that are not obstinate; in such it can find its account with delight, and with them be illuminated, orthodox, infallible at pleasure, and in its own way. But where the sense of the author goes visibly in its own train, and the words, receiving a determined sense from their companions and adjacents, will not consent to give countenance and colour to what is agreed to be right, and must be supported at any rate, these men of established orthodoxy do not so well find their satisfaction. And perhaps if it were well examined, it would be no very extravagant paradox to say, that there are fewer that bring their opinions to the sacred scripture, to be tried by that infallible rule, than bring the sacred scripture to their opinions, to bend it to them, to make it, as they can, a cover and guard to them. And to this purpose, its being divided into verses, and brought, as much as may be, into loose and general aphorisms, makes it most useful and serviceable. And in this lies the other great cause of obscurity and perplexedness, which has been cast upon St. Paul's epistles from without.

ST. PAUL's epistles, as they stand translated in our English Bibles, are now, by long and constant use, become a part of the English language, and common phraseology, especially in matters of religion: this every one uses familiarly, and thinks he understands; but it must be observed, that if he has a distinct meaning, when he uses those words and phrases, and knows himself, what he intends by them, it is always according to the sense of his own system, and the articles, or interpretations, of the society he is engaged in. So that all this knowledge and understanding,

derstanding, which he has in the use of these passages of sacred scripture, reaches no farther than this, that he knows (and that is very well) what he himself says, but thereby knows nothing at all what St. Paul said in them. The apostle writ not by that man's system, and so his meaning cannot be known by it. This being the ordinary way of understanding the epistles, and every sect being perfectly orthodox in his own judgment; what a great and invincible darkness must this cast upon St. Paul's meaning, to all those of that way, in all those places, where his thoughts and sense run counter to what any party has espoused for orthodox; as it must, unavoidably, to all but one of the different systems, in all those passages that any way relate to the points in controversy between them?

THIS is a mischief, which however frequent, and almost natural, reaches so far, that it would justly make all those who depend upon them wholly diffident of commentators, and let them see how little help was to be expected from them, in relying on them for the true sense of the sacred scripture, did they not take care to help to cozen themselves, by chusing to use, and pin their faith on, such expositors as explain the sacred scripture, in favour of those opinions, that they before-hand have voted orthodox, and bring to the sacred scripture, not for trial but confirmation. No body can think, that any text of St. Paul's epistles has two contrary meanings; and yet so it must have, to two different men, who taking two commentators of different sects, for their respective guides into the sense of any one of the epistles, shall build upon their respective expositions. We need go no further for a proof of it, than the notes of the two celebrated commentators on the new testament, Dr. Hammond, and Beza, both men of parts and learning, and both thought, by their followers, men mighty in the sacred scriptures. So that here we see the hopes of great benefit and light, from expositors and commentators, is in a great part abated; and those, who have most need of their help, can receive but little from them, and can have very little assurance of reaching the apostle's sense, by what they find in them, whilst matters remain in the same state they are in at present. For those who find they need help, and would borrow light from expositors, either consult only those who have the good luck to be thought sound and orthodox, avoiding those of different sentiments from themselves, in the great and approved points of their systems, as dangerous and not fit to be meddled with; or else with indifferency look into the notes of all commentators promiscuously. The first of these take pains only to confirm themselves in the opinions and tenets they have already, which whether it be the way to get the true meaning of what St. Paul delivered, is easy to determine. The others, with much more fairness to themselves, though with reaping little more advantage, (unless they have something else to guide them into the apostle's meaning, than the comments themselves) seek help on all hands, and refuse not to be taught by any one, who offers to enlighten them in any of the dark passages. But here, though they avoid the mischief, which the others fall into, of being confined in their sense, and seeing nothing but that in St. Paul's writings, be it right or wrong; yet they run into as great on the other side, and instead of being confirmed in the meaning, that they thought they saw in the text, are distracted with an hundred, suggested by those they advised with; and so, instead of

of that one sense of the scripture, which they carried with them to their commentators, return from them with none at all.

THIS, indeed, seems to make the case desperate : for if the comments and expositions of pious and learned men cannot be depended on, whither shall we go for help ? To which I answer, I would not be mistaken, as if I thought the labours of the learned in this case wholly lost and fruitless. There is great use and benefit to be made of them, when we have once got a rule, to know which of their expositions, in the great variety there is of them, explains the words and phrases according to the apostle's meaning. Until then it is evident, from what is abovesaid, they serve for the most part to no other use, but either to make us find our own sense, and not his, in St. Paul's words ; or else to find in them no settled sense at all.

HERE it will be asked, "How shall we come by this rule you mention ?" "Where is that touchstone to be had, that will shew us, whether the meaning we ourselves put, or take as put by others, upon St. Paul's words, in his epistles, be truly his meaning or no ?" I will not say the way which I propose, and have in the following paraphrase followed, will make us infallible in our interpretations of the apostle's text : but this I will own, that till I took this way, St. Paul's epistles, to me, in the ordinary way of reading and studying them, were very obscure parts of scripture, that left me almost every where at a loss ; and I was at a great uncertainty, in which of the contrary senses, that were to be found in his commentators, he was to be taken. Whether what I have done has made it any clearer, and more visible, now, I must leave others to judge. This I beg leave to say for myself, that if some very sober, judicious christians, no strangers to the sacred scriptures, nay, learned divines of the church of England, had not professed, that by the perusal of these following papers, they understood the epistles much better then they did before, and had not, with repeated instances, pressed me to publish them, I should not have consented they should have gone beyond my own private use, for which they were at first designed, and where they made me not repent my pains.

If any one be so far pleased with my endeavours, as to think it worth while to be informed, what was the clue I guided myself by, through all the dark passages of these epistles, I shall minutely tell him the steps by which I was brought into this way, that he may judge whether I proceed rationally, upon right grounds, or no ; if so be any thing, in so mean an example as mine, may be worth his notice.

AFTER I had found by long experience, that the reading of the text and comments in the ordinary way, proved not so successful as I wished, to the end proposed, I began to suspect, that in reading a chapter as was usual, and thereupon sometimes consulting expositors upon some hard places of it, which at that time most affected me, as relating to points then under consideration in my own mind, or in debate amongst others, was not a right method to get into the true sense of these epistles. I saw plainly, after I began once to reflect on it, that if any one now should write me a letter, as long as St. Paul's to the Romans, concerning such a matter as that is, in a style as foreign, and expressions as dubious, as his seem to be, if I should divide it into fifteen or sixteen chapters, and read of them one to-day, and another to-morrow, &c. it was ten to one, I should never come

to a full and clear comprehension of it. The way to understand the mind of him that writ it, every one would agree, was to read the whole letter through, from one end to the other, all at once, to see what was the main subject and tendency of it : or if it had several views and purposes in it, not dependent one of another, nor in a subordination to one chief aim and end, to discover what those different matters were, and where the author concluded one, and began another ; and if there were any necessity of dividing the epistle into parts, to make the boundaries of them.

IN prosecution of this thought, I concluded it necessary, for the understanding of anyone of St. Paul's epistles, to read it all through at one sitting ; and to observe, as well as I could, the drift and design of his writing it. If the first reading gave me some light, the second gave me more ; and so I persisted on, reading constantly the whole epistle over at once, till I came to have a good general view of the apostle's main purpose in writing the epistle, the chief branches of his discourse wherein he prosecuted it, the arguments he used, and the disposition of the whole.

THIS, I confess, is not to be obtained by one or two hasty readings ; it must be repeated again and again, with a close attention to the tenor of the discourse, and a perfect neglect of the divisions into chapters and verses. On the contrary, the safest way is to suppose, that the epistle has but one business, and one aim, until, by a frequent perusal of it, you are forced to see there are distinct independent matters in it, which will forwardly enough shew themselves.

It requires so much more pains, judgment and application, to find the coherence of obscure and abstruse writings, and makes them so much the more unfit to serve prejudice and pre-occupation, when found ; that it is not to be wondered, that St. Paul's epistles have, with many, passed rather for disjointed, loose, pious discourses, full of warmth and zeal and overflows of light, rather than for calm, strong, coherent reasonings, that carried a thread of argument and consistency all through them.

BUT this muttering of lazy or ill-disposed readers, hindered me not from persisting in the course I had begun : I continued to read the same epistle over and over, and over again, until I came to discover as appeared to me, what was the drift and aim of it, and by what steps and arguments St. Paul prosecuted his purpose. I remembered that St. Paul was miraculously called to the ministry of the gospel, and declared to be a chosen vessel ; that he had the whole doctrine of the gospel from God, by immediate revelation ; and was appointed to be the apostle of the Gentiles, for the propagating of it in the heathen world. This was enough to persuade me, that he was not a man of loose and shattered parts, incapable to argue, and unfit to convince those he had to deal with. God knows how to choose fit instruments for the business he employs them in. A large stock of Jewish learning he had taken in, at the feet of Gamaliel ; and for his information in christian knowledge, and the mysteries and depths of the dispensation of grace by Jesus Christ, God himself had condescended to be his instructor and teacher. The light of the gospel he had received from the Fountain and Father of light himself, who, I concluded, had not furnished him in this extraordinary manner, if all this plentiful stock of learning and illumination had been in danger to have been lost, or proved useless, in a jumbled and confused head ; nor have laid up such a store of admirable and useful knowledge in a man, who,

who, for want of method and order, clearness of conception, or pertinency in discourse, could not draw it out into use with the greatest advantages of force and coherence. That he knew how to prosecute this purpose with strength of argument, and close reasoning, without incoherent fallies, or the intermixing of things foreign to his business, was evident to me, from several speeches of his, recorded in the Acts: and it was hard to think, that a man, that could talk with so much consistency, and clearness of conviction, should not be able to write without confusion, inextricable obscurity, and perpetual rambling. The force, order, and perspicuity of those discourses, could not be denied to be very visible. How then came it, that the like was thought much wanting in his epistles? And of this, there appeared to me this plain reason: the particularities of the history, in which these speeches are inserted, shew St. Paul's end in speaking; which, being seen, casts a light on the whole, and shews the pertinency of all that he says. But his epistles not being so circumstantiated; there being no concurring history, that plainly declares the disposition St. Paul was in; what the actions, expectations, or demands of those to whom he writ, required him to speak to, we are now where told. All this, and a great deal more, necessary to guide us into the true meaning of the epistles, is to be had only from the epistles themselves, and to be gathered from thence with stubborn attention, and more than common application.

THIS being the only safe guide (under the Spirit of God, that dictated these sacred writings) that can be relied on, I hope I may be excused, if I venture to say, that the utmost ought to be done to observe and trace out St. Paul's reasonings; to follow the thread of his discourse in each of his epistles; to shew how it goes on, still directed with the same view, and pertinently drawing the several incidents towards the same point. To understand him right, his inferences should be strictly observed; and it should be carefully examined, from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent writer; and care, I think, should be taken, in expounding of him, to shew that he is so. But though I say, he has weighty aims in his epistles, which he steadily keeps in his eye, and drives at, in all he says; yet I do not say, that he puts his discourses into an artificial method, or leads his reader into a distinction of his arguments, or gives them notice of new matter, by rhetorical or studied transitions. He has no ornaments borrowed from the Greek eloquence; no notions of their philosophy mixed with his doctrine, to set it off. The enticing words of man's wisdom, whereby he means all the studied rules of the Grecian schools, which made them such masters in the art of speaking, he, as he says himself, 1 Cor. ii. 4. wholly neglected. The reason whereof he gives in the next verse, and in other places. But though politeness of language, delicacy of style, fineness of expression, laboured periods, artificial transitions and a very methodical ranging of the parts, with such other embellishments as make a discourse enter the mind smoothly, and strike the fancy at first hearing, have little or no place in his style; yet coherence of discourse, and a direct tendency of all the parts of it to the argument in hand, are most eminently to be found in him. This I take to be his character, and doubt not but he will be found to be so upon diligent examination. And in this, if it be so, we have a clue, if

we will take the pains to find it, that will conduct us with surety, through those seemingly dark places, and imagined intricacies, in which christians have wandered so far one from another, as to find quite contrary senses.

WHETHER a superficial reading, accompanied with the common opinion of his invincible obscurity, has kept off some from seeking, in him, the coherence of a discourse, tending with close, strong reasoning to a point; or a seemingly more honourable opinion of one that had been rapped up into the third heaven, as if from a man so warmed and illuminated as he had been, nothing could be expected but flashes of light, and raptures of zeal, hindered others to look for a train of reasoning, proceeding on regular, and cogent argumentation, from a man raised above the ordinary pitch of humanity, to a higher and brighter way of illumination; or else, whether others were loth to beat their heads about the tenor and coherence in St. Paul's discourses; which, if found out, possibly might set him at a manifest and irreconcilable difference with their systems; it is certain that, whatever hath been the cause, this way of getting the true sense of St. Paul's epistles, seems not to have been much made use of, or at least so thoroughly pursued, as I am apt to think it deserves.

FOR, granting that he was full stored with the knowledge of the things he treated of; for he had light from heaven, it was God himself furnished him, and he could not want; allowing also that he had ability to make use of the knowledge had been given him, for the end for which it was given him, viz. the information, conviction, and conversion of others; and accordingly, that he knew how to direct his discourse to the point in hand: we cannot widely mistake the parts of his discourse employed about it, when we have any where found out the point he drives at: wherever we have got a view of his design, and the aim he proposed to himself in writing, we may be sure, that such or such an interpretation does not give us his genuine sense, it being nothing at all to his present purpose. Nay, among various meanings given a text, it fails not to direct us to the best, and very often to assure us of the true. For it is no presumption, when one sees a man arguing for this or that proposition, if he be a sober man, master of reason, or common sense, and takes any care of what he says, to pronounce with confidence, in several cases, that he could not talk thus or thus.

I do not yet so magnify this method of studying St. Paul's epistles, as well as other parts of sacred scripture, as to think it will perfectly clear every hard place, and leave no doubt unresolved. I know, expressions now out of use, opinions of those times not heard of in our days, allusions to customs lost to us, and various circumstances and particularities of the parties, which we cannot come at, &c. must needs continue several passages in the dark, now to us, at this distance, which shone with full light to those they were directed to. But for all that, the studying of St. Paul's epistles, in the way I have proposed, will, I humbly conceive, carry us a great length in the right understanding of them, and make us rejoice in the light we receive from those most useful parts of divine revelation, by furnishing us with visible grounds, that we are not mistaken, whilst the consistency of the discourse, and the pertinency of it to the design he is upon, vouches it worthy of our great apostle. At least I hope, it

may be my excuse, for having endeavoured to make St. Paul an interpreter to me, of his own epistles.

To this may be added another help, which St. Paul himself affords us, towards the attaining the true meaning contained in his epistles. He that reads him with the attention I propose, will easily observe, that as he was full of the doctrine of the gospel; so it lay all clear and in order, open to his view. When he gave his thoughts utterance upon any point, the matter flowed like a torrent; but it is plain, it was a matter he was perfectly master of: he fully possessed the intire revelation he had received from God; had thoroughly digested it; all the parts were formed together in his mind, into one well-contracted harmonious body. So that he was no way at an uncertainty, nor ever, in the least, at a loss concerning any branch of it. One may see his thoughts were all of a piece in all his epistles, his notions were at all times uniform, and constantly the same; though his expressions very various. In them he seems to take great liberty. This at least is certain, that no one seems less tied up to a form of words. If then, having, by the method before proposed, got into the sense of the several epistles; we will but compare what he says, in the places where he treats of the same subject, we can hardly be mistaken in his sense, nor doubt what it was that he believed and taught, concerning those points of the christian religion. I know it is not unusual to find a multitude of texts heaped up, for the maintaining of an espoused proposition; but in a sense often so remote from their true meaning, that one can hardly avoid thinking, that those, who so used them, either sought not, or valued not the sense; and were satisfied with the sound, where they could but get that to favour them. But a verbal concordance leads not always to texts of the same meaning; trusting too much thereto, will furnish us but with slight proofs in many cases, and any one may observe, how apt that is to jumble together passages of scripture, not relating to the same matter, and thereby to disturb and unsettle the true meaning of holy scripture. I have therefore said, that we should compare together places of scripture treating of the same point. Thus, indeed, one part of the sacred text could not fail to give light unto another. And since the providence of God hath so ordered it, that St. Paul has writ a great number of epistles; which, though upon different occasions, and to several purposes, yet all confined within the business of his apostleship, and so contain nothing but points of christian instruction, amongst which he seldom fails to drop in, and often to enlarge on, the great and distinguishing doctrines of our holy religion; which, if quitting our own infallibility in that analogy of faith, which we have made to ourselves, or have implicitly adopted from some other, we would carefully lay together, and diligently compare and study, I am apt to think, would give us St. Paul's system in a clear and indisputable sense; which every one must acknowledge to be a better standard to interpret his meaning by, in any obscure and doubtful parts of his epistles, if any such should still remain, than the system, confession, or articles of any church, or society of christians, yet known; which, however pretended to be founded on scripture, are visibly the contrivances of men, fallible both in their opinions and interpretations; and, as is visible in most of them, made with partial views, and adapted to what the occasions of that time, and the present circumstances they

they were then in, were thought to require, for the support or justification of themselves. Their philosophy, also, has its part in misleading men from the true sense of the sacred scripture. He that shall attentively read the christian writers, after the age of the apostles, will easily find how much the philosophy, they were tinctured with, influenced them in their understanding of the books of the old and new testament. In the ages wherein Platonism prevailed, the converts to christianity of that school, on all occasions, interpreted holy writ, according to the notions they had imbibed from that philosophy. Aristotle's doctrine had the same effect in its turn, and when it degenerated into the peripateticism of the schools, that, too, brought its notions and distinctions into divinity, and affixed them to the terms of the sacred scripture. And we may see still how, at this day, every one's philosophy regulates every one's interpretation of the word of God. Those who are possessed with the doctrine of aerial and æthereal vehicles, have thence borrowed an interpretation of the four first verses of 2 Cor. v. without having any ground to think, that St. Paul had the least notion of any such vehicle. It is plain, that the teaching of men philosophy, was no part of the design of divine revelation; but that the expressions of scripture are commonly suited, in those matters, to the vulgar apprehensions and conceptions of the place and people, where they were delivered. And, as to the doctrine therein directly taught by the apostles, that tends wholly to the setting up the kingdom of Jesus Christ in this world, and the salvation of mens souls: and in this it is plain their expressions were conformed to the ideas and notions which they had received from revelation, or were consequent from it. We shall, therefore, in vain go about to interpret their words by the notions of our philosophy, and the doctrines of men delivered in our schools. This is to explain the apostles meaning, by what they never thought of, whilst they were writing; which is not the way to find their sense, in what they delivered, but our own, and to take up, from their writings, not what they left there for us, but what we bring along with us in ourselves. He that would understand St. Paul right, must understand his terms, in the sense he uses them, and not as they are appropriated by each man's particular philosophy, to conceptions that never entered the mind of the apostle. For example, he that shall bring the philosophy now taught and received, to the explaining of spirit, soul, and body, mentioned 1 Theff. v. 23. will, I fear, hardly reach St. Paul's sense, or represent to himself the notions St. Paul then had in his mind. That is what we should aim at, in reading him, or any other author; and until we, from his words, paint his very ideas and thoughts in our minds, we do not understand him.

In the divisions I have made, I have endeavoured, the best I could, to govern myself by the diversity of matter. But in a writer like St. Paul, it is not so easy always to find precisely, where one subject ends, and another begins. He is full of the matter he treats, and writes with warmth, which usually neglects method, and those partitions and pauses, which men, educated in the schools of rhetoricians, usually observe. Those arts of writing, St. Paul, as well out of design as temper, wholly laid by: the subject he had in hand, and the grounds upon which it stood firm, and by which he enforced it, were what alone he minded:

minded ; and without solemnly winding up one argument, and intimating any way, that he began another, let his thoughts, which were fully possessed of the matter, run in one continued train, wherein the parts of his discourse were wove, one into another : so that it is seldom that the scheme of his discourse makes any gap ; and therefore, without breaking in upon the connection of his language, it is hardly possible to separate his discourse, and give a distinct view of his several arguments, in distinct sections.

I AM far from pretending infallibility, in the sense I have any where given in my paraphrase, or notes : that would be to erect myself into an apostle ; a presumption of the highest nature in any one, that cannot confirm what he says by miracles. I have, for my own information, sought the true meaning, as far as my poor abilities would reach. And I have unbiaſſedly embraced, what, upon a fair inquiry, appeared so to me. This I thought my duty and interest, in a matter of so great concernment to me. If I must believe for myself, it is unavoidable, that I must understand for myself. For if I blindly, and with an implicit faith, take the pope's interpretation of the sacred scripture, without examining whether it be Christ's meaning ; it is the pope I believe in, and not in Christ ; it is his authority I rest upon ; it is what he says, I embrace : for what it is Christ says, I neither know nor concern myself. It is the same thing, when I set up any other man in Christ's place, and make him the authentick interpreter of sacred scripture to myself. He may possibly understand the sacred scripture as right as any man : but I shall do well to examine myself, whether that, which I do not know, nay, which (in the way I take) I can never know, can justify me, in making myself his disciple, instead of Jesus Christ's, who of right is alone, and ought to be, my only Lord and Master : and it will be no less sacrilege in me, to substitute to myself any other in his room, to be a Prophet to me, than to be my King, or Priest.

THE same reasons that put me upon doing what I have in these papers done, will exempt me from all suspicion of imposing my interpretation on others. The reasons that led me into the meaning, which prevailed on my mind, are set down with it : as far as they carry light and conviction to any other man's understanding, so far, I hope, my labour may be of some use to him ; beyond the evidence it carries with it, I advise him not to follow mine, nor any man's interpretation. We are all men, liable to errors, and infected with them ; but have this sure way to preserve ourselves, every one, from danger, by them, if laying aside sloth, carelessness, prejudice, party, and a reverence of men, we betake ourselves, in earnest, to the study of the way to salvation, in those holy writings, wherein God has revealed it from heaven, and proposed it to the world, seeking our religion, where we are sure it is in truth to be found, comparing spiritual things with spiritual things.

P A R A-

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THE FIVE

A
PARAPHRASE
AND
NOTES
ON THE
EPISTLE of St. PAUL
TO THE
GALATIANS.

VOL. III.

PP

The PUBLISHER to the READER.

THERE is nothing, certainly, of greater concernment to the peace of the church in general, nor to the direction and edification of all christians in particular, than a right understanding of the holy scripture. This consideration has set so many learned and pious men amongst us, of late years, upon expositions, paraphrases, and notes on the sacred writings, that the author of these hopes the fashion may excuse him for endeavouring to add his mite ; believing, that after all that has been done by those great labourers in the harvest, there may be some gleanings left, whereof he presumes he has an instance, chap. iii. ver. 20. and some other places of this epistle to the Galatians, which he looks upon not to be the hardest of St. Paul's. If he has given a light to any obscure passage, he shall think his pains well employed ; if there be nothing else worth notice in him, accept of his good intention.

THE

T H E
EPISTLE of St. PAUL
T O T H E
G A L A T I A N S.

Writ from
Ephesus, the
year of our
Lord 57, of
Nero 3.

S Y N O P S I S.

TH E subject and design of this epistle of St. Paul, is much the same with that of his epistle to the Romans, but treated in somewhat a different manner. The business of it is to dehort and hinder the Galatians from bringing themselves under the bondage of the Mosaical law.

ST. PAUL himself had planted the churches of Galatia, and therefore referring (as he does, chap. i. 8, 9.) to what he had before taught them, does not, in this epistle, lay down at large to them the doctrine of the gospel, as he does in that to the Romans, who having been converted to the christian faith by others, he did not know how far they were instructed in all those particulars, which, on the occasion whereon he writ to them, it might be necessary for them to understand: and therefore, writing to the Romans, he sets before them a large and comprehensive view of the chief heads of the christian religion.

He also deals more roundly with his disciples the Galatians, than, we may observe, he does with the Romans, to whom he, being a stranger, writes not in so familiar a style, nor in his reproofs and exhortations uses so much the tone of a master, as he does to the Galatians.

ST. PAUL had converted the Galatians to the faith, and erected several churches among them in the year of our Lord 51; between which, and the year 57, wherein this epistle was writ, the disorders following were got into those churches:

FIRST, Some zealots for the Jewish constitution had very near persuaded them out of their christian liberty, and made them willing to submit to circumcision, and all the ritual observances of the Jewish church, as necessary under the gospel, chap. i. 7. iii. 3. iv. 9, 10, 21. v. 1, 2, 6, 9, 10.

SECONDLY, Their dissensions and disputes in this matter had raised great animosities amongst them, to the disturbance of their peace, and the setting them at strife one with another, chap. v. 6, 13—15.

THE reforming them in these two points, seems to be the main business of this epistle, wherein he endeavours to establish them in a resolution to stand firm in the freedom of the gospel, which exempts them from the bondage of the Mosaical law : and labours to reduce them to a sincere love and affection one to another ; which he concludes with an exhortation to liberality, and general beneficence, especially to their teachers, chap. vi. 6, 10. These being the matters he had in his mind to write to them about, he seems here as if he had done. But, upon mentioning, ver. 11. what a long letter he had writ to them with his own hand, the former argument concerning circumcision, which filled and warmed his mind, broke out again into what we find, ver. 12—17. of the sixth chapter.

S E C T. I.

C H A P. I. 1—5.

I N T R O D U C T I O N.

C O N T E N T S.

An Ch. 57.
NERONIS 3.
CHAP. I.

THE general view of this epistle plainly shews St. Paul's chief design in it to be, to keep the Galatians from hearkening to those judaizing seducers, who had almost persuaded them to be circumcised. These perverters of the gospel of Christ, as St. Paul himself calls them, ver. 7. had, as may be gathered from ver. 8. and 10. and from chap. v. 11. and other passages of this epistle, made the Galatians believe, that St. Paul himself was for circumcision. Until St. Paul himself had set them right in this matter, and convinced them of the falshood of this aspersion, it was in vain for him, by other arguments, to attempt the re-establishing the Galatians in the christian liberty, and in that truth which he had preached to them. The removing therefore of this calumny, was his first endeavour : and to that purpose, this introduction, different from what we find in any other of his epistles, is marvelously well adapted. He declares, here at the entrance, very expressly and emphatically, that he was not sent by men on their errands ; nay, that Christ, in sending him, did not so much as convey his apostolic power to him by the ministry, or intervention of any man ; but that his commission and instructions were all intirely from God, and Christ himself, by immediate revelation. This, of itself, was an argument sufficient to induce them to believe, 1. That what he taught them, when he first preached the gospel to them, was the truth, and that they ought to stick firm to that. 2. That he changed not his doctrine, whatever might be reported of him. He was Christ's chosen officer, and had no dependance on mens opinions, nor regard to their authority or favour, in what he preached ; and therefore it was not likely he should preach one thing at one time, and another thing at another.

T H U S

THUS this preface is very proper in this place, to introduce what he is going to say concerning himself, and adds force to his discourse, and the account he gives of himself in the next section.

An. C. 57.
NERONIS 3.
CHAP. I.

PARAPHRASE.

TEXT.

1. **P**AUL (an apostle not of men^a, to serve their ends, or carry on their designs, nor receiving his call, or commission, by the intervention of any man^b, to whom he might be thought to owe any respect or deference upon that account; but immediately from Jesus Christ, and from God the Father, who raised him up from the dead); And all the brethren that are with me, unto the churches^c of Galatia: Favour be to you, and peace^d from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might take us out of this present evil world^e, according to the will and good pleasure of God and our Father, To whom be glory for ever and ever. Amen.

PAUL an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.

And all the brethren, which are with me, unto the churches of Galatia.

Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ.

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

To whom be glory for ever and ever. Amen.

SECT.

NOTES.

1^a Οὐκ ἀπ' ἀνθρώπων, "not of men," i. e. not sent by men at their pleasure, or by their authority; not instructed by men what to say, or do, as we see Timothy and Titus were, when sent by St. Paul; and Judas and Silas, sent by the church of Jerusalem.

2^b Οὐδὲ δι' ἀνθρώπου, "nor by man," i. e. his choice and separation to his ministry and apostleship, was so wholly an act of God and Christ, that there was no intervention of any thing done by any man in the case, as there was in the election of Matthias. All this we may see explained at large, ver. 10—12, and ver. 16, 17. and chap. ii. 6—9.

3^c "Churches of Galatia." This was an evident seal of his apostleship to the Gentiles; since, in no bigger a country than Galatia, a small province of the lesser Asia, he had, in no long stay among them planted several distinct churches.

4^d "Peace." The wishing of peace, in the scripture-language, is the wishing of all manner of good.

5^e Ὅπως ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεσῶτος αἰῶνος τούτου. "That he might take us out of this present evil world," or age; so the Greek words signify, Whereby it cannot be thought, that St. Paul meant, that christians were to be immediately removed into the other world. Therefore ἐνεσῶτος αἰῶνος, must signify something else, than present world, in the ordinary import of those words in English. Αἰὼν ὅστος, 1 Cor. ii. 6, 8. and in other places, plainly signifies the Jewish nation, under the Mosaical constitution; and it suits very well with the apostle's design in this epistle, that it should do so here. God has, in this world, but one kingdom, and one people. The nation of the Jews were the kingdom and people of God, whilst the law stood. And this kingdom of God, under the Mosaical constitution, was called αἰὼν ὅστος, this age, or as it is commonly translated, this world, to which αἰὼν ἐνεσῶτος, the present world, or age, here answers. But the kingdom of God, which was to be under the Messiah, wherein the œconomy and constitution of the Jewish church, and the nation itself, that, in opposition to Christ, adhered to it, was to be laid aside, is in the new testament, called αἰὼν μέλλων, the world, or age to come; so that "Christ's taking them out of the present world," may, without any violence to the words, be understood to signify his setting them free from the Mosaical constitution. This is suitable to the design of this epistle, and what St. Paul has declared in many other places. See Col. ii. 14—17, and 20. which agrees to this place, and Rom. vii. 4, 6. The law is said

An. Ch. 57.
NERONIS 3.

CHAP. I.

said to be contrary to us, Col. ii. 14. and to "work wrath," Rom. iv. 15. and St. Paul speaks very diminishingly of the ritual parts of it in many places: but yet, if all this may not be thought sufficient to justify the applying of the epithet *πονηρῶς*, evil, to it; that scruple will be removed, if we take *ἐν τῷ αἰῶνι*, "this present world," here, for the Jewish constitution and nation together; in which sense it may very well be called "evil;" though the apostle, out of his wonted tenderness to his nation, forbears to name them openly, and uses a doubtful expression, which might comprehend the heathen world also; though he chiefly pointed at the Jews.

S E C T. II.

CHAP. I. 6—II. 21.

C O N T E N T S.

WE have observed, that St. Paul's first endeavour, in this epistle, was to satisfy the Galatians, that the report spread of him, that he preached circumcision, was false. Until this obstruction, that lay in his way was removed, it was to no purpose for him to go about to dissuade them from circumcision, though that be what he principally aims, in this epistle. To shew them, that he promoted not circumcision, he calls their hearkening to those who persuaded them to be circumcised, their being removed from him; and those that so persuaded them, "perverters of the gospel of Christ, ver. 6, 7. He farther assures them, that the gospel which he preached every where, was that, and that only, which he had received by immediate revelation from Christ, and no contrivance of man, nor did he vary it to please men: that would not consist with his being a servant of Christ, ver. 10. And he expresses such a firm adherence to what he had received from Christ, and had preached to them, that he pronounces an anathema upon himself, ver. 8, 9. or any other man, or angel that should preach any thing else to them. To make out this to have been all along his conduct, he gives an account of himself, for many years backwards, even from the time before his conversion. Wherein he shews, that from a zealous persecuting Jew, he was made a christian, and an apostle, by immediate revelation; and that, having no communication with the apostles, or with the churches of Judea, or any man, for some years, he had nothing to preach, but what he had received by immediate revelation. Nay, when, fourteen years after, he went up to Jerusalem, it was by revelation; and when he there communicated the gospel, which he preached among the Gentiles, Peter, James, and John, approved of it, without adding any thing, but admitted him as their fellow-apostle. So that, in all this, he was guided by nothing but divine revelation, which he inflexibly stuck to so far, that he openly opposed St. Peter, for his judaizing at Antioch. All which account of himself tends clearly to shew, that St. Paul made not the least step towards complying with the

the Jews, in favour of the law, nor did, out of regard to man, deviate from the doctrine he had received by revelation from God.

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NERONIS 3.
CHAP. I.

ALL the parts of this section, and the narrative contained in it, manifestly concenter in this, as will more fully appear, as we go through them, and take a closer view of them; which will shew us, that the whole is so skilfully managed, and the parts so gently slid into, that it is a strong, but not seemingly laboured justification of himself, from the imputation of preaching up circumcision.

P A R A P H R A S E.

T E X T.

6. **I** Cannot but wonder that you are so soon ^a removed from me^b, (who called you into the covenant of grace, which is in Christ) unto another sort of
7. gospel; which is not owing to any thing else^c, but only this, that ye are troubled by a certain sort of men, who would overturn the gospel of Christ, by making circumcision, and the keeping of the law,
8. necessary ^d under the gospel. But if even I myself, or an angel from heaven, should preach any thing to you for gospel, different from the gospel I have
9. preached unto you, let him be accursed. I say it again to you, if any one, under pretence of the gospel, preach any other thing to you, than what ye have

I Marvel that ye are so soon ⁶ removed from him, that called you into the grace of Christ, unto another gospel:

Which is not another; but ⁷ there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel ⁸ from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

As we said before, so say I ⁹ now again, if any man preach any other gospel unto you, than

N O T E S.

6 ^a "So soon." The first place we find Galatia mentioned, is Acts xvi. 6. And therefore St. Paul may be supposed to have planted these churches there, in his journey mentioned, Acts xvi. which was anno Domini 51. He visited them again, after he had been at Jerusalem, Acts xviii. 21—23. A. D. 54. From thence he returned to Ephesus, and staid there about two years, during which time this epistle was writ; so that counting from his last visit, this letter was writ to them within two or three years from the time he was last with them, and had left them confirmed in the doctrine he had taught them; and therefore he might with reason wonder at their forsaking him so soon, and that gospel he had converted them to.

^b "From him that called you." These words plainly point out himself; but then one might wonder how St. Paul came to use them; since it would have sounded better to have said, "Removed from the gospel I preached to you, to another gospel, than removed from me that preached to you, to another gospel." But if it be remembered, that St. Paul's design here, is to vindicate himself from the aspersion cast on him, that he preached circumcision, nothing could be more suitable to that purpose, than this way of expressing himself.

7 ^c "ὅτι ἄλλο." I take to signify, "which is not any thing else." The words themselves, the context, and the business the apostle is upon here, do all concur to give these words the sense I have taken them in. For, 1. If ^d had referred to εὐαγγέλιον, it would have been more natural to have kept to the word ἑτέρον, and not have changed it into ἄλλο. 2. It can scarce be supposed, by any one who reads what St. Paul says, in the following words of this verse, and the two adjoining; and also chap. iii. 4. and ver. 2—4. and 7, that St. Paul should tell them, that what he would keep them from, "is not another gospel." 3. It is suitable to St. Paul's design here, to tell them, that to their being "removed to another gospel," no body else had contributed, but it was wholly owing to those Judaizing seducers.

^d See Acts xv. 1, 5, 23, 24.

9 "Ac-

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NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. I.

- that ye have received, let him be accursed.
 10 For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.
 11 But I certify to you, brethren, that the gospel which was preached of me, is not after man.
 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
 13 For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

have received from me, let him be accursed^a. For 10. can it be doubted of me, after having done and suffered so much for the gospel of Christ, whether I do now^b, at this time of day, make my court to men, or seek the favour^c of God? If I had hitherto made it my business to please men, I should not have been the servant of Christ, nor taken up the profession of the gospel. But I certify you, brethren, that the 11. gospel, which has been every where^d preached by me, is not such as is pliant to human interest, or can be accommodated to the pleasing of men (For I nei- 12. ther received it from man, nor was I taught it by any one, as his scholar;) but it is the pure and unmixed, immediate revelation of Jesus Christ to me. To satisfy you of this; my behaviour, whilst I was 13. of the Jewish religion is so well known, that I need not tell you, how excessive violent I was in persecuting the church of God, and destroying it all I could;
 And

NOTES.

9^a "Accursed." Though we may look upon the repetition of the anathema here, to be for the adding of force to what he says, yet we may observe, that by joining himself with an angel, in the foregoing verse, he does as good as tell them, that he is not guilty of what deserves it, by skilfully insinuating to the Galatians, that they might as well suspect an angel might preach to them a gospel different from his, i. e. a false gospel, as that he himself should: and then, in this verse, lays the anathema, wholly and solely, upon the judaizing seducers.

10^b ἄρτι, "now," and ἔτι, "yet," cannot be understood without a reference to something in St. Paul's past life; what that was, which he had particularly then in his mind, we may see by the account he gives of himself, in what immediately follows, viz. that before his conversion he was employed by men, in their designs, and made it his business to please them, as may be seen, Acts ix. 1, 2. But when God called him, he received his commission and instructions from him alone, and set immediately about it, without consulting any man whatsoever, preaching that, and that only, which he had received from Christ. So that it would be senseless folly in him, and no less than the forsaking his Master, Jesus Christ, if he should now, as was reported of him, mix any thing of mens, with the pure doctrine of the Gospel, which he had received immediately by revelation from Jesus Christ, to please the Jews, after he had so long preached only that; and had, to avoid all appearance or pretence to the contrary, so carefully shunned all communication with the churches of Judea; and had not, until a good while after, and that very sparingly, conversed with any, and those but a few, of the apostles themselves, some of whom he openly reprov'd for their judaizing. Thus the narrative, subjoined to this verse, explains the "now," and "yet," in it, and all tends to the same purpose.

^c Πείθω, translated "persuade," is sometimes used for making application to any one to obtain his good will, or friendship; and hence, Acts xii. 20. πεισαντες Βλάστον is translated "having made Blastus their friend:" the sense is here the same which, 1 Thess. ii. 4. he expresses in these words, ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ τῷ Θεῷ "not as pleasing men, but God."

11^d Τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, "which has been preached by me:" this, being spoken indefinitely, must be understood in general, every where, and so is the import of the foregoing verse.

PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

CHAP. I.

14. And that being carried on by an extraordinary zeal for the traditions of my forefathers, I out-stripped many students of my own age and nation, in Judaism. But when it pleased God (who separated me from my mother's womb, and by his especial favour called me to be a christian, and a preacher of the gospel) To reveal his son to me, that I might preach him among the Gentiles, I thereupon applied not myself to any man, for advice what to do.
17. Neither went I up to Jerusalem to those who were apostles before me, to see whether they approved my doctrine, or to have farther instructions from them: but I went immediately unto Arabia, and from thence returned again to Damascus. Then after three years, I went up to Jerusalem, to see Peter, and abode with him fifteen days. But other of the apostles saw I none, but James, the brother of our Lord. These things, that I write to you, I call God to witness, are all true; there is no falsehood in them.
21. Afterwards I came into the regions of Syria and Cilicia. But with the churches of Christ in Judea, I had had no communication: they had not so much

And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb, and called me by his grace,

To reveal his son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood:

Neither went I up to Jerusalem, to them which were apostles before me, but I went into Arabia, and returned again unto Damascus.

Then after three years, I went up to Jerusalem, to see Peter, and abode with him fifteen days.

But other of the apostles saw I none, save James the Lord's brother.

Now the things which I write unto you, behold, before God, I lie not.

Afterwards I came into the regions of Syria and Cilicia:

And was unknown by face unto the churches of Judea, which were in Christ.

NOTES.

15 "Separated." This may be understood by Jer. i. 5.

"Called." The history of this call, see Acts ix. 1, &c.

16 "Flesh and blood," is used for man, see Eph. vi. 12.

"For advice:" this, and what he says in the following verse, is to evidence to the Galatians, the full assurance he had of the truth and perfection of the gospel, which he had received from Christ, by immediate revelation; and how little he was disposed to have any regard to the pleasing of men in preaching it, that he did not so much as communicate, or advise, with any of the apostles about it, to see whether they approved of it.

17 *Εὐθέως*, immediately, though placed just before *ἔ* and *προσανεθέμην*, "I conferred not;" yet it is plain, by the sense and design of St. Paul here, that it principally relates to, "I went into Arabia;" his departure into Arabia, presently upon his conversion, before he had consulted with any body, being made use of, to shew that the gospel he had received by immediate revelation from Jesus Christ, was complete, and sufficiently instructed and enabled him to be a preacher and an apostle to the Gentiles, without borrowing any thing from any man, in order thereunto; no not with any of the apostles, no one of whom he saw, until three years after.

18 "Three years," i. e. from his conversion.

22 "In Christ," i. e. believing in Christ, see Rom. xvi. 7.

An. Ch. 57.
NERONIS³.

TEXT.

PARAPHRASE.

CHAP. II.

But they had heard only, that he, which persecuted us²³ in times past, now preacheth the faith which once he destroyed.

²⁴ And they glorified God in me.

as seen my face^b; Only they had heard, that I, who²³ formerly persecuted the churches of Christ, did now preach the gospel, which I once endeavoured to suppress and extirpate. And they glorified God upon²⁴ my account.

NOTES.

^a This, which he so particularly takes notice of, does nothing to the proving, that he was a true apostle; but serves very well to shew, that, in what he preached, he had no communication with those of his own nation, nor took any care to please the Jews.

CHAP. II.

TEXT.

PARAPHRASE.

¹ THEN fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

² And I went up by revelation, and communicated unto them that gospel, which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.

THEN fourteen years after, I went up again¹ to Jerusalem, with Barnabas, and took Titus also with me. And I went up by revelation, and² there laid before them the gospel which I^a preached to the Gentiles, but privately, to those who were of note and reputation amongst them; lest the pains that I have already taken^b, or should take in the gospel, should be in vain^c. But though I communicated

NOTES.

² "I communicated." The conference he had in private with the chief of the church of Jerusalem, concerning the gospel which he preached among the Gentiles, seems not to have been barely concerning the doctrine of their being free from the law of Moses: that had been openly and hotly disputed at Antioch, and was known to be the business they came about to Jerusalem; but it is probable, it was to explain to them the whole doctrine he had received by revelation, by the fulness and perfection whereof, (for it is said, ver. 6. that, in that conference, they added nothing to it) and by the miracles he had done in confirmation of it, (see ver. 8.) they might see and own what he preached, to be the truth, and him to be one of themselves, both by commission and doctrine, as indeed they did; αὐτοῖς, "them," signifies those at Jerusalem; καὶ ἰδίαν δὲ τοῖς δοῦλοις, are exegetical, and shew the particular manner and persons, import "nempe privatim, eminentiori-
"bus." It was enough to his purpose to be owned by those of greatest authority, and so we see he was, by James, Peter, and John, ver. 9. and therefore it was safest and best to give an account of the gospel he preached, in private to them, and not publickly to the whole church.

^b "Running," St. Paul uses for taking pains in the gospel. See Phil. iii. 16. A metaphor, I suppose, taken from the Olympic games, to express his utmost endeavours to prevail in the propagating the gospel.

^c "In vain:" He seems here to give two reasons why, at last, after 14 years, he communicated to the chief of the apostles at Jerusalem, the gospel that he preached to the Gentiles, when, as he shews to the Galatians, he had formerly declined all communication with the convert Jews.
1. He seems to intimate, that he did it by revelation. 2. He gives another reason, viz. That, if he

PARAPHRASE.

TEXT.

An. C. 57.
NERONIS 3.
CHAP. II.

3. cated the gospel, which I preached to the Gentiles, to the eminent men of the church at Jerufalem, yet neither ^a Titus who was with me, being a Greek, 4. was forced to be circumcised : Nor ^b did I yield any thing, one moment, by way of subjection ^c to the law, to those false brethren, who, by an unwary admittance, were filily crept in, to spy out our liberty from the law, which we have under the gospel : that they might bring us into bondage ^d to the law. 5. But I stood my ground against it, that the truth ^e of 6. the gospel might remain ^f among you. But as for those

But neither Titus, who was with me, being a Greek, was compelled to be circumcised : 3.

And that, because of false 4. brethren, unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

To whom we gave place 5. by subjection, no not for an hour ; that the truth of the gospel might continue with you.

But of these, who seemed to be somewhat (whatso-

NOTES.

he had not communicated, as he did, with the leading men there, and satisfied them of his doctrine and mission, his opposers might unsettle the churches he had, or should plant, by urging, that the Apostles knew not what it was that he preached, nor had ever owned it for the gospel, or him for an apostle. Of the readiness of the Judaizing seducers, to take any such advantage against him, he had lately an example in the church of Corinth.

3 ^a *ὅτι ἠναγκάσθη* is rightly translated, "was not compelled," a plain evidence to the Galatians, that the circumcising of the convert Gentiles, was no part of the gospel which he laid before these men of note, as what he preached to the Gentiles. For if it had, Titus must have been circumcised ; for no part of his gospel was blamed, or altered by them, ver. 6. Of what other use his mentioning this, of Titus, here can be, but to shew to the Galatians, that what he preached, contained nothing of circumcising the convert Gentiles, it is hard to find. If it were to shew that the other apostles, and church at Jerusalem, dispensed with circumcision, and other ritual observances of the Mosaical law, that was needless ; for that was sufficiently declared by their decree, Acts xv. which was made and communicated to the churches, before this epistle was writ, as may be seen, Acts xvi. 4. much less was this of Titus of any force, to prove that St. Paul was a true apostle, if that were what he was here labouring to justify. But considering his aim here, to be the clearing himself from a report, that he preached up circumcision, there could be nothing more to his purpose, than this instance of Titus, whom, uncircumcised as he was, he took with him to Jerusalem ; uncircumcised he kept with him there, and uncircumcised he took back with him, when he returned. This was a strong and pertinent instance to persuade the Galatians, that the report of his preaching circumcision was a mere aspersion.

4 ^b *ὅτι*, "Neither," in the third verse, according to propriety of speech, ought to have a "nor," to answer it, which is the *ὅτι*, "nor," here ; which, so taken, answers the propriety of the Greek, and very much clears the sense ; *ὅτι Τίτος ἠναγκάσθη, ὅτι πρὸς ὧραν εἰζήμεν*, "Neither was Titus compelled, nor did we yield to them a moment."

τῇ ὑποταγῇ, "by subjection." The point those false brethren contended for, was, That the law of Moses was to be kept, see Acts xv. 5. St. Paul, who, on other occasions, was so complaisant, that to the Jews he became as a Jew, to those under the law, as under the law (see 1 Cor. ix. 19—22.) yet when subjection to the law was claimed, as due in any case, he would not yield the least matter ; this I take to be his meaning of *ὅτι, εἰζήμεν τῇ ὑποταγῇ* ; for, where compliance was desired of him, upon the account of expedience, and not of subjection to the law, we do not find him stiff and inflexible, as may be seen, Acts xxi. 18—26. which was after the writing of this epistle.

^d "Bondage." What this bondage was, see Acts xv. 1, 5, 10.

^e "The truth of the gospel." By it he means here, the doctrine of freedom from the law ; and so he calls it again, ver. 14. and chap. iii. 1. & iv. 16.

^f "Might remain among you." Here he tells the reason himself, why he yielded not to those Judaizing false brethren : it was, that the true doctrine, which he had preached to the Gentiles, of their freedom from the law, might stand firm. A convincing argument to the Galatians, that he preached not circumcision.

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NERONIS 3.

CHAP. II.

TEXT.

ever they were, it maketh no matter to me: God accepteth no man's person;) for they, who seemed to be somewhat, in conference added nothing to me.

PARAPHRASE.

those^a, who were really men^b of eminency and value, what they were heretofore, it matters not at all to me: God accepts not the person of any man, but communicates the gospel to whom he pleases^c, as he has done to me by revelation, without their help; for, in their conference with me, they added nothing to me, they taught me nothing new, nor that Christ had not taught me before, nor had they any thing to object against what I preached to the Gentiles.

But

NOTES.

4, 5, "And that,—to whom." There appears a manifest difficulty in these two verses, which has been observed by most interpreters, and is by several ascribed to a redundancy, which some place in *δὲ*, in the beginning of ver. 4. and others to *οὐκ* in the beginning of ver. 5. The relation between *οὐκ*, ver. 3. and *οὐκ*, ver. 5. methinks puts an easy end to the doubt, by the shewing St. Paul's sense to be, that he neither circumcised Titus, nor yielded in the least to the false brethren; he having told the Galatians, That, upon his laying, before the men of most authority in the church at Jerusalem, the doctrine which he preached, Titus was not circumcised; he, as a further proof of his not preaching circumcision, tells them how he carried it toward the false brethren, whose design it was, to bring the convert Gentiles into subjection to the law. "And," or "moreover," (for so *δὲ* often signifies) says he, "in regard to the false brethren," &c. Which way of entrance on the matter, would not admit of *οὐκ* after it, to answer *οὐκ*, ver. 3. which was already writ, but without *οὐκ* the negation must have been expressed by *οὐ*, as any one will perceive, who attentively reads the Greek original. And thus *οὐκ* may be allowed for an Hebrew pleonasm, and the reason of it to be the preventing the former *οὐκ* to stand alone, to the disturbance of the sense.

6^a He that considers the beginning of this verse, *ἀπὸ δὲ τῶν δοκούντων*, with regard to the *Διὰ δὲ τῶν ψευδελφῶν*, in the beginning of the fourth verse, will easily be induced, by the Greek idiom, to conclude, that the author, by these beginnings, intimates a plain distinction of the matter separately treated of, in what follows each of them, viz. what passed between the false brethren and him, contained in ver. 4. and 5. and what passed between the chief of the brethren and him, contained ver. 6—10. And therefore, some (and I think with reason) introduce this verse with these words: "Thus we have behaved ourselves towards the false brethren: but," &c.

^b *Τῶν δοκούντων εἶναι τι*, "our translation renders, "who seemed to be somewhat," which however it may answer the words, yet to an English ear it carries a diminishing and ironical sense, contrary to the meaning of the apostle, who speaks here of those, for whom he had a real esteem, and were truly of the first rank; for it is plain, by what follows, that he means Peter, James, and John. Besides, *οἱ δοκῦντες*, being taken in a good sense, ver. 2. and translated, "those of reputation," the same expression should have been kept in rendering ver. 6, and 9. where the same term occurs again three times, and may be presumed in the same sense, that it was at first used in ver. 2.

^c Every body sees that there is something to be supplied to make up the sense; most commentators, that I have seen, add these words, "I learned nothing:" but then, that enervates the reason that follows, "for in conference they added nothing to me," giving the same thing as a reason for itself, and making St. Paul talk thus. "I learnt nothing of them, for they taught me nothing." But it is very good reasoning, and suited to his purpose, that it was nothing at all to him, how much those great men were formerly in Christ's favour: this hindered not but that God, who was no respecter of persons, might reveal the gospel to him also, as it was evident he had done, and that in its full perfection; for those great men, the most eminent of the apostles, had nothing to add to it, or except against it. This was proper to persuade the Galatians, that he had no where, in his preaching, receded from that doctrine of freedom from the law, which he had preached to them, and was satisfied it was the truth, even before he had conferred with these apostles. The bare supplying of *οὐ*, in the beginning of the verse, takes away the necessity of any such addition. Examples of the like ellipses we have, Matt. xxvii. 9. where we read *ἀπὸ υἱῶν*, for *οἱ ἀπὸ υἱῶν*; and John xvi. 17. *ἐκ τῶν μαθητῶν*, for *οἱ ἐκ τῶν μαθητῶν*; and so here, taking *ἀπὸ τῶν δοκούντων*, to be for *οἱ ἀπὸ τῶν δοκούντων*, all the difficulty is removed; and St. Paul having in the foregoing verse ended the narrative of his deportment towards the false brethren, he here begins an account of what passed between him and the chief of the apostles.

PARAPHRASE.

TEXT.

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NERONIS 3.

CHAP. II.

7. But on the contrary, ^a James, Peter, and John, who were of reputation, and justly esteemed to be pillars, perceiving that the gospel which was to be preached to the Gentiles, was committed to me; as that which was to be preached to the Jews, was committed to
8. Peter; (For he that had wrought powerfully ^b in Peter, to his executing the office of an apostle to the Jews, had also wrought powerfully in me, in my ap-
9. plication and apostleship, to the Gentiles :) And, knowing ^c the favour that was bestowed on me, gave me and Barnabas the right hand ^d of fellowship, that we should preach the gospel to the Gentiles,
10. and they to the children of Israel. All that they proposed, was, that we should remember to make collections among the Gentiles, for the poor christians of Judea, which was a thing that of myself
11. I was forward to do. But when Peter came to Antioch, I openly opposed ^e him to his face: for,
12. indeed, he was to be blamed. For he conversed there

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

(For he that wrought effectually in Peter, to the apostleship of the circumcision, the same was mighty in me, towards the Gentiles)

And when James, Cephas, ⁹ and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Only they would that we ¹⁰ should remember the poor; the same which I also was forward to do.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹¹

NOTES.

7 ^a Peter, James, and John, who, it is manifest, by ver. 9. are the persons here spoken of, seem, of all the apostles, to have been most in esteem and favour with their master, during his conversation with them on earth. See Mark v. 37. and ix. 2. and xiv. 33. "But yet that, says St. Paul, is of no moment now to me. The gospel, which I preach, and which God, who is no respecter of persons, has been pleased to commit to me by immediate revelation, is not the less true, nor is there any reason for me to recede from it, in a tittle; for these men of the first rank could find nothing to add, alter, or gain say in it." This is suitable to St. Paul's design here, to let the Galatians see, that as he, in his carriage, had never favoured circumcision; so neither had he any reason, by preaching circumcision, to forsake the doctrine of liberty from the law, which he had preached to them as a part of that gospel, which he had received by revelation.

8 ^b Εργάτας, "working in," may be understood here to signify, both the operation of the Spirit upon the mind of St. Peter and St. Paul, in sending them; the one to the Jews, the other to the Gentiles: and also the Holy Ghost bestowed on them, whereby they were enabled to do miracles for the confirmation of their doctrine. In neither of which St. Paul, as he shews, was inferior, and so had as authentick a seal of his mission and doctrine.

9 ^c Καί, "and," copulates γνώτες, "knowing," in this verse, with ἰδόντες, "seeing," ver. 7. and makes both of them to agree with the nominative case to the verb ἔδωκαν, "gave," which is no other but James, Cephas, and John, and so justifies my transferring those names to ver 7. for the more easy construction and understanding of the text, though St. Paul defers the naming of them, until he is, as it were against his will, forced to it, before the end of his discourse.

^d The giving "the right hand," was a symbol amongst the Jews, as well as other nations, of accord, and admitting men into fellowship.

11 ^e "I opposed him." From this opposition to St. Peter, which they suppose to be before the council at Jerusalem, some would have it, that this epistle to the Galatians was writ before that council; as if what was done before the council, could not be mentioned in a letter writ after the council. They also contend, that this journey mentioned here by St. Paul. was not that wherein he and Barnabas went up to that council to Jerusalem; but that mentioned Acts xi. 30. but this, with

An. Ch. 57.
NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. II.

For, before that certain came from James, he did eat with the Gentiles: but, when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all; If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews.

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be

there familiarly with the Gentiles, and eat with them, until some Jews came thither from James: then he withdrew, and separated from the Gentiles, for fear of those who were of the circumcision: And the rest¹³ of the Jews joined also with him in this hypocrisy, inasmuch that Barnabas himself was carried away with the stream, and dissembled as they did. But¹⁴ when I saw they conformed not their conduct to the truth^a of the gospel, I said unto Peter before them all; If thou, being a Jew, takest the liberty sometimes to live after the manner of the Gentiles, not keeping to those rules which the Jews observe, why dost thou constrain the Gentiles to conform themselves to the rites and manner of living of the Jews? We,¹⁵ who are by^b nature Jews, born under the instruction and guidance of the law, God's peculiar people, and not of the unclean and profligate race of the Gentiles, abandoned to sin and death, Knowing that a¹⁶ man cannot be justified by the deeds of the law, but solely by faith in Jesus Christ, even we have put ourselves upon believing on him, and embraced the profession of the gospel, for the attainment of justification by faith, in Christ, and not by the works of the law: But if we seek to be justified in Christ even¹⁷

we

N O T E S.

with as little ground as the former. The strongest reason they bring is, that if this journey had been to the council, and this letter after that council, St. Paul would not certainly have omitted to have mentioned to the Galatians that decree. To which I answer, 1. The mention of it was superfluous; for they had it already, see Acts xvi. 4. 2. The mention of it was impertinent to the design of St. Paul's narrative here. For it is plain, that his aim, in what he relates here of himself, and his past actions, is to shew, that having received the gospel from Christ, by immediate revelation, he had all along preached that, and nothing but that, every where; so that he could not be supposed to have preached circumcision, or by his carriage, to have shewn any subjection to the law; all the whole narrative following, being to make good what he says, ch. i. 11. "That the gospel which he preached, was not accommodated to the humouring of men; nor did he seek to please the Jews (who were the men here meant) in what he taught." Taking this to be his aim, we shall find the whole account he gives of himself, from that ver. 11. of ch. i. to the end of this second, to be very clear and easy, and very proper to invalidate the report of his preaching circumcision.

14 ^a Ἀληθεία τῆς εὐαγγελίας, "The truth of the gospel," is put here for that freedom from the law of Moses, which was a part of the true doctrine of the gospel. For it was in nothing else, but their undue and timorous observing some of the Mosaical rites, that St. Paul here blames St. Peter, and the other judaizing converts at Antioch. In this sense he uses the word "truth," all along through this epistle, as ch. ii. 5, 14. and iii. 1. and v. 7. insisting on it, that this doctrine of freedom from the law, was the true gospel.

15 ^b Φύσει Ἰουδαῖοι, "Jews by nature." What the Jews thought of themselves in contradistinction to the Gentiles, see Rom. ii. 17, 23.

PARAPHRASE.

TEXT.

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NERONIS 3.
CHAP. II.

we ourselves also are found unjustified sinners^a (for such are all those who are under the law, which admits of no remission nor justification :) is Christ, therefore, the minister of sin? Is the dispensation by him, a dispensation of sin, and not of righteousness? Did he come into the world, that those who believe in him, should still remain sinners, i. e. under the guilt of their sins, without the benefit of justification? By no means. And yet certain it is, if I,^b who quitted the law, to put myself under the gospel, put myself again under the law, I make myself a transgressor; I re-assume again the guilt of all my transgressions; which, by the terms of that covenant of works, I cannot be justified from. For by the tenor^c of the law itself, I, by faith in Christ, am discharged^d from the law that I might be appropriated^e to God, and live acceptably to him in his kingdom, which he has now set

justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

For if I build again the things¹⁸ which I destroyed, I make myself a transgressor.

For I, through the law, am¹⁹ dead to the law, that I might live unto God.

NOTES.

¹⁷ ^a "Sinners." Those who are under the law, having once transgressed, remain always sinners, unalterably so, in the eye of the law, which excludes all from justification. The apostle, in this place, argues thus: "We Jews, who are by birth God's holy people, and not as the profligate Gentiles, abandoned to all manner of pollution and uncleanness, not being nevertheless able to attain righteousness by the deeds of the law, have believed in Christ, that we might be justified by faith in him. But if even we, who have betaken ourselves to Christ for justification, are ourselves found to be unjustified sinners, liable still to wrath, as also under the law, to which we subject ourselves; what deliverance have we from sin by Christ? None at all: we are as much concluded under sin and guilt, as if we did not believe in him. So that by joining him and the law together for justification, we shut ourselves out from justification, which cannot be had under the law, and make Christ the minister of sin, and not of justification, which God forbid."

¹⁸ ^b Whether this be a part of what St. Paul said to St. Peter, or whether it be addressed to the Galatians, St. Paul, by speaking in his own name, plainly declares, that if he sets up the law again, he must necessarily be an offender; whereby he strongly insinuates to the Galatians, that he was no promoter of circumcision, especially when what he says, chap. v. 2—4. is added to it.

¹⁹ ^c "By the tenor of the law itself." See Rom. iii. 21. Gal. iii. 24, 25. and iv. 21, &c.

^d Being discharged from the law, St. Paul expresses by "dead to the law; compare Rom. vi. 14. with vii. 4.

^e "Live to God." What St. Paul says here, seems to imply, that living under the law, was to live not acceptably to God; a strange doctrine certainly to the Jews, and yet it was true now, under the gospel; for God having put his kingdom in this world wholly under his Son, when he raised him from the dead, all who, after that, would be his people in his kingdom, were to live by no other law, but the gospel, which was now the law of his kingdom. And hence we see God cast off the Jews; because sticking to their old constitution, they would not have this man reign over them: so that what St. Paul says here, is in effect this: "By believing in Christ, I am discharged from the Mosaic law, that I may wholly conform myself to the rule of the gospel, which is now the law, which must be owned and observed by all those, who, as God's people, will live acceptably to him." This, I think, is visibly his meaning, though the accustoming himself to antitheses, may possibly be the reason why, after having said, "I am dead to the law," he expresses his putting himself under the gospel, by living to God.

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NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. II.

- I am crucified with Christ :
nevertheless I live ; yet not I
20. but Christ liveth in me : and
the life which I now live in
the flesh, I live by the faith
of the Son of God, who loved
me, and gave himself for me.
21 I do not frustrate the grace
of God ; for if righteousness
come by the law, then Christ
is dead in vain.

set up under his Son. I, a member of Christ's body, 20.
am crucified * with him ; but though I am thereby
dead to the law, I nevertheless live ; yet not I, but
Christ liveth in me, i. e. the life which I now live in
the flesh, is upon no other principle, nor under any
other law, but that of faith in the Son of God ^b,
who loved me, and gave himself for me. And in 21.
so doing, I avoid frustrating the grace of God, I ac-
cept of the grace ^c and forgiveness of God, as it is
offered through faith in Christ, in the gospel : but if
I subject myself to the law, as still in force under the
gospel, I do in effect frustrate grace. For if righte-
ousness be to be had by the law, then Christ died to
no purpose, there was no need of it ^d.

NOTES.

20 ^a "Crucified with Christ ;" see this explained, Rom. vii. 4. and vi. 2—14.

^b i. e. The whole management of myself is conformable to the doctrine of the gospel, of justifi-
cation in Christ alone, and not by the deeds of the law. This, and the former verse, seems to be
spoken in opposition to St. Peter's owning a subjection to the law of Moses, by his walking, men-
tioned, ver. 14.

21 ^c "Grace of God ;" see chap. i. 6, 7. to which this seems here opposed.

^d "In vain ;" read this explained in St. Paul's own words, chap. v. 3—6.

SECT. III.

CHAP. III. 1—5.

CONTENTS.

CHAP. III.

BY the account St. Paul has given of himself. in the foregoing section, the
Galatians being furnished with evidence, sufficient to clear him, in their
minds, from the report of his preaching circumcision, he comes now, the
way being thus opened, directly to oppose their being circumcised, and sub-
jecting themselves to the law. The first argument he uses, is, that they re-
ceived the Holy Ghost, and the gifts of miracles, by the gospel, and not by
the law.

PARA-

PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

CHAP. II.

1. **O** Ye foolish Galatians, who hath cast a mist before your eyes, that you should not keep to the truth ^a of the gospel, you to whom the sufferings and death of Christ ^b upon the cross, hath been by me so lively represented, as if it had been actually done in your sight? This is one thing I desire to know of you: Did you receive the miraculous gifts of the Spirit, by the works of the law, or by the gospel preached to you? Have you so little understanding, that, having begun in the reception of the spiritual doctrine of the gospel, you hope to be advanced to higher degrees of perfection, and to be completed by the law ^c? Have you suffered so many things in vain, if at least you will render it in vain, by falling off from the profession of the pure and uncorrupted doctrine of the gospel, and apostatizing to Judaism? The gifts of the Holy Ghost, that have been conferred upon you, have they not been conferred on you as Christians, professing faith in Jesus Christ, and not as observers of the law? And hath not he ^d, who hath conveyed these gifts to you, and done miracles amongst you, done it as a preacher and professor of the gospel, the Jews, who stick in the law of Moses, being not able, by virtue of that, to do any such thing.

O Foolish Galatians, who hath bewitched you, that you should not obey the truth, ¹ before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

This only would I learn of ² you: Received ye the Spirit by the works of the law, or by the hearing of faith?

Are ye so foolish? Having ³ begun in the Spirit, are ye now made perfect by the flesh?

Have ye suffered so many ⁴ things in vain? if it be yet in vain.

He, therefore, that ministreth ⁵ to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

NOTES.

¹ ^a "Obey the truth," i. e. stand fast in the liberty of the gospel; truth being used in this epistle, as we have already noted, chap. ii. 14. for the doctrine of being free from the law, which St. Paul had delivered to them. The reason whereof he gives, chap. v. 3--5.

^b St. Paul mentions nothing to them here but Christ crucified, as knowing that, when formerly he had preached Christ crucified to them, he had shewn them, that, by Christ's death on the cross, believers were set free from the law, and the covenant of works was removed, to make way for that of grace. This we may find him inculcating to his other Gentile converts. See Eph. ii. 15, 16. Col. ii. 14, 20. And accordingly he tells the Galatians, chap. v. 2, 4. that if, by circumcision, they put themselves under the law, they were fallen from grace, and Christ should profit them nothing at all: things, which they are supposed to understand, at his writing to them.

³ ^c It is a way of writing very familiar to St. Paul, in opposing the law and the gospel, to call the law Flesh, and the gospel Spirit. The reason whereof is very plain to any one conversant in his epistles.

⁵ ^d "He." The person meant here by *ὁ ἐπιχορηγῶν*, "he that ministreth," and chap. i. 6. by *ὁ καλέσας*, "he that called," is plainly St. Paul himself, though, out of modesty, he declines naming himself.

SECT. IV.

CHAP. III. 6—17.

CONTENTS.

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CHAP. III.

HIS next argument against circumcision, and subjection to the law, is, that the children of Abraham, intitled to the inheritance and blessing promised to Abraham and his seed, are so by faith, and not by being under the law, which brings a curse upon those, who are under it.

TEXT.

PARAPHRASE.

- 6 Even as Abraham believed God, and it was accounted to him for righteousness:
- 7 Know ye, therefore, that they which are of faith, the same are the children of Abraham.
- 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed."
- 9 So then, they which be of faith, are blessed with faithful Abraham.
- 10 For as many as are of the works of the law, are under the curse; for it is written, "CurSED is every one that continueth not in all things, which are written in the book of the law, to do them."
- 11 But that no man is justified by the law in the sight of God, it is evident: for, "the just shall live by faith."
- 12 And the law is not of faith: but, "The man that doth them, shall live in them."
- B**UT to proceed: As Abraham believed in God. 6. and it was accounted to him for righteousness; So know ye, that those who are of faith, i. e. who 7. rely upon God, and his promises of grace, and not upon their own performances, they are the children of Abraham, who shall inherit; and this is plain in the scripture. For it being in the purpose of God, to 8. justify the Gentiles by faith, he gave Abraham a fore-knowledge of the gospel in these words: "In thee all the nations of the earth shall be blessed." So that they who are of ^b faith, are blessed 9. with Abraham, who believed. But as many as 10. are of the works of the law, are under the ^c curse: for it is written ^d, "CurSED is every one, who remaineth not in all things, which are written in the book of the law, to do them." But that 11. no man is justified by the law, in the sight of God, is evident; "for the just shall live by faith ^e." But 12. the law says not so, the law gives not life to those who believe ^f: but the rule of the law is, "He that doth them, shall live in them ^g." Christ hath

NOTES.

- 8 ^a Gen. xiii. 3.
- 9, 10 ^b "Of faith," and "of the works of the law;" spoken of two races of men, the one as the genuine posterity of Abraham, heirs of the promise, the other not.
- ^c "Blessed," and "under the curse." Here again there is another division, viz. into the blessed, and those under the curse, whereby is meant such as are in a state of life, or acceptance with God; or such as are exposed to his wrath, and to death, see Deut. xxx. 19.
- 10 ^d "Written," Deut. xxvii. 26.
- 11 ^e Hab. ii. 4.
- 12 ^f See Acts xiii. 39.
- ^g Lev. xviii. 5.

PARAPHRASE.

TEXT.

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13. hath redeemed us from the curse of the law, being made a curse for us ; for it is written ^a, " Cursed is
14. " every one that hangeth on a tree : " That the blessing^b, promised to Abraham, might come on the Gentiles, through Jesus Christ ; that we who are Christians might, believing, receive the Spirit that was
15. promised^c. Brethren, this is a known and allowed rule in human affairs, that a promise, or compact, though it be barely a man's covenant, yet if it be once ratified, so it must stand, no body can render it
16. void, or make any alteration in it. Now to Abraham and his seed were the promises made. God doth not say, " and to seeds^d," as if he spoke of more seeds than one, that were entitled to the promise upon different accounts ; but only of one sort of men, who, upon one sole account, were that seed of Abraham, which was alone meant and concerned in the promise ; so that " unto thy seed^e," designed Christ, and his mystical body^f, i. e. those,
17. that become members of him by faith. This therefore, I say, that the law, which was not till 430 years after, cannot disannul the covenant that was long before made, and ratified to Christ, by God,
so

Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, ¹³
" Cursed is every one that hangeth on a tree."

That the blessing of Abraham ¹⁴ might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the ¹⁵ manner of men ; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Now to Abraham and his ¹⁶ seed were the promises made. He saith not, " and to seeds," as of many ; but as of one, " and to thy seed," which is Christ.

And this I say, that the covenant ¹⁷ that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

NOTES.

¹³ ^a Deut. xxi. 23.

¹⁴ ^a " Blessing : " " That blessing," ver. 8, 9, 14. " Justification," ver. 11. " Righteousness," ver. 21. " Life," ver. 11, 12, 21. " Inheritance," ver. 18. " Being the children of God," ver. 26. are in effect all the same, on the one side : And the " curse," ver. 13. the direct contrary, on the other side ; so plain is St. Paul's discourse here, that no body, who reads it with the least attention, will be in any doubt about it.

^c " Promised." St. Paul's argument to convince the Galatians, that they ought not to be circumcised, or submit to the law, from their having received the Spirit from him, upon their having received the gospel, which he preached to them, ver. 2. and 5. stands thus : The blessing promised to Abraham, and to his seed, was wholly upon the account of faith, ver. 7. There were not different seeds, who should inherit the promise ; the one by the works of the law, and the other by faith. For there was but " one seed, which was Christ," ver. 16. and those who should claim in, and under him, by faith. Among those there was no distinction of Jew and Gentile. They, and they only, who believed, were all one and the same true seed of Abraham, and " heirs according to the " promise," ver. 28, 29. And therefore the promise, made to the people of God, of giving them the Spirit under the gospel, was performed only to those who believed in Christ : a clear evidence, that it was not by putting themselves under the law, but by faith in Jesus Christ, that " they were " the people of God, and heirs of the promise."

¹⁶ ^d " And to seeds : " By seeds, St. Paul here visibly means the *οἱ ἐκ πίστεως*, " those of faith ; " and the *οἱ ἐκ ἔργων νόμου*, " those of the works of the law," spoken of above, ver. 9, 10. as two distinct seeds, or descendants claiming from Abraham.

^e " And to thy seed ; " See Gen. xii. 7. repeated again in the following chapters.

^f " Mystical body ; " see ver. 27.

P A R A P H R A S E.

so as to set aside the promise. For if the right to the inheritance be from the works of the law, it is plain that it is not founded in the promise to Abraham, as certainly it is. For the inheritance was a donation and free gift of God, settled on Abraham, and his seed, by promise.

S E C T. V.

C H A P. III. 18—25.

C O N T E N T S.

IN answer to this objection, "To what, then, serveth the law?" He shews, that the law was not contrary to the promise: but since all men were guilty of transgression, ver. 22. the law was added, to shew the Israelites the fruit and inevitable consequence of their sin, and thereby the necessity of betaking themselves to Christ: but, as soon as men have received Christ, they have attained the end of the law, and so are no longer under it. This is a farther argument against circumcision.

T E X T.

P A R A P H R A S E.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore, then, serveth the law? It was added because of transgressions, until the seed should come to whom the promise was made; and it was ordained by angels, in the hand of a mediator.

If the blessing and inheritance be settled on Abraham and believers, as a free gift by promise, and was not to be obtained by the deeds of the law; To what purpose, then, was the law? It was added, because the Israelites, the posterity of Abraham, were transgressors^a, as well as other men, to shew them their sins, and the punishment and death they incurred by them, until Christ should come, who was the seed, into whom both Jews and Gentiles, ingrafted by believing, become the people of God, and children of Abraham, that seed to which the promise

N O T E.

19^a That this is the meaning of, "because of transgressions," the following part of this section shews, wherein St. Paul argues to this purpose: The Jews were sinners, as well as other men, ver. 22. The law denouncing death to all sinners, could save none, ver. 21. but was thereby useful to bring men to Christ, that they might be justified by faith, ver. 24. See ch. ii. 15, 16.

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mise was made. And the law was ordained by angels, in the hand of a mediator^a; whereby it is manifest, that the law could not disannul the promise;
 20. Because a mediator is a mediator between two parties concerned, but God is but one^b of those concerned in the promise. If, then, the promised inheritance come not to the seed of Abraham, by the law, is the law opposite, by the curse it denounces against transgressors, to the promises that God made of the blessing to Abraham? No, by no means! For if there had been a law given, which could have put us in a state of life^c, certainly righteousness should have
 22. been by law^d. But we find the quite contrary by the scripture, which makes no distinction betwixt Jew and Gentile, in this respect, but has shut up together

Now a mediator is not a mediator of one; but God is one. 20.
 Is the law, then, against the promises of God? God forbid! 21
 for if there had been a law given, which could have given life, verily righteousness should have been by the law.
 But the scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe. 22

NOTES.

^a Mediator. See Deut. v. 5. Lev. xxvi. 46. Where it is said, the law was made between God and the children of Israel, by the hand of Moses.

20^b But God is one: To understand this verse, we must carry in our minds what St. Paul is here doing, and that from ver. 17. is manifest, that he is proving that the law could not disannul the promise; and he does it upon this known rule, that a covenant, or promise, once ratified, cannot be altered, or disannulled, by any other, but by both the parties concerned. Now, says he, God is but one of the parties concerned in the promise; the Gentiles and Israelites together made up the other, ver. 14. But Moses, at the giving of the Law, was a mediator only between the Israelites and God; and, therefore, could not transact any thing to the disannulling the promise, which was between God, and the Israelites and Gentiles together, because God was but one of the parties to that covenant; the other, which was the Gentiles, as well as Israelites, Moses appeared, or transacted, not for. And so what was done at mount Sinai, by the mediation of Moses, could not affect a covenant made between parties, whereof one only was there. How necessary it was for St. Paul to add this, we shall see, if we consider, that without it, his argument of 430 years distance would have been deficient, and hardly conclusive. For if both the parties concerned in the promise, had transacted by Moses the mediator, (as they might if none but the nation of the Israelites had been concerned in the promise made by God to Abraham) they might, by mutual consent, have altered, or set aside, the former promise, as well four hundred years, as four days after. That which hindered it, was, that at Moses's mediation, on mount Sinai, God, who was but one of the parties to the promise, was present: but the other party, Abraham's seed, consisting of Israelites and Gentiles together, was not there; Moses transacted for the nation of the Israelites alone: the other nations were not concerned in the covenant made at mount Sinai, as they were in the promise made to Abraham and his seed; which, therefore, could not be disannulled without their consent. For that both the promise to Abraham and his seed; and the covenant with Israel at mount Sinai, was national, is in itself evident.

21^c Ζωοποιῆσαι, "Put into a state of life." The Greek word signifies, to make alive. St. Paul considers all men here, as in a mortal state; and to be put out of that mortal state, into a state of life, he calls, being made alive. This, he says, the law could not do, because it could not confer righteousness.

^d Ἐκ νόμου, by law, i. e. by works, or obedience to that law, which tended towards righteousness, as well as the promise, but was not able to reach, or confer it. See Rom. viii. 3. i. e. frail men were not able to attain righteousness by an exact conformity of their actions to the law of righteousness.

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CHAP. III.

TEXT.

PARAPHRASE.

- But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.
- Wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith.
- But, after that faith is come, we are no longer under a school-master.

together all mankind ^a, Jews and Gentiles, under sin ^b and guilt, that the blessing ^c which was promised, to that which is Abraham's true and intended seed, by faith in Christ, might be given to those who believe. But, before Christ, and the doctrine of justification ²³ by faith ^d in him, came, we Jews were shut up as a company of prisoners together, under the custody and inflexible rigour of the law, unto the coming of the Messiah, when the doctrine of justification by faith ^e in him should be revealed. So that the law, ²⁴ by its severity, served as a school-master to bring us to Christ, that we might be justified by faith. But ²⁵ Christ being come, and with him the doctrine of justification by faith, we are set free from this school-master, there is no longer any need of him.

NOTES.

²² ^a Τα πάντα, All, is used here for all men. The apostle, Rom. iii. 9. and 19. expresses the same thing by πάντας, all men; and πᾶς ὁ κόσμος, all the world. But speaking in the text here of the Jews, in particular, he says, We, meaning those of his own nation, as is evident from ver. 24, 25.

^b Under sin, i. e. rank them all together, as one guilty race of sinners: see this proved, Rom. iii. 9. i. 18, &c. To the same purpose of putting both Jews and Gentiles into one state, St. Paul uses συνέκλεισε πάντας, "hath shut them up all together," Rom. xi. 32.

^c The thing promised in this chapter, sometimes called Blessing, ver. 9, 14. sometimes Inheritance, ver. 18. sometimes Justification, ver. 11, 24. sometimes Righteousness, ver. 21. and sometimes Life, v. 11, 21.

²³ ^d By faith, see ver. 14.

^e Justification by faith, see ver. 24.

SECT. VI.

CHAP. III. 26—29.

CONTENTS.

AS a further argument to dissuade them from circumcision, he tells the Galatians, that by faith in Christ, all, whether Jews or Gentiles, are made the children of God; and so they stood in no need of circumcision.

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26. For ye are ^a all the children of God, by faith in
27. Christ Jesus. For, as many of you, as have been
28. baptized in Christ, have put on ^b Christ. There
is no distinction of Jew or Gentile, of bond or free,
of male or female. For ye are all one body, making
29. up one person in Christ Jesus. And if ye are all one
in Christ Jesus ^c, ye are the true ones, seed of Abra-
ham, and heirs according to the promise.

For ye are all the children of God, by faith in Christ Jesus. 26

For as many of you, as have been baptized into Christ, have put on Christ. 27

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. 28

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. 29

NOTES.

26 ^a All, i. e. both Jews and Gentiles.

27 ^b Put on Christ. This, which, at first sight, may seem a very bold metaphor, if we consider what St. Paul has said, ver. 16, and 26, is admirably adapted to express his thoughts in few words, and has a great grace in it. He says, ver. 16, that "the seed, to which the promise was made, was but one, and that one was Christ." And ver. 26. he declares, "that by Faith in Christ, they all became the sons of God." To lead them into an easy conception, how this is done, he here tells them, that, by taking on them the profession of the gospel, they have, as it were, put on Christ ; so that to God, now looking on them, there appears nothing but Christ. They are, as it were, covered all over with him, as a man is with the cloaths he hath put on. And hence, he says in the next verse, that "they are all one in Christ Jesus," as if there were but that one person.

29 ^c The Clermont copy reads *εἰ δὲ ὑμεῖς εἰς ἓν ἐστέ ἐν Χριστῷ Ἰησοῦ*, "And if ye are one in Christ Jesus," more suitable, as it seems, to the apostle's argument. For ver. 28. he says, "They are all one in Christ Jesus ;" from whence the inference in the following words, of the Clermont copy, is natural : And if ye be one in Christ Jesus, then are ye Abraham's seed, and heirs according to promise."

SECT. VII.

CHAP. IV. 1—11.

CONTENTS.

IN the first part of this section he further shews, that the law was not against the promise, in that the child is not disinherited, by being under tutors. But the chief design of this section is to shew, that though both Jews and Gentiles were intended to be the children of God, and heirs of the promise by faith in Christ, yet they both of them were left in bondage, the Jews to the law, ver. 3. and the Gentiles to false Gods, ver. 8. until Christ in due time came to redeem them both ; and, therefore, it was folly in the Galatians, being redeemed from one bondage, to go backwards, and put themselves again in a state of bondage, though under a new master.

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TEXT.

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CHAP. III.

NOW I say, that the heir,
 1 as long as he is a child,
 differeth nothing from a servant,
 though he be Lord of all,
 2 But is under tutors and go-
 vernors, until the time appoint-
 ed of the father.
 3 Even so we, when we were
 children, were in bondage under
 the elements of the world :
 4 But when the fulness of the
 time was come, God sent forth
 his Son made of a woman, made
 under the law ;
 5 To redeem them that were
 under the law, that we might
 receive the adoption of sons.
 6 And, because ye are sons, God
 hath sent forth the Spirit of his
 Son into your hearts, crying,
 Abba, Father.
 7 Wherefore thou art no more
 a servant, but a son ; and if a
 son, then an heir of God, through
 Christ.

NOW I say, that the heir, as long as he is a 1.
 child, differeth nothing from a bondman ^a,
 though he be lord of all ; But is under tutors and 2.
 guardians, until the time prefixed by his father. So 3.
 we ^b Jews, whilst we were children, were in bon-
 dage under the law ^c. But when the time appointed 4.
 for the coming of the Messias was accomplished, God
 sent forth his Son, made of a woman, and subjected
 to the law ; That he might redeem those who were 5.
 under the law, and set them free from it, that we,
 who believe, might be put out of the state of bond-
 men, into that of sons. Into which state of sons, it 6.
 is evident that you, Galatians, who were heretofore
 Gentiles, are put ; forasmuch as God hath sent forth
 his Spirit ^d into your hearts, which enables you to
 cry, Abba, Father. So that thou art no longer a 7.
 bondman, but a son : and if a son, then an heir ^e of
 God, or of the promise of God through Christ. But 8.
 then, i. e. before ye were made the sons of God, by
 faith

NOTES.

1 ^a Bondman ; so δούλος signifies ; and unless it be so translated, ver. 7, 8. Bondage, ver. 3, 7. will scarce be understood by an English reader : but St. Paul's sense will be lost to one, who, by Servant, understands not one in a state of bondage.

3 ^b We. It is plain, St. Paul speaks here in the name of the Jews, or Jewish church, which, though God's peculiar people, yet was to pass its nonage (so St. Paul calls it) under the restraint and tutorage of the law, and not to receive the possession of the promised inheritance, until Christ came.

^c The law, he calls here στοιχεῖα τῆ κόσμου, "Elements, or rudiments, of the world." Because the observances and discipline of the law, which had restraint and bondage enough in it, led them not beyond the things of this world, into the possession, or taste, of their spiritual and heavenly inheritance.

6 ^d The same argument, of proving their sonship from their having the Spirit, St. Paul uses to the Romans, Rom. viii. 16. And he that will read 2 Cor. iv. 17.—v. 6. and Eph. i. 11—14. will find, that the Spirit is looked on, as the seal and assurance of the inheritance of life, to those "who have received the adoption of sons," as St. Paul speaks here, ver. 5. The force of the argument seems to lie in this, that as he, that has the spirit of a man in him, has an evidence that he is the son of a man, so he, that hath the Spirit of God, has thereby an assurance that he is the Son of God. Conformable hereunto, the opinion of the Jews was, that the Spirit of God was given to none but themselves, they alone being the people or children of God ; for God calls the people of Israel his sons, Exod. iv. 22, 23. And hence we see, that when, to the astonishment of the Jews, the Spirit was given to the Gentiles, the Jews no longer doubted that the inheritance of eternal life was also conferred on the Gentiles. Compare Acts x. 44—48. with Acts xi. 15—18.

7 ^e St. Paul, from the Galatians having received the Spirit, (as appears chap. iii. 2.) argues, that they are the sons of God, without the law ; and consequently heirs of the promise, without the law ; for, says he, ver. 1—6, the Jews themselves were fain to be redeemed from the bondage of the law, by Jesus Christ, that, as sons, they might attain to the inheritance. But you, Galatians, says he, have, by the Spirit that is given you by the ministry of the gospel, an evidence that God is your Father ; and being sons, are free from the bondage of the law, and heirs without it. The same sort of reasoning St. Paul uses to the Romans, ch. viii. 14—17.

P A R A R H R A S E.

T E X T.

AN. C. 57.
NERONIS 3.

CHAP. IV.

faith in Christ, now under the gospel, ye, not knowing God, were in bondage to those, who were in
9. truth no gods. But now, that ye know God, yea rather, that ye are known ^a and taken into favour by him, how can it be that you, who have been put out of a state of bondage, into the freedom of sons, should go backwards, and be willing to put yourselves under the ^b weak and beggarly elements ^c of
10. the world into a state of bondage again? Ye observe days, and months, and times, and years, in
11. compliance with the Mosaical institution. I begin to be afraid of you, and to be in doubt, whether all the pains I have taken about you, to set you at liberty, in the freedom of the gospel, will not prove lost labour.

Howbeit, then, when ye knew not God, ye did service 8 unto them, which by nature are no gods.

But now, after that ye have 9 known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Ye observe days and months, 10 and times, and years.

I am afraid of you, lest I have 11 bestowed upon you labour in vain.

N O T E S.

^a Known. It has been before observed, how apt St. Paul is to repeat his words, though something varied in their signification. We have here another instance of it: having said, "Ye have known God," he subjoins, "or rather are known of him," in the Hebrew latitude of the word known; in which language, it sometimes signifies knowing, with choice and approbation. See Amos iii. 2. 1 Cor. viii. 3.

^b The law is here called weak, because it was not able to deliver a man from bondage and death, into the glorious liberty of the sons of God, Rom. viii. 1—3. And it is called beggarly, because it kept men in the poor estate of pupils, from the full possession and enjoyment of the inheritance, ver. 1—3.

^c The apostle makes it matter of astonishment, how they, who had been in bondage to false gods, having been once set free, could endure the thoughts of parting with their liberty, and of returning into any sort of bondage again, even under the mean and beggarly rudiments of the Mosaical institution, which was not able to make them sons, and instal them in the inheritance. For St. Paul, ver. 7. expressly opposes bondage to sonship; so that all, who are not in the state of sons, are in the state of bondage. Παλάιν, again, cannot here refer to στοιχεῖα, elements, which the Galatians had never been under hitherto, but to bondage, which he tells them, ver. 8. they had been in to false gods.

S E C T. VIII.

C H A P. IV. 12—20.

C O N T E N T S.

HE presses them with the remembrance of the great kindness they had for him, when he was amongst them, and assures them that they have no reason to be alienated from him, though that be it, which the judaizing seducers aim at.

S f

T E X T.

An. Ch. 57.
NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. IV.

Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

And my temptation, which was in my flesh, ye despised not, nor rejected; but received me, as an angel of God, even as Christ Jesus.

Where is then the blessedness you spake of; for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

Am I therefore become your enemy, because I tell you the truth?

They zealously affect you, but not well; yea, they would exclude you, that you might affect them.

But it is good to be zealously affected always in a good thing, and not only when I am present with you.

My little children, of whom I travel in birth again, until Christ be formed in you.

I beseech you, brethren, let you and I be as if we were all one. Think yourselves to be very me; as I, in my own mind, put no difference at all between you and myself; you have done me no manner of injury: On the contrary, ye know, that through infirmity of the flesh, I heretofore preached the gospel to you. And yet ye despised me not, for the trial I underwent in the flesh^a, you treated me not with contempt and scorn: but you received me, as an angel of God, yea, as Jesus Christ himself. What benedictions^b did you then pour out upon me? For I bear you witness, had it been practicable, you would have pulled out your very eyes, and given them me. But is it so, that I am become your enemy^c in continuing to tell you the truth? They, who would make you of that mind, shew a warmth of affection to you; but it is not well: for their business is to exclude me, that they may get into your affection. It is good to be well and warmly affected towards a good man^d, at all times, and not barely when I am present with you. My little children, for whom I have again the pains of a woman in child-birth, until

N O T E S.

¹⁴ ^a What this weakness, and trial in the flesh, was, since it has not pleased the apostle to mention it, is impossible for us to know: but may be remarked here, as an instance, once for all, of that unavoidable obscurity of some passages, in epistolary writings, without any fault in the author. For some things, necessary to the understanding of what is writ, are usually of course, and justly omitted, because already known to him the letter is writ to, and it would be sometimes ungraceful, oftentimes superfluous, particularly to mention them.

¹⁴ ^b The context makes this sense of the words so necessary and visible, that it is to be wondered how any one could overlook it.

¹⁶ ^c Your enemy. See chap. i. 6.

¹⁸ ^d That by καλῶ here, he means a person and himself, the scope of the context evinces. In the six preceding verses he speaks only of himself, and the change of their affection to him, since he left them. There is no other thing mentioned, as peculiarly deserving their affection, to which the rule given in this verse could refer. He had said, ver. 17. ζηλοῦσιν ὑμᾶς, "they affect you;" and ἵνα αὐτοὺς ζηλήτε, "that you might affect them;" this is only of persons, and therefore ζηλοῦσθαὶ ἐν καλῶ, which immediately follows, may be best understood of a person; else the following part of the verse, though joined by the copulative καὶ, and, will make but a disjointed sense with the preceding. But there can be nothing plainer, nor more coherent than this, which seems to be St. Paul's sense here: "You were very affectionate to me, when I was with you. You are since estranged from me; it is the artifice of the seducers, that have cooled you to me. But if I am the good man, you took me to be, you will do well to continue the warmth of your affection to me, when I am absent, and not to be well affected towards me, only when I am present among you." Though this be his meaning, yet the way he has taken to express it, is much more elegant, modest and graceful. Let any one read the original, and see whether it be not so.

PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

until Christ be formed in you^a, i. e. till the true
20. doctrine of christianity be settled in your minds. But
I would willingly be this very moment with you,
and change^b my discourse, as I should find occasion;
for I am at a stand about you, and know not what to
think of you.

I desire to be present with you
now, and to change my voice; 20
for I stand in doubt of you.

CHAP. IV.

NOTES.

19^a If this verse be taken for an intire sentence by itself, it will be a parenthesis, and that not the most necessary, or congruous, that is to be found in St. Paul's epistles; or $\delta\epsilon$, but, must be left out, as we see it is in our translation. But if $\tau\epsilon\kappa\nu\acute{\iota}\alpha \mu\epsilon\delta$, "my little children," be joined, by apposition, to $\acute{\upsilon}\mu\acute{\iota}\nu$, you, the last word of the foregoing verse, and so the two verses 18, and 19, be read as one sentence, ver. 20. with $\delta\epsilon$, but, in it, follows very naturally. But, as we now read it in our English bible, $\delta\epsilon$, but, is forced to be left out, and ver. 20. stands alone by itself, without any connexion with what goes before, or follows.

20^b Ἀλλάξαι φωνήν , "to change the voice," seems to signify the speaking higher or lower; changing the tone of the voice, suitably to the matter one delivers, v. g. whether it be advice, or commendation, or reproof, &c. For each of these have their distinct voices. St. Paul wishes himself with them, that he might accommodate himself to their present condition and circumstances, which he confesses himself to be ignorant of, and in doubt about.

SECT. IX.

CHAP. IV. 21—V. 1.

CONTENTS.

HE exhorts them to stand fast in the liberty, with which Christ hath made them free, shewing those, who are so zealous for the law, that, if they mind what they read in the law, they will there find, that the children of the promise, or of the new Jerusalem, were to be free; but the children after the flesh, of the earthly Jerusalem, were to be in bondage, and to be cast out, and not to have the inheritance.

PARAPHRASE.

TEXT.

21. Tell me, you that would so fain be under the law, do you not acquaint yourselves with what is in the law, either by reading^a it, or having it read in your

Tell me, ye that desire to be 21
be under the law, do ye not hear
the law?

NOTE.

21^a The vulgar has, after some Greek manuscripts, Read.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. IV.

For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman.

But he, who was of the bond-woman, was born after the flesh: but he of the free-woman was by promise.

Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children.

But Jerusalem which is above, is free, which is the mother of us all.

For it is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children, than she which hath an husband.

Now we, brethren, as Isaac was, are the children of promise.

But as, then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

So then, brethren, we are not children of the bond-woman, but of the free.

Stand fast, therefore, in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

your assemblies? For it is there written ^a, Abraham had two sons, one by a bond-maid, the other by a free woman. But he that was of the bond-woman, was born according to the flesh, in the ordinary course of nature; but he that was of the free-woman, Abraham had by virtue of the promise, after he and his wife were past the hopes of another child. These things have an allegorical meaning: for the two women are the two covenants, the one of them delivered from mount Sinai, and is represented by Agar, who produces her issue into bondage. (For Agar is mount Sinai in Arabia, and answers to Jerusalem, that now is, and is in bondage with her children.) But the heavenly Jerusalem, which is above, and answers to Sarah, the mother of the promised seed, is free, the mother of us all, both Jews and Gentiles, who believe. For it was of her, that it is written ^b, "Rejoice, thou barren, that bearest not; break out into loud acclamations of joy, thou that hast not the travails of child-birth; for more are the children of the desolate, than of her that hath an husband." And it is we, my brethren, who, as Isaac was, are the children of promise. But as then, Ishmael, who was born in the ordinary course of nature, persecuted Isaac, who was born by an extraordinary power from heaven, working miraculously; so is it now. But what saith the scripture ^d? "Cast out the bond-woman and her son: For the son of the bond-woman shall not share the inheritance with the son of the free-woman." So then, brethren, we, who believe in Christ, are not the children of the bond-woman, but of the free. Stand fast, therefore, in the liberty, wherewith Christ hath made you free, and do not put on again a yoke of bondage, by putting yourselves under the law.

NOTES.

²² ^a Written there, viz. Gen. xvi. 15. and xxi. 1. The term, Law, in the foregoing verse, comprehends the five books of Moses.

²⁷ ^b Written, viz. Isaiah liv. 1.

²⁹ ^c Ὁ κατὰ σάρκα γεννηθείς, born after the flesh; and τὸν κατὰ πνεῦμα, born after the Spirit." These expressions have, in their original brevity, with regard to the whole view, wherein St. Paul uses them, an admirable beauty and force, which cannot be retained in a paraphrase.

³⁰ ^d Scripture, viz. Gen. xxi. 10.

³¹ ^e The apostle, by this allegorical history, shews the Galatians, that they who are sons of Agar,

NOTE.

Agar, i. e. under the law given at Mount Sinai, are in bondage, and intended to be cast out, the inheritance being designed for those only, who are the free-born sons of God, under the spiritual covenant of the gospel. And thereupon he exhorts them, in the following words, to preserve themselves in that state of freedom.

An. Ch. 57.
NERONIS 3.
CHAP. V.

SECT. X.

CHAP. V. 2—13.

CONTENTS.

IT is evident from verse 11. that the better to prevail with the Galatians to be circumcised, it had been reported, that St. Paul himself preached up circumcision. St. Paul without taking express notice of this calumny, chap. i. 6. and ii. 21. gives an account of his past life, in a large train of particulars, which all concur to make such a character of him, as renders it very incredible, that he should ever declare for the circumcision of the Gentile converts, or for their submission to the law. Having thus prepared the minds of the Galatians, to give him a fair hearing, as a fair man, *ζηῦσθαι ἐν καλῷ*, he goes on to argue against their subjecting themselves to the law. And having established their freedom from the law, by many strong arguments, he comes here at last openly to take notice of the report had been raised of him, [that he preached circumcision] and directly confutes it.

1. By positively denouncing to them, himself, very solemnly, that they, who suffered themselves to be circumcised, put themselves into a perfect legal state, out of the covenant of grace, and could receive no benefit by Jesus Christ, ver. 2—4.

2. By assuring them, that he, and those that followed him, expected justification only by faith, ver. 5, 6.

3. By telling them, that he had put them in the right way, and that this new persuasion came not from him, that converted them to christianity, ver. 7, 8.

4. By insinuating to them, that they should agree to pass judgment on him, that troubled them with this doctrine, ver. 9, 10.

5. By his being persecuted, for opposing the circumcision of the Christians. For this was the great offence, which stuck with the Jews, even after their conversion, ver. 11.

6. By wishing those cut off, that trouble them with this doctrine, ver. 12.

This will, I doubt not, by whoever weighs it, be found a very skilful management of the argumentative part of this epistle, which ends here. For, though he begins with sapping the foundation, on which the judaizing seducers seemed to have laid their main stress, viz. the report of his preaching circumcision; yet he reserves the direct and open confutation of it to the end, and so leaves it with them, that it may have the more forcible and lasting impression on their minds.

TEXT

An. Ch. 57.
NERONIS 3.

CHAP. V.

TEXT.

PARAPHRASE.

- Behold ; I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.
- For I testify, again, to every man that is circumcised, that he is a debtor to do the whole law.
- Christ is become of no effect unto you ; whosoever of you are justified by the law, ye are fallen from grace.
- For we, through the Spirit, wait for the hope of righteousness by faith.
- For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision ; but faith, which worketh by love.
- Ye did run well : who did hinder you, that ye should not obey the truth ?
- This persuasion cometh not of him that calleth you.

TAKE notice that I, Paul^a, who am falsely reported to preach up circumcision in other places, say unto you, that if you are circumcised, Christ shall be of no advantage to you. For I repeat, here again, what I have always preached, and solemnly testify to every one, who yields to be circumcised, in compliance with those who say, That now, under the gospel, he cannot be saved^b without it, that he is under an obligation to the whole law, and bound to observe and perform every tittle of it. Christ is of no use to you, who seek justification by the law : whosoever do so, be ye what ye will, ye are fallen from the covenant of grace. But I^c, and those, who with me are true Christians, we, who follow the truth of the gospel, and the doctrine of the Spirit^d of God, have no other hope of justification, but by faith in Christ. For in the state of the gospel, under Jesus, the Messiah, it is neither circumcision nor uncircumcision, that is of any moment ; all that is available is faith alone, working by love^e. When you first entered into the profession of the gospel, you were in a good way, and went on well : who has put a stop to you, and hindered you, that you keep no longer to the truth of the christian doctrine ? This persuasion, that it is necessary for you to be circumcised, cometh not from him^f, by whose

NOTES.

² ^a Ἰδὲ, ἐγὼ Παῦλος, "Behold, I Paul," I the same Paul, who am reported to preach circumcision, μαρτυροῦμαι δὲ πάλιν παντὶ ἀνθρώπῳ, v. 3. witness again, continue my testimony, to every man, to you and all men. This so emphatical way of speaking may very well be understood to have regard to what he takes notice, ver. 11. to be cast upon him, viz. his preaching circumcision, and is a very significant vindication of himself.

³ ^b "Cannot be saved." This was the ground, upon which the Jews and judaizing Christians urged circumcision. See Acts xv. i.

⁵ ^c "We." It is evident from the context, that St. Paul here means himself. But, We, is a more graceful way of speaking than, I ; though he be vindicating himself alone from the imputation of setting up circumcision.

^d "Spirit." The law and the gospel opposed, under the titles of Flesh and Spirit, we may see, chap. iii. 3. of this epistle. The same opposition it stands in here to the law, in the foregoing verse, points out the same signification.

⁶ ^e "Which worketh by love." This is added to express the animosities, which were amongst them, probably raised by this question about circumcision. See ver. 11—15.

⁸ ^f This expression of "him that calleth, or calleth you," he used before, chap. i. 6. and, in both places, means himself, and here declares, that this πεισμονή (whether taken for persuasion, or for subjection, as it may be in St. Paul's style, considering πειθεσθαι, in the end of the foregoing verse) came

GALATIANS.

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P A R A P H R A S E.

T E X T.

An. Ch. 57.
NERON 183.
CHAP. V.

whose preaching you were called to the profession
9. of the gospel. Remember that a little leaven leaveneth the whole lump ; the influence of one man
10. ^a entertained among you, may mislead you all. I have confidence in you, that, by the help of the Lord, you will be all of this same mind ^b with me ; and consequently he, that troubles you, shall fall under the censure he deserves for it^c, whoever he be. But as for me, brethren, if I, at last, am become a preacher of circumcision, why am I yet persecuted ^d ? If it be so, that the Gentile converts are to be circumcised, and so subjected to the law, the great offence of the gospel^e, in relying solely on
12. a crucified Saviour for salvation, is removed. But I am of another mind, and wish that they may be cut off, who trouble you about this matter, and they
13. shall be cut off. For, brethren, ye have been called by me unto liberty.

A little leaven leaveneth the whole lump.
I have confidence in you, ⁹
through the Lord, that you will ¹⁰
be none otherwise minded : but he that troubleth you, shall bear his judgment, whosoever he be.
And I, brethren, if I yet ¹¹
preach circumcision, why do I yet suffer persecution ? then is the offence of the cross ceased.
I would they were even cut ¹²
off, which trouble you.
For, brethren, ye have been ¹³
called unto liberty.

N O T E S.

came not from him, for he called them to liberty from the law, and not subjection to it ; see ver. 13.
“ You were going on well, in the liberty of the gospel ; who stopped you ? I, you may be sure, had
“ no hand in it ; I, you know, called you to liberty, and not to subjection to the law, and therefore
“ you can, by no means, suppose that I should preach up circumcision.” Thus St. Paul argues here.
⁹ ^a By this and the next verse, it looks as if all this disorder arose from one man.
¹⁰ ^b “ Will not be otherwise minded,” will beware of this leaven, so as not to be put into a ferment, nor shaken in your liberty, which you ought to stand fast in ; and to secure it, I doubt not, (such confidence I have in you) will with one accord cast out him that troubles you. For, as for me, you may be sure I am not for circumcision, in that the Jews continue to persecute me. This is evidently his meaning, though not spoken out, but managed warily, with a very skilful and moving insinuation. For, as he says of himself, chap. iv. 20. he knew not, at that distance, what temper they were in.

^c Κρίμα. Judgment, seems here to mean expulsion by a church-censure ; see ver. 12. We shall be the more inclined to this, if we consider, that the apostle uses the same argument of “ a little leaven leaveneth the whole lump,” 1 Cor. v. 6. where he would persuade the Corinthians to purge out the fornicator.

¹¹ ^d Persecution. The persecution St. Paul was still under, was a convincing argument, that he was not for circumcision, and subjection to the law ; for it was from the Jews, upon that account, that, at this time, rose all the persecution, which the Christians suffered ; as may be seen through all the history of the Acts. Nor are there wanting clear footsteps of it, in several places of this epistle, besides this here, as chap. iii. 4. and vi. 12.

^e Offence of the cross, see chap. vi. 12—14

S E C T.

S E C T. XI.

CHAP. V. 13—26.

C O N T E N T S.

FROM the mention of liberty, which he tells them they are called to, under the gospel, he takes a rise to caution them in the use of it, and so exhorts them to a spiritual, or true christian life, shewing the difference and contrariety between that and a carnal life, or a life after the flesh.

T E X T.

P A R A P H R A S E.

- Only use not liberty for an occasion to the flesh, but by love serve one another.
- 14 For all the law is fulfilled in one word: even in this; Thou shalt love thy neighbour as thyself.
- 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
- 16 This I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh.
- 17 For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

Though the gospel, to which you are called, be a state of liberty from the bondage of the law, yet pray take great care you do not mistake that liberty, nor think it affords you an opportunity, in the abuse of it, to satisfy the lust of the flesh, but serve ^a one another in love. For the whole law, concerning our ¹⁴ duty to others, is fulfilled in observing this one precept ^b; "Thou shalt love thy neighbour as thyself." But, if you bite and tear one another, take heed that ¹⁵ you be not destroyed and consumed by one another. This I say to you, conduct yourselves by the light ¹⁶ that is in your minds ^c, and do not give yourselves up to the lusts of the flesh, to obey them, in what they put upon you. For the inclinations and desires of the ¹⁷ flesh are contrary to those of the spirit: and the dictates and inclinations of the spirit, are contrary to those of the flesh; so that, under these contrary impulses, you do not do the things that you purpose to yourselves ^d.
But

N O T E S.

13 ^a Δουλεύετε, serve, has a greater force in the Greek, than our English word, serve, does in the common acceptation of it express. For it signifies the opposite to ἐλευθερία, freedom. And so the apostle elegantly informs them, that though, by the gospel, they are called to a state of liberty from the law; yet they were still as much bound and subjected to their brethren, in all the offices and duties of love and good-will, as if, in that respect, they were their vassals and bondmen.

14 ^b Lev. xix. 18.

16 ^c That which he here, and in the next verse, calls spirit, he calls, Rom. vii. 22. the inward man; ver. 23. the law of the mind; ver. 25. the mind.

17 ^d Do not; so it is in the Greek, and ours is the only translation that I know, which renders it cannot.

16, 17. There can be nothing plainer, than that the state St. Paul describes here, in these two verses, he points out more at large, Rom. vii. 17, &c. speaking there in the person of a Jew. This is evident, that St. Paul supposes two principles in every man, which draw him different ways; the one he calls Flesh, the other Spirit. These, though there be no other appellations given them, are the

PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

18. But if you give yourselves up to the conduct of the gospel ^a, by faith in Christ, ye are not under the law ^b.
 19. Now the works of the flesh, as is manifest, are these;
 20. adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft ^c, enmities, quarrels, emulations,
 21. animosities, strife, seditions, sects, Envyings, murders, drunkenness, revellings ^d, and such like : concerning which I forewarn you now, as heretofore I have done, that they, who do such things, shall not
 22. inherit the kingdom of God. But, on the other side,

But if ye be led by the spirit, ye are not under the law. 18

Now the works of the flesh 19 are manifest, which are these; adultery, fornication, uncleanness, lasciviousness.

Idolatry, witchcraft, hatred, 20 variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, 21 revellings, and such like : of the which I tell you before, as I have also told you in time past, that they, which do such things, shall not inherit the kingdom of God.

NOTES.

are the most common and usual names given them in the new testament : by flesh, is meant all those vicious and irregular appetites, inclinations, and habitudes, whereby a man is turned from his obedience to that eternal law of right, the observance whereof God always requires, and is pleased with. This is very properly called flesh, this bodily state being the source, from which all our deviations from the straight rule of rectitude, do for the most part take their rise, or else do ultimately terminate in : on the other side, spirit is the part of a man, which is endowed with light from God, to know and see what is righteous, just and good, and which, being consulted and hearkened to, is always ready to direct and prompt us to that which is good. The flesh then, in the gospel-language, is that principle, which inclines and carries men to ill ; the spirit, that principle which dictates what is right, and inclines to good. But because, by prevailing custom, and contrary habits, this principle was very much weakened, and almost extinct in the Gentiles, see Eph. iv. 17—21. he exhorts them to “ be renewed in the spirit of their minds,” ver. 23. and to “ put off the old man,” i. e. fleshly corrupt habits, and to “ put on the new man,” which, he tells them, ver. 24. “ is created in righteousness, and true holiness.” This is called “ renewing of the mind,” Rom. xii. 2. “ Renewing of the inward man,” 2 Cor. iv. 16. Which is done by the assistance of the Spirit of God, Eph. iii. 16.

18 ^a The reason of this assertion we may find, Rom. viii. 14. viz. Because “ they who are led by the Spirit of God, are the sons of God,” and so heirs, and free without the law, as he argues here, chap. iii. and iv.

^b This is plainly the sense of the apostle, who teaches all along in the former part of this epistle, and also that to the Romans, that those, who put themselves under the gospel, are not under the law : the question, then, that remains, is only about the phrase, “ led by the Spirit.” And as to that, it is easy to observe how natural it is for St. Paul, having in the foregoing verses more than once mentioned the Spirit, to continue the same word, though somewhat varied in the sense. In St. Paul’s phraseology, as the irregularities of appetite, and the dictates of right reason, are opposed under the titles of Flesh and Spirit, as we have seen : so the covenant of works, and the covenant of grace, law, and gospel, are opposed under the titles of Flesh and Spirit, 2 Cor. iii. 6, 8. he calls the gospel Spirit ; and Rom. vii. 5. In the flesh, signifies in the legal state. But we need go no further than chap. iii. 3. of this very epistle, to see the law and the gospel opposed by St. Paul, under the titles of Flesh and Spirit. The reason of thus using the word Spirit, is very apparent in the doctrine of the new testament, which teaches, that those who receive Christ by faith, with him receive his Spirit, and its assistance against the flesh ; see Rom. viii. 9—11. Accordingly, for the attaining salvation, St. Paul joins together belief of the truth, and sanctification of the Spirit, 2 Theff. ii. 13. And so Spirit, here, may be taken for “ the Spirit of their minds,” but renewed and strengthened by the Spirit of God ; see Eph. iii. 16. and iv. 23.

20 ^c Φαρμακεία signifies witchcraft, or poisoning.

21 ^d Κῶμοι, Revelings, were, amongst the Greeks, disorderly spending of the night in feasting, with a licentious indulging to wine, good cheer, musick, dancing, &c.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP.

V. But the fruit of the Spirit is
22 love, joy, peace, long-suffering,
gentleness, goodness, faith.
23 Meekness, temperance : a-
gainst such there is no law.
24 And they that are Christ's,
have crucified the flesh, with the
affections and lusts.
25 If we live in the Spirit, let us
also walk in the Spirit.
26 Let us not be desirous of vain-
glory, provoking one another,
envying one another.

fide, the fruit of the Spirit is love, joy, peace, long-
suffering, sweetness of disposition, beneficence, faith-
fulness, Meekness, temperance : against these and the 23.
like there is no law. Now they who belong ^a to 24.
Christ, and are his members, have ^b crucified the
flesh, with the affections and lusts thereof. If our 25.
life then (our flesh having been crucified) be, as we
profess, by the Spirit, whereby we are alive from
that state of sin, we were dead in before, let us regu-
late our lives and actions by the light and dictates of
the Spirit. Let us not be led, by an itch of vain 26.
glory, to provoke one another, or to envy one ano-
ther ^c.

NOTE.

24 ^a 'Οι τῷ Χριστῷ, "Those who are of Christ," are the same "with those, who are led by the Spi-
rit," ver. 18. and are opposed to "those, who live after the flesh," Rom. viii. 13. where it is said,
conformably to what we find here, "they, through the Spirit, mortify the deeds of the body."

^b Crucified the flesh." That principle in us, from whence spring vicious inclinations and actions,
is, as we have observed above, called sometimes the Flesh, sometimes the Old Man. The subduing
and mortifying of this evil principle, so that the force and power, wherewith it used to rule in us, is
extinguished, the apostle, by a very engaging accommodation to the death of our Saviour, calls "Cru-
cifying the old man, Rom. vi. 6. Crucifying the flesh, here. Putting off the body of the sins
of the flesh, Col. ii. 11. Putting off the old man, Eph. iv. 22. Col. iii. 8, 9. It is also called,
"Mortifying the members which are on earth, Col. iii. 5. Mortifying the deeds of the body,"
Rom. viii. 13.

26 ^c Whether the vain-glory and envying, here, were about their spiritual gifts, a fault which the
Corinthians were guilty of, as we may see at large, 1 Cor. xii. 13, 14. or upon any other occasion,
and so contained in ver. 26. of this chapter, I shall not curiously examine : either way, the sense of
the words will be much the same, and accordingly this verse must end the 5th, or begin the 6th
chapter.

S E C T. XII.

CHAP. VI. 1—5.

CONTENTS.

H E here exhorts the stronger to gentleness and meekness towards the
weak.

P A R A-

PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

CHAP. VI.

1. **B**rethren, if a man, by frailty or surprise, fall into a fault, do you, who are eminent in the church for knowledge, practice, and gifts¹, raise him up again, and set him right, with gentleness and meekness, considering that you yourselves are not
2. out of the reach of temptations. Bear with one another's infirmities, and help to support each other under your burdens², and so fulfil the law of Christ³.
3. For if any one be conceited of himself, as if he were something, a man of weight, fit to prescribe to others, when indeed he is not, he deceiveth himself.
4. But let him take care that what he himself doth, be right, and such as will bear the test, and then he will have matter of glorying⁴ in himself, and not in another.
5. For every one shall be accountable only for his own actions.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ.

For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden.

NOTES.

¹ Πνευματικοί, Spiritual, in 1 Cor. iii. 1. and xii. 1. taken together, has this sense.

² See a parallel exhortation, 1 Thes. v. 14. which will give light to this, as also Rom. xv. 1.

³ See John xiii. 34, 35, and xiv. 2. There were some among them very zealous for the observation of the law of Moses; St. Paul, here, puts them in mind of a law which they were under, and were obliged to observe, viz. "the law of Christ." And he shews them how to do it, viz. by helping to bear one another's burdens, and not increasing their burdens, by the observances of the Levitical law. Though the gospel contain the law of the kingdom of Christ, yet I do not remember that St. Paul any where calls it "the law of Christ," but in this place; where he mentions it, in opposition to those, who thought a law so necessary, that they would retain that of Moses, under the gospel.

⁴ Καύχημα, I think, should have been translated here, Glorying, as Καυχῆσθαι is, ver. 13. the apostle, in both places, meaning the same thing, viz. glorying in another, in having brought him to circumcision, and other ritual observances of the Mosaic law. For thus St. Paul seems to me to discourse, in this section: "Brethren, there be some among you, that would bring others under the ritual observances of the Mosaic law, a yoke, which was too heavy for us, and our fathers to bear. They would do much better to ease the burdens of the weak; this is suitable to the law of Christ, which they are under, and is the law, which they ought strictly to obey. If they think, because of their spiritual gifts, that they have power to prescribe in such matters. I tell them, that they have not, but do deceive themselves. Let them rather take care of their own particular actions, that they be right, and such as they ought to be. This will give them matter of glorying in themselves, and not vainly in others, as they do, when they prevail with them to be circumcised. For every man shall be answerable for his own actions." Let the reader judge, whether this does not seem to be St. Paul's view here, and suit with his way of writing.

Εχειν καύχημα, is a phrase whereby St. Paul signifies "to have matter of glorying," and to that sense it is rendered, Rom. iv. 2.

SECT. XIII.

CHAP. VI. 6—10.

CONTENTS.

ST. Paul having laid some restraint upon the authority and forwardness of the teachers, and leading men amongst them, who were, as it seems, more ready to impose on the Galatians, what they should not, than to help them forward in the practice of gospel-obedience; he here takes care of them, in respect of their maintenance, and exhorts the Galatians to liberality towards them, and, in general, towards all men, especially Christians.

TEXT.

- 6 Let him, that is taught in the word, communicate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.
9 And let us not be weary in well-doing; for in due season we shall reap, if we faint not.
10 As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.

PARAPHRASE.

LET him, that is taught the doctrine of the 6. gospel, freely communicate the good things of this world, to him that teaches him. Be not de- 7. ceived, God will not be mocked, for, as a man soweth ^a, so also shall he reap. He, that lays out 8. the stock of good things he has, only for the satisfaction of his own bodily necessities, conveniencies, or pleasures, shall, at the harvest, find the fruit and product of such husbandry, to be corruption and perishing ^b. But he, that lays out his worldly substance, according to the rules dictated by the Spirit of God in the gospel, shall, of the Spirit, reap life everlasting. In doing thus, what is good and right, 9. let us not wax weary; for, in due season, when the time of harvest comes, we shall reap, if we continue on to do good, and flag not. Therefore, as we have 10. opportunities, let us do good unto all men, especially to those who profess faith in Jesus Christ, i. e. the Christian religion.

NOTES.

⁷ ^a Soweth. A metaphor used by St. Paul, for mens laying out their worldly goods. See 2 Cor. ix. 6, &c.

⁸ ^b Rom. viii. 13. and ii. 12.

GALATIANS.

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SECT. XIV.

An. Ch. 57.
NERONIS 3.

CHAP. VI. 11—18.

CHAP. VI.

CONTENTS.

ONE may see what lay upon St. Paul's mind, in writing to the Galatians, by what he inculcates to them here, even after he had finished his letter. The like we have in the last chapter to the Romans. He here winds up all with admonitions to the Galatians, of a different end and aim they had, to get the Galatians circumcised, from what he had in preaching the gospel.

PAPAPHRASE.

TEXT.

11. You see how long a letter, I have writ to you with
12. my own hand^a. They, who are willing to carry it
so fairly in the ritual part of the law, and to make
ostentation of their compliance therein, constrain you
to be circumcised, only to avoid persecution, for
owning their dependence for salvation solely on a
crucified Messiah^b, and not on the observance of the
13. law. For even they themselves, who are circum-
cised, do not keep the law. But they will have you
to be circumcised; that this mark in your flesh may
afford them matter of glorying, and of recommend-
ing themselves to the good opinion of the Jews^c.
But as for me, whatever may be said of me^d, God
forbid that I should glory in any thing, but in having
14. Jesus Christ, who was crucified, for my sole Lord
and Master, whom I am to obey and depend on;
which I so entirely do, without regard to any thing
else, that I am wholly dead to the world, and the
world dead to me, and it has no more influence on
15. me, than if it were not. For, as to the obtaining a
share in the kingdom of Jesus Christ, and the privi-
leges and advantages of it, neither circumcision nor
uncircumcision,

You see how large a letter I 11
have written unto you, with
mine own hand.

As many as desire to make a 12
fair shew in the flesh, they con-
strain you to be circumcised;
only lest they should suffer per-
secution for the cross of Christ.

For neither they themselves, 13
who are circumcised, keep the
law; but desire to have you cir-
cumcised, that they may glory
in your flesh.

But God forbid that I should 14
glory, save in the cross of our
Lord Jesus Christ, by whom the
world is crucified unto me, and I
unto the world.

For, in Christ Jesus, neither 15
circumcision availeth any thing,
nor uncircumcision, but a new
creature.

NOTES.

11^a St. Paul mentions the "writing with his own hand," as an argument of his great concern for them in the case. For it was not usual for him to write his epistles with his own hand, but to dictate them to others, who writ them from his mouth. See Rom. xvi. 22. 1 Cor. xvi. 21.

12^b "In the flesh," i. e. in the ritual observances of the law, which, Heb. ix. 10, are called *δικαιώματα σαρκος*.

13^c See chap. v. 11.

14^d See chap. v. 11.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. VI.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Unto the Galatians, written from Rome.

uncircumcision, such outward differences in the flesh, avail any thing, but the new creation, wherein, by a thorough change a man is disposed to righteousness, and true holiness, in good works^a. And on 16. all those, who walk by this rule, viz. that it is the new creation alone, and not circumcision, that avail-eth under the gospel, peace and mercy shall be on them, they being that Israel, which are truly the people of God^b. From henceforth, let no man give 17. me trouble by questions, or doubt whether I preach circumcision or no? It is true, I am circumcised. But yet the marks I now bear in my body, are the marks of Jesus Christ, that I am his. The marks of the stripes, which I have received from the Jews, and which I still bear in my body for preaching Jesus Christ, are an evidence that I am not for circumci- 18. sion. "Brethren, the favour of our Lord Jesus Christ "be with your spirit." Amen.

NOTES.

15^a See Eph. ii. 10. and iv. 24.

16^b St. Paul having, in the foregoing verse, asserted, that it is the new creation alone, that puts men into the kingdom of Christ, and into the possession of the privileges thereof, this verse may be understood also, as assertory, rather than as a prayer, unless there were a verb, that expressed it; especially considering, that he writes this epistle to encourage them to refuse circumcision. To which end, the assuring them, that those, who do so, shall have peace and mercy from God, is of more force than to tell them, that he prays that they may have peace and mercy. And, for the same reason, I understand "the Israel of God," to be the same with "those, who walk by this rule," though joined with them, by the copulative *καὶ*, and; no very unusual way of speaking.



A
P A R A P H R A S E
A N D
N O T E S
O N T H E
First Epistle of St. *Paul*
T O T H E
C O R I N T H I A N S.

S Y N O P S I S.

SAINTE Paul's first coming to Corinth was anno Christi 52. where he first applied himself to the synagogue, Acts xviii. 4. But finding them obstinate in their opposition to the gospel, he turned to the Gentiles, ver. 6. out of whom this church at Corinth seems chiefly to be gathered, as appears, Acts xviii. and 1 Cor. xii. 2.

His stay here was about two years, as appears from Acts xviii. 11, 18. compared : in which time it may be concluded he made many converts ; for he was not idle there, nor did he use to stay long in a place, where he was not encouraged by the success of his ministry. Besides what his so long abode in this one city, and his indefatigable labour every where, might induce one to presume, of the number of converts, he made in that city ; the scripture itself, Acts xviii. 10. gives sufficient evidence of a numerous church gathered there.

CORINTH itself was a rich merchant-town, the inhabitants Greeks, a people of quick parts, and inquisitive, 1 Cor. i. 22. but naturally vain and conceited of themselves.

THESE things considered, may help us, in some measure, the better to understand St. Paul's epistles to this church, which seems to be in greater disorder, than any other of the churches which he writ to.

THIS epistle was writ to the Corinthians, anno Christi 57. between two and three years after St. Paul had left them. In this interval, there was got in

amongst them a new instructor, a Jew by nation, who had raised a faction against St. Paul. With this party, whereof he was the leader, this false apostle had gained great authority, so that they admired and gloried in him, with an apparent disesteem and diminishing of St. Paul.

WHY I suppose the opposition to be made to St. Paul, in this church, by one party, under one leader, I shall give the reasons, that make it probable to me, as they come in my way, going through these two epistles; which I shall leave to the reader to judge, without positively determining on either side; and therefore shall, as it happens, speak of these opposers of St. Paul, sometimes in the singular, and sometimes in the plural number.

THIS at least is evident, that the main design of St. Paul, in this epistle, is to support his own authority, dignity, and credit, with that part of the church which stuck to him; to vindicate himself from the aspersions and calumnies of the opposite party; to lessen the credit of the chief and leading men in it, by intimating their miscarriages, and shewing their no cause of glorying, or being gloried in; that so withdrawing their party from the admiration and esteem of those their leaders, he might break the faction; and putting an end to the division, might re-unite them with the uncorrupted part of the church, that they might all unanimously submit to the authority of his divine mission, and with one accord receive and keep the doctrine and directions he had delivered to them.

THIS is the whole subject from chap. i. 10. to the end of chap. vi. In the remaining part of this epistle, he answers some questions they had proposed to him, and resolves some doubts; not without a mixture, on all occasions, of reflections on his opposers, and of other things, that might tend to the breaking of their faction.

An. Ch. 57.
NERONIS 3.
CHAP. I.

SECT. I.

CHAP. I. 1—9.

TEXT.

INTRODUCTION.

1 PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother;

2 Unto the church of God, which is at Corinth, to them

P PAUL, an apostle of Jesus Christ, called to be so ^{1.} by the will of God^a, and Sosthenes^b our brother in the Christian faith; To the church of God, ^{2.} which is at Corinth, to them that are separated from the

NOTES.

¹ St. Paul, in most of his epistles, mentions his being "called to be an apostle by the will of God;" which way of speaking being peculiar to him, we may suppose him therein to intimate his extraordinary and miraculous call, Acts ix. and his receiving the gospel by immediate revelation, Gal. i. 11, 12. For he doubted not of the will and providence of God governing all things.

^b Acts xviii. 17.

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PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

CHAP. I.

the rest of the world, by faith in Christ Jesus^a, called to be saints, with all, that are every where called by the Name of Jesus Christ^b, their Lord^c, and
3. ours. Favour and peace be unto you, from God our
4. Father, and from the Lord Jesus Christ. I thank God always, on your behalf, for the favour of God, which is bestowed on you, through Jesus Christ;
5. So that, by him, you are enriched with all knowledge and utterance, and all extraordinary gifts: As
6. at first, by those miraculous gifts, the gospel of Christ
7. was confirmed among you. So that in no spiritual gift are any of you short, or deficient^d, waiting for
8. the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that in the day of the Lord Jesus Christ, there may be no charge against
9. you. For God, who has called you unto the fellowship of his Son Jesus Christ, our Lord, may be relied on for what is to be done on his side.

that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours.

Grace be unto you, and peace³ from God our Father, and from the Lord Jesus Christ.

I thank my God always, on⁴ your behalf, for the grace of God, which is given you, by Jesus Christ;

That, in every thing, ye are⁵ enriched by him, in all utterance, and in all knowledge:

Even as the testimony of⁶ Christ was confirmed in you.

So that ye come behind in no⁷ gift; waiting for the coming of our Lord Jesus Christ:

Who also shall confirm you⁸ unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

God is faithful, by whom ye⁹ were called unto the fellowship of his Son, Jesus Christ, our Lord.

NOTES.

² ^a ἁγιασμένοις ἐν Χριστῷ Ἰησοῦ, "Sanctified in Christ Jesus," does not signify here, whose lives are pure and holy; for there were many, amongst those he writ to, who were quite otherwise; but, sanctified, signifies separate from the common state of mankind, to be the people of God, and to serve him. The Heathen world had revolted from the true God, to the service of idols and false gods, Rom. i. 18—25. The Jews being separated from this corrupted mass, to be the peculiar people of God, were called holy, Exod. xix. 5, 6. Numb. xv. 40. They being cast off, the professors of christianity were separated to be the people of God, and so became holy, 1 Pet. ii. 9, 10.

^b ἐπικαλούμενοι ὀνόματι Χριστοῦ, "that are called Christians;" these Greek words being a periphrasis for Christians, as is plain from the design of this verse. But he that is not satisfied with that, may see more proofs of it, in Dr. Hammond upon the place.

^c What the apostle means by, Lord, when he attributes it to Christ, vid. ch. viii. 6.

^d Vid. 2 Cor. xii. 12, 13.

SECT. II.

CHAP. I. 10.—VI.—20.

CONTENTS.

THERE were great disorders in the church of Corinth, caused chiefly by a faction raised there, against St. Paul: the partisans of the faction mightily
V O L. III. U n cried

An. Ch. 57. cried up, and gloried in, their leaders, who did all they could to disparage St. Paul, and lessen him in the esteem of the Corinthians. St. Paul makes it his business, in this section, to take off the Corinthians, from siding with, and glorying in, this pretended apostle, whose followers and scholars they professed themselves to be; and to reduce them into one body, as the scholars of Christ, united in a belief of the gospel, which he had preached to them, and in an obedience to it, without any such distinction of masters, or leaders, from whom they denominated themselves. He also, here and there, intermixes a justification of himself, against the aspersions which were cast upon him, by his opposers. How much St. Paul was set against their leaders, may be seen, 2 Cor. xi. 13—15.

The arguments used by St. Paul, to break the opposite faction, and put an end to all divisions amongst them, being various, we shall take notice of them, under their several heads, as they come in the order of this discourse.

SECT. II. No. I.

CHAP. I. 10—16.

CONTENTS.

SAINTE Paul's first argument is, That, in Christianity, they all had but one Master, viz. Christ; and therefore, were not to fall into parties, denominated from distinct teachers, as they did, in their schools of philosophy.

TEXT.

PARAPHRASE.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together, in the same mind, and in the same judgment.

11 For it hath been declared unto me, of you, my brethren, by them, which are of the house of Chloe, that there are contentions among you.

NOW I beseech you, brethren, by the name ¹⁰ of our Lord Jesus Christ, that ye hold the same doctrine, and that there be no divisions among you; but that ye be framed together into one intricate body, with one mind, and one affection. For ¹¹ I understand, my brethren, by some of the house of Chloe, that there are quarrels and dissensions amongst you:

NOTES.

¹⁰ "Of whom the whole family in heaven and earth, is, and ought to be named." If any one has thought St. Paul a loose writer, it is only because he was a loose reader. He that takes notice of St. Paul's design, shall find that there is not a word scarce, or expression, that he makes use of, but with relation and tendency to his present main purpose: as here, intending to abolish the names of leaders, they distinguished themselves by, he beseeches them, by the name of Christ, a form that I do not remember he elsewhere uses.

¹¹ "Brethren," a name of union and friendship, used here twice together, by St. Paul, in the entrance of his persuasion to them, to put an end to their divisions.

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PARAPHRASE.

TEXT.

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NERONIS 3.

12. you: So that ye are fallen into parties, ranking yourselves under different leaders or masters, one saying, "I am of Paul; " another, " I of Apollos, I of
13. " Cephas, I of Christ." Is Christ, who is our only Head and Master, divided? Was Paul crucified for
14. you? Or were you baptized into ^a the name of Paul? I thank God, that I baptized none of you, but Cris-
15. pus and Gaius; Lest any one should say, I had
16. baptized into my own name. I baptized also the household of Stephanas; farther, I know not whether I baptized any other.

Now this I say, that every one of you saith, "I am of 12
" Paul, and I of Apollos, and
" I of Cephas, and I of Christ?"

Is Christ divided? was Paul 13
crucified for you? or were ye
baptized in the name of Paul?

I thank God that I baptized 14
none of you, but Crispus and
Gaius:

Lest any should say, that I 15
had baptized in mine own name.

And I baptized also the hous- 16
hold of Stephanas: besides, I
know not whether I baptized
any other.

NOTE.

13 ^a "Eis properly signifies, into; so the French translate it here: the phrase βαπτίζωμαι εις, "to be baptized into any one's name, or into any one," is solemnly, by that ceremony, to enter himself a disciple of him, into whose name he is baptized, with profession to receive his doctrine and rules, and submit to his authority; a very good argument here, why they should be called by no one's name, but Christ's.

SECT. II. N. 2.

CHAP. I. 17—31.

CONTENTS.

THE next argument of St. Paul, to stop their followers from glorying in these false apostles, is, that neither any advantage of extraction, nor skill in the learning of the Jews, nor in the philosophy and eloquence of the Greeks, was that, for which God chose men to be preachers of the gospel. Those, whom he made choice of, for overturning the mighty and the learned, were mean, plain, illiterate men.

PARAPHRASE.

TEXT.

17. For Christ sent me not to baptize, but to preach the gospel: not with learned and eloquent harangues, lest thereby the virtue and efficacy of Christ's sufferings and death should be over-looked and neglected, if the stress of our persuasion should be laid on the learning and quaintness of our preaching, For the

U u 2

plain

For Christ sent me not to 17
baptize, but to preach the go-
spel: not with wisdom of words,
lest the cross of Christ should be
made of none effect.

Am. Ch. 57.
NBRONIS 3.

TEXT.

PARAPHRASE.

CHAP. I.

18 For the preaching of the cross is to them that perish, foolishness: but unto us, which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of preaching, to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.

plain insisting on the death of a crucified Saviour is, 18. by those, who perish, received as a foolish, contemptible thing; though to us, who are saved, it be the power of God, Conformable to what is prophesied 19. by Isaiah: "I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent." Where is the philosopher, skilled 20. in the wisdom of the Greeks? Where the scribe, studied in the learning of the Jews? Where the professor of human arts and sciences? Hath not God rendered all the learning and wisdom of this world foolish, and useless for the discovery of the truths of the gospel? For since the world, by their natural 21. parts, and improvements in what, with them, passed for wisdom, acknowledged not the one, only, true God, though he had manifested himself to them, in the wise contrivance and admirable frame of the visible works of the creation; it pleased God, by the plain, and (as the world esteems it) foolish doctrine of the gospel, to save those who receive and believe it. Since both the Jews demand extraordi- 22. nary signs and miracles; and the Greeks seek wisdom: But I have nothing else to preach to them, 23. but

NOTES.

20 * Scribe, was the title of a learned man amongst the Jews; one versed in their law and rites, which was the study of their doctors and rabbies. It is likely the false apostle, so much concerned in these two epistles to the Corinthians, who was a Jew, pretended to something of this kind, and magnified himself thereupon; otherwise it is not probable, that St. Paul should name, to the Corinthians a sort of men not much known, or valued, amongst the Greeks. This, therefore, may be supposed to be said to take off their glorying in their false apostle.

22 * *Ἐπειδὴ καὶ*, "since both." These words used here, by St. Paul, are not certainly idle and insignificant, and therefore I see not how they can be omitted in the translation.

Ἐπειδὴ is a word of reasoning, and, if minded, will lead us into one of St. Paul's reasonings here, which the neglect of this word makes the reader overlook. St. Paul, in ver. 21. argues thus in general: "Since the world, by their natural parts and improvements, did not attain to a right and saving knowledge of God, God, by the preaching of the gospel, which seems foolishness to them, was pleased to communicate that knowledge, to those who believed."

In the three following verses, he repeats the same reasoning, a little more expressly applied to the people, he had here in his view, viz. Jews and Greeks: and his sense seems to be this; "Since the Jews, to make any doctrine go down with them, require extraordinary signs of the power of God to accompany it, and nothing will please the nice palates of the learned Greeks, but wisdom; and though our preaching of a crucified Messiah be a scandal to the Jews, and foolishness to the Greeks, yet we have, what they both seek; for both Jew and Gentile, when they are called, find the Messiah, whom we preach, to be the power of God, and the wisdom of God."

25, 27, 28. He that will read the context, cannot doubt but that St. Paul, by what he expresses in these verses, in the neuter gender, means persons, the whole argument of the place being about persons, and their glorying: and not about things.

but Christ crucified, a doctrine offensive to the hopes and expectations of the Jews; and foolish to the
24. acute men of learning, the Greeks; But yet it is to these, both Jews and Greeks, (when they are converted) Christ, the power of God, and Christ the
25. wisdom of God: Because that, which seems foolishness in those, who came from God, surpasses the wisdom of man; and that, which seems weakness in
26. those sent by God, surpasses the power of men. For reflect upon yourselves, brethren, and you may observe, that there are not many of the wise and learned men, not many men of power, or of birth, among you,
27. that are called. But God hath chosen the foolish men, in the account of the world, to confound the wise; and God hath chosen the weak men of the
28. world, to confound the mighty: The mean men of the world, and contemptible, has God chosen, and those that are of no account, are nothing; to
29. displace those that are: That so there might be no room, or pretence, for any one to glory in his pre-
30. sence. Natural, human abilities, parts or wisdom, could never have reached this way to happiness: it is to his wisdom alone, that ye owe the contrivance of it; to his revealing of it, that ye owe the knowledge of it; and it is from him alone, that you are in Christ Jesus, whom God has made to us, Christians, wisdom, and righteousness, and sanctification, and redemption, which is all the dignity and pre-eminence, all that is of any value, amongst us Chris-
31. tians: That, as it is written, He that glorieth, should glory only in the Lord.

But unto them, which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God: 24

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 25

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. 26

But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty: 27

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 28

That no flesh should glory in his presence. 29

But of him are ye, in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption: 30

That, according as it is written, "He that glorieth, let him glory in the Lord." 31

N O T E S.

28. Τὰ μὴ ὄντα, "Things that are not," I think may well be understood of the Gentiles, who were not the people of God, and were counted as nothing, by the Jews; and we are pointed to this meaning, by the words κατὰ τὴν ἁπλότητα & κατὰ τὴν ἀσθενείαν, by "the foolish and weak things," i.e. by simple, illiterate and mean men, God would make ashamed, the learned philosophers, and great men of the nations; but, by the μὴ ὄντα, "things that are not," he would abolish the things that are, as, in effect, he did abolish the Jewish church, by the Christian, taking in the Gentiles to be his people, in the place of the rejected Jews, who, until then, were his people. This St. Paul mentions here, not by chance, but pursuant to his main design, to stay their glorying in their false apostle, who was a Jew; by shewing that, whatever that head of the faction might claim, under that pretence, as it is plain he did stand upon it, (see 2 Cor. xi. 21, 22) he had not any the least title to any esteem, or respect, upon that account; since the Jewish nation was laid aside, and God had chosen the Gentiles to take their place, and to be his church and people instead of them; vid. note on ch. ii. ver. 6. There one may see, who are the κατὰργούμενοι, "the abolished," whom God says here, κατὰργήσῃ, he will abolish.

S E C T.

S E C T. II. N. 3.

CHAP. II. 1-5.

C O N T E N T S.

FArther to keep them from glorying in their leaders, he tells them, that as the preachers of the gospel, of God's choosing, were mean and illiterate men, so the gospel was not to be propagated, nor men to be established in the faith, by human learning and eloquence, but by the evidence it had, from the revelation contained in the old testament, and from the power of God, accompanying and confirming it with miracles.

T E X T.

P A R A P H R A S E.

¹ **A**ND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

² For I determined not to know any thing among you, save Jesus Christ, and him crucified.

³ And I was with you in weakness, and in fear, and in much trembling.

AND I, brethren, when I came and preached the gospel to you, I did not endeavour to set it off, with any ornaments of rhetorick, or the mixture of human learning, or philosophy; but plainly declared it to you, as a doctrine coming from God, revealed and attested by him. For I resolved to own, or shew, no other knowledge among you, but the knowledge, or doctrine, of Jesus Christ, and of him crucified. All my carriage among you had nothing in it, but the appearance of weakness and humility,

N O T E S.

¹ τὸ μαρτύριον τοῦ Θεοῦ, "The testimony of God," i. e. what God hath revealed and testifies in the old testament; the apostle here declares to the Corinthians, that, when he brought the gospel to them, he made no use of any human science, improvement, or skill; no insinuations of eloquence, no philosophical speculations, or ornaments of human learning, appeared in any thing he said to persuade them: all his arguments were, as he tells them, ver. 4. from the revelation of the Spirit of God, in the prediction of the old testament, and the miracles, which he (Paul) did among them, that their faith might be built wholly upon the Spirit of God, and not upon the abilities and wisdom of man; though μαρτύριον τοῦ Θεοῦ, "The testimony of God," agrees very well with so much of St. Paul's meaning, as relates to his founding his preaching, on the testimony of God, yet those copies, which read μυστήριον, mystery, for μαρτύριον, testimony, seem more perfectly to correspond with St. Paul's sense in the whole latitude of it. For though he owns the doctrine of the gospel, dictated by the Spirit of God, to be contained in the scriptures of the old testament, and builds upon revelation; yet he, every where teaches, that it remained a secret there, not understood, till they were led into the hidden, evangelical meaning of those passages, by the coming of Jesus Christ, and by the assistance of the Spirit, in the times of the Messiah, and then published to the world, by the preachers of the gospel: and therefore he calls it, especially that part of it which relates to the Gentiles, almost every where, μυστήριον, mystery. See particularly, Rom. xvi. 25, 26.

² St. Paul, who was himself a learned man, especially in the Jewish knowledge, having, in the foregoing chapter, told them, that neither the Jewish learning, nor Grecian sciences, give a man any advantage, as a minister of the gospel; he here reminds them, that he made no shew, or use of either, when he planted the gospel among them; intimating thereby, that those were not things for which their teachers were to be valued, or followed.

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4. humility, and fear of offending you^a. Neither did I in my discourses, or preaching, make use of any human art of persuasion, to inveigle you. But the doctrine of the gospel, which I proposed, I confirmed and enforced by what the Spirit^b had revealed and demonstrated of it, in the old testament, and by the power of God, accompanying it with miraculous operations: That your faith might have its foundation, not in the wisdom and endowments of men, but in the power of God^c.

And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

NOTES.

^a St. Paul, by thus setting forth his own modest and humble behaviour amongst them, reflects on the contrary carriage of their false apostle, which he describes in words at length, 2 Cor. xi. 20.

^b There were two sorts of arguments, wherewith the apostle confirmed the gospel; the one was the revelations made, concerning our Saviour, by types and figures, and prophecies of him, under the law; the other, miracles and miraculous gifts accompanying the first preachers of the gospel, in the publishing and propagating of it. The latter of these, St. Paul here calls Power; the former, in this chapter, he terms Spirit; so ver. 12, 14. "Things of the Spirit of God, and spiritual things," are things, which are revealed by the Spirit of God, and not discoverable by our natural faculties.

^c Their faith being built wholly on divine revelation and miracles, whereby all human abilities were shut out, there could be no reason, for any of them to boast themselves of their teachers, or value themselves, upon their being the followers of this or that preacher, which St. Paul hereby obviates.

SECT. II. N. 4.

CHAP. II. 6—16.

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THE next argument the apostle uses to shew them, that they had no reason to glory in their teachers, is, that the knowledge of the gospel was not attainable by our natural parts, however they were improved by arts and philosophy, but was wholly owing to revelation.

PARAPHRASE.

TEXT.

6. Howbeit, that which we preach is wisdom, and known to be so, among those who are thoroughly instructed in the Christian religion, and take it upon its

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of

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NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. II. this world, that come to nought.

its true principles^a: but not the wisdom of this world^b, nor of the princes^c, or great men of this world^d, who will quickly be brought to nought^e.
But

NOTES.

6^a [Perfect] here is the same with spiritual, ver. 15. one, that is so perfectly well apprised of the divine nature and original of the Christian religion, that he sees and acknowledges it to be all a pure revelation from God, and not, in the least, the product of human discovery, parts, or learning; and so, deriving it wholly from what God hath taught, by his Spirit, in the sacred scriptures, allows not the least part of it to be ascribed to the skill or abilities of men, as authors of it, but received as a doctrine coming from God alone. And thus, Perfect, is opposed to, Carnal, ch. iii. 1, 3. i. e. such babes in Christianity, such weak and mistaken Christians, that they thought the gospel was to be managed, as human arts and sciences amongst men of the world; and those were better instructed, and were more in the right, who followed this master or teacher, rather than another; and so glorying in being the scholars, one of Paul, and another of Apollos, fell into divisions and parties about it, and vaunted one over another: whereas, in the school of Christ, all was to be built on the authority of God alone, and the revelation of his Spirit in the sacred scriptures.

^b "Wisdom of this world," i. e. the knowledge, arts and sciences attainable by man's natural parts and faculties; such as man's wit could find out, cultivate and improve: "or of the princes of this world," i. e. such doctrines, arts and sciences, as the princes of the world approve, encourage and endeavour to propagate.

^c Though by Ἀρχαῖς τοῦ αἰῶνος τῆς γῆς, may here be understood the princes, or great men, of this world, in the ordinary sense of these words; yet he that well considers, ver. 28. of the foregoing chapter, and ver. 8. of this chapter, may find reason to think, that the apostle here principally designs the rulers and great men of the Jewish nation. If it be objected, that there is little ground to think that St. Paul, by the wisdom he disowns, should mean that of his own nation, which the Greeks of Corinth (whom he was writing to) had little acquaintance with, and had very little esteem for; I reply, that to understand this right, and the pertinency of it, we must remember, that the great design of St. Paul, in writing to the Corinthians, was to take them off, from the respect and esteem that many of them had for a false apostle, that was got in among them, and had there raised a faction against St. Paul. This pretended apostle, it is plain from 2 Cor. xi. 22. was a Jew, and as it seems, 2 Cor. v. 16, 17. valued himself upon that account, and possibly boasted himself to be a man of note, either by birth, or alliance, or place, or learning, among that people, who counted themselves the holy and illuminated people of God; and, therefore, to have a right to sway among these new heathen converts. To obviate this claim of his to any authority, St. Paul here tells the Corinthians, that the wisdom and learning of the Jewish nation led them not into the knowledge of the wisdom of God, i. e. the gospel revealed in the old testament, evident in this, that it was their rulers and rabbies, who stiffly adhering to the notions and prejudices of their nation, had crucified Jesus, the Lord of glory, and were now themselves, with their state and religion, upon the point to be swept away and abolished. It is to the same purpose, that 2 Cor. v. 16—19. he tells the Corinthians, That "he knows no man after the flesh," i. e. that he acknowledges no dignity of birth, or descent, or outward national privileges. The old things of the Jewish constitution are past and gone; whoever is in Christ, and entered into his kingdom, is in a new creation, wherein all things are new, all things are from God: no right, no claim, or preference, derived to any one, from any former institution; but every one's dignity consists solely in this, that God had reconciled him to himself, not imputing his former trespasses to him.

6^d Αἰὼν ὅτι, which we translate "this world," seems to me to signify commonly, if not constantly, in the new testament, that state which, during the Mosaical constitution, men, either Jews or Gentiles, were in, as contradistinguished to the evangelical state, or constitution, which is commonly called, Αἰὼν μέλλων, or ἐρχόμενος, "the world to come."

^e Τῶν καταργημένων, "who are brought to nought," i. e. who are vanishing. If "the wisdom of this world, and of the princes of this world," be to be understood, of the wisdom and learning of the world,

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7. But we speak the wisdom of God^a, contained in the mysterious and the obscure prophecies of the old testament^b, which has been therein concealed and hid: though it be what God predetermined, in his own purpose, before the Jewish constitution^c, to the glory

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained, before the world, unto our glory. CHAP. II.

NOTES.

world in general, as contradistinguished to the doctrine of the gospel, then the words are added, to shew what folly it is for them to glory, as they do, in their teachers, when all that worldly wisdom and learning, and the great men, the supporters of it, would quickly be gone; whereas all true and lasting glory came only from Jesus Christ, the Lord of glory. But if these words are to be understood of the Jews, as seems most consonant, both to the main design of the epistle, and to St. Paul's expressions here; then his telling them, that the princes of the Jewish nation are brought to nought, is to take them off from glorying in their judaizing, false apostle; since the authority of the rulers of that nation, in matters of religion, was now at an end, and they, with all their pretences, and their very constitution itself, were upon the point of being abolished and swept away, for having rejected and crucified the Lord of glory.

^a "Wisdom of God," is used here for the doctrine of the gospel, coming immediately from God, by the revelation of his Spirit; and, in this chapter, is set in opposition to all knowledge, discoveries and improvements whatsoever, attainable by human industry, parts and study; all which he calls, "the wisdom of the world, and man's wisdom." Thus distinguishing the knowledge of the gospel, which was derived wholly from revelation, and could be had no other way, from all other knowledge whatsoever.

^b What the Spirit of God had revealed of the gospel, during the times of the law, was so little understood by the Jews, in whose sacred writings it was contained, that it might well be called the "wisdom of God in a mystery," i. e. declared in obscure prophecies, and mysterious expressions, and types. Though this be undoubtedly so, as appears by what the Jews both thought and did, when Jesus the Messiah, exactly answering what was foretold of him, came amongst them, yet by "the wisdom of God, in the mystery, wherein it was hid, though purposed by God, before the settling of the Jewish economy," St. Paul seems more peculiarly to mean, what the Gentiles, and consequently the Corinthians, were more peculiarly concerned in, viz. God's purpose of calling the Gentiles to be his people under the Messiah; which, though revealed in the old testament, yet was not in the least understood, until the times of the gospel, and the preaching of St. Paul, the apostle of the Gentiles; which, therefore, he so frequently calls a mystery. The reading and comparing Rom. xvi. 25, 26. Eph. iii. 3-9. chap. vi. 19, 20. Col. i. 26, 27. and ii. 1-8. and iv. 3, 4. will give light to this. To which, give me leave to observe, upon the use of the word Wisdom, here, that St. Paul, speaking of God's calling the Gentiles, cannot, in mentioning it, forbear expressions of his admiration of the great and incomprehensible wisdom of God therein. See Eph. iii. 8, 10. Rom. xi. 33.

^c *Ἡδὲ τῶν αἰώνων*, signifies properly "before the ages," and I think it may be doubted, whether these words, "before the world," do exactly render the sense of the place. That *αἶων*, or *αἰῶνες*, should not be translated, "the world," as in many places they are, I shall give one convincing instance, among many, that may be brought, viz. Eph. iii. 9. compared with Col. i. 26. The words in Colossians are, *τὸ μυστήριον τὸ ἀποκρυμμένον ἀπὸ τῶν αἰώνων*, thus rendered in the English translation, "which hath been hidden from ages;" but in Eph. iii. 9. a parallel place, the same words, *τὸ μυστήριον τὸ ἀποκρυμμένον ἀπὸ τῶν αἰώνων*, are translated, "The mystery which, from the beginning of the world, hath been hid." Whereas it is plain from Col. i. 26 *ἀπὸ τῶν αἰώνων*, does not signify the epoch, or commencement of the concealment, but those from whom it was concealed. It is plain, the apostle, in the verse immediately preceding, and that following this, which we have before us, speaks of the Jews; and therefore *πρὸ τῶν αἰώνων*, here may be well understood to mean, "Before the ages of the Jews;" and so *ἀπ' αἰώνων*, "from the ages of the Jews," in the other two mentioned texts. Why *αἰῶνες* in these, and other places, as Luke i. 70.

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TEXT.

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- Which none of the princes
8 of this world knew; for had
they known it, they would not
have crucified the Lord of glory.
9 But, as it is written, "Eye
hath not seen, nor ear heard,
neither have entered into the
heart of man, the things which
God hath prepared for them
that love him."
10 But God hath revealed them
unto us, by his Spirit; for the
Spirit searcheth all things; yea,
the deep things of God.
11 For what man knoweth the
things of a man, save the spirit
of a man, which is in him?
even so, the things of God
knoweth no man, but the Spirit
of God.
12 Now we have received, not
the spirit of the world, but the
Spirit, which is of God; that
we might know the things, that
are freely given to us of God.

glory of us^a, who understand, receive, and preach
it: Which none of the rulers among the Jews un-
derstood; for, if they had, they would not have
crucified the Lord Christ, who has in his hands the
disposing of all true glory. But they knew it not,
as it is written, "Eye hath not seen, nor ear heard,
nor have the things, that God hath prepared for
them that love him, entered into the heart or
thoughts of man." But these things, which are
not discoverable by man's natural faculties and
powers, God hath revealed to us, by his Spirit, which
searcheth out all things, even the deep counsels of
God, which are beyond the reach of our abilities
to discover. For, as no man knoweth what is in the
mind of another man, but only the spirit of the man
himself, that is in him; so, much less doth any man
know, or can discover, the thoughts and counsels of
God, but only the Spirit of God. But we^b have re-
ceived, not the spirit of the world^c, but the Spirit,
which is of God, that we might know what things
are in the purpose of God, out of his free bounty to
bestow

NOTES.

and Acts iii. 21. and elsewhere, should be appropriated to the ages of the Jews, may be owing to their counting by ages, or jubilees, vid. Dr. Burthogge in his judicious treatise, "Christianity a revealed mystery," cap. 2. pag. 17.

^a St. Paul here opposes the true glory of a christian, to the glorying, which was amongst the Corinthians, in the eloquence, learning, or any other quality of their factious leaders; for St. Paul, in all his expressions, has an eye on his main purpose; as if he should have said, "Why do you make divisions, by glorying, as you do, in your distinct teachers; the Glory that God has ordained us Christian teachers and professors to, is to be expounders, preachers, and believers of those revealed truths and purposes of God, which, though contained in the sacred scriptures of the old testament, were not understood in former ages. This is all the glory that belongs to us, the disciples of Christ, who is the Lord of all power and glory, and herein has given us, what far excels all, that either Jews, or Gentiles, had any expectation of, from what they gloried in:" vid. ver. 9. Thus St. Paul takes away all matter of glorying from the false apostle, and his factious followers among the Corinthians. The excellency of the gospel-ministration, see also 2. Cor. iii. 6—11.

¹² ^b We, the true apostles, or rather I; for though he speaks in the plural number, to avoid ostentation, as it might be interpreted; yet he is here justifying himself, and shewing the Corinthians, that none of them had reason to forsake and slight him, to follow and cry up their false apostle. And that he speaks of himself, is plain from the next verse, where he saith, "We speak not in the words which man's wisdom teacheth," the same which he says of himself, chap. i. ver. 17. "I was sent to preach, not with wisdom of words." And chap. ii. ver. 1. "I came to you, not with excellency of speech, or of wisdom."

^c As he puts princes of the world, ver. 6, 8. for the rulers of the Jews, so here he puts "Spirit of the world," for the notions of the Jews; that worldly spirit, wherewith they interpreted the old testament,

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CHAP. II.

13. bestow upon us. Which things we not only know, but declare also ; not in the language and learning, taught by human eloquence and philosophy, but in the language and expressions, which the Holy Ghost teacheth, in the revelations contained in the holy scriptures, comparing one part of revelation ^a with

14. another. ^b But a man, who hath no other help, but his own natural faculties, how much soever improved by human arts and sciences, cannot receive the truths of the gospel, which are made known by another principle only, viz. the Spirit of God revealing them; and therefore seem foolish and absurd to such a man : nor can he, by the bare use of his natural faculties, and the principles of human reason, ever come to the knowledge of them ; because it is, by the studying of divine revelation alone, that we can attain

15. the knowledge of them. But he, that lays his foundation in divine revelation ^c, can judge what is, and what is not, the doctrine of the gospel, and of salvation ; he can judge who is, and who is not, a good minister and preacher of the word of God : but others, who are bare animal men ^b, that go not beyond the discoveries made by the natural faculties of human understanding, without the help and study of revelation, cannot judge of such an one, whether he preacheth right and well, 16. or not. For who, by the bare use of his natural parts, can come to know the mind of the Lord, in the design of the gospel, so as to be able to instruct him ^c [the spiritual man] in it ? But I who, renouncing all human learning and knowledge in the case, take all, that I preach, from divine revelation alone, I am sure, that therein I have the mind of Christ ; and, therefore, there is no reason why any of you should prefer other teachers to me ; glory in them who oppose and vilify me ; and count it an honour to go for their scholars, and be of their party.

Which things also we speak, not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

But the natural man receiveth ¹³ not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them ; because they are spiritually discerned.

But he, that is spiritual, judg- ¹⁵ eth all things, yet he himself is judged of no man.

For who hath known the ¹⁶ mind of the Lord, that he may instruct him ? but we have the mind of Christ.

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ment, and the prophecies of the Messiah and his kingdom ; which spirit, in contradistinction to the Spirit of God, which the Roman converts had received, he calls the spirit of bondage, Rom. viii. 15.

13 ^a It is plain " the spiritual things," he here speaks of, are the unsearchable counsels of God, revealed by the Spirit of God, which therefore he calls " spiritual things."

14, 15, ^b *ψυχικός*, " the animal man, and *πνευμαλικός*, the spiritual man," are opposed by St. Paul in ver. 14, 15, the one signifying a man, that has no higher principles to build on, than those of natural reason ; the other, a man, that founds his faith and religion on divine revelation. This is what appears to be meant by natural, or rather animal man, and spiritual, as they stand opposed, in these two verses.

16 ^c *Αὐτόν* him, refers here to spiritual man, in the former verse, and not to Lord, in this. For St. Paul is shewing here, not that a natural man, and a mere philosopher, cannot instruct Christ ; this nobody, pretending to be a Christian, could own ; but that a man, by his bare natural parts, not knowing the mind of the Lord, could not instruct, could not judge, could not correct a preacher of the gospel, who built upon revelation, as he did, and therefore it was sure he had the mind of Christ.

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THE next matter of boasting, which the faction made use of, to give the pre-eminence and preference to their leader, above St. Paul, seems to have been this; that their new teacher had led them farther, and given them a deeper insight into the mysteries of the gospel, than St. Paul had done. To take away their glorying on this account, St. Paul tells them, that they were carnal, and not capable of those more advanced truths, or any thing, beyond the first principles of Christianity, which he had taught them; and, though another had come and watered what he had planted, yet neither planter, nor waterer, could assume to himself any glory from thence, because it was God alone, that gave the increase. But, whatever new doctrines they might pretend to receive, from their magnified, new apostle, yet no man could lay any other foundation, in a Christian church, but what he, St. Paul, had laid, viz. that "Jesus is the Christ;" and, therefore, there was no reason to glory in their teachers: because, upon this foundation, they, possibly, might build false, or unsound doctrines, for which they should receive no thanks from God; though, continuing in the faith, they might be saved. Some of the particular hay and stubble, which this leader brought into the church at Corinth, he seems particularly to point at, chap. iii. 16, 17, viz. their defiling the church, by retaining, and, as it may be supposed, patronizing the fornicator, who should have been turned out, ch. v. 7—13. He further adds, that these extolled heads of their party were, at best, but men; and none of the church ought to glory in men; for even Paul, and Apollos, and Peter, and all the other preachers of the gospel, were for the use and benefit, and glory of the church, as the church was for the glory of Christ.

MOREOVER, he shews them, that they ought not to be puffed up, upon the account of these their new teachers, to the undervaluing of him, though it should be true, that they had learned more from them, than from himself, for these reasons:

1. BECAUSE all the preachers of the gospel are but stewards of the mysteries of God; and, whether they have been faithful in their stewardship, cannot be now known; and, therefore, they ought not to be some of them magnified and extolled, and others depressed and blamed, by their hearers here, until Christ their Lord come; and then he, knowing how they have behaved themselves in ministry, will give them their due praises. Besides, these stewards have nothing, but what they have received; and, therefore, no glory belongs to them for it.

2. BECAUSE, if these leaders were (as was pretended) apostles, glory, and honour, and outward affluence here, was not their portion, the apostles being destined to want, contempt and persecution.

3. THEY ought not to be honoured, followed and gloried in, as apostles, because they had not the power of miracles, which he intended shortly to come, and shew, they had not.

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I CORINTHIANS.

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PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

1. **A**ND I, brethren, found you so given up to pride and vain glory, in affectation of learning and philosophical knowledge^a, that I could not speak to you as spiritual^b, i. e. as to men not wholly depending on philosophy, and the discoveries of natural reason; as to men, who had resigned themselves up, in matters of religion, to revelation, and the knowledge, which comes only from the Spirit of God; but as to carnal^c, even as to babes, who yet retained a great many childish and wrong notions about it: this hindered me, that I could not go so far, as I desired, in the mysteries of the Christian religion; But was fain to content myself with instructing you in the first principles^d, and more obvious and easy
2. doctrines of it. I could not apply myself to you, as to spiritual men^e, that could compare spiritual things with spiritual, one part of scripture with another, and thereby understand the truths, revealed by the Spirit of God, discerning true from false doctrines, good and useful, from evil^f and vain opinions. A further discovery of the truths and mysteries of Christianity, depending wholly on revelation, you were not able to bear, then; nor are you yet able to bear;

AND I brethren, could not speak unto you as unto spiritual, but as unto carnal,¹ even as unto babes in Christ.

CHAP. III.

I have fed you with milk, and² not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

NOTES.

¹ Vid. ch. i. 22. and iii. 18.

^b Here πνευμαλικός, spiritual, is opposed to σαρκικός, carnal, as chap. ii. 14, it is to ψυχικός, natural, or rather animal; so that here we have three sorts of men, 1. Carnal, i. e. such as are swayed by fleshly passions and interests. 2. Animal, i. e. such as seek wisdom, or a way to happiness, only by the strength and guidance of their own natural parts, without any supernatural light, coming from the Spirit of God, i. e. by reason without revelation, by philosophy without scripture. 3. Spiritual, i. e. such as seek their direction to happiness, not in the dictates of natural reason and philosophy, but in the revelations of the Spirit of God, in the holy scriptures.

^c Here σαρκικός, carnal, is opposed to πνευμαλικός, spiritual, in the same sense, that ψυχικός, natural, or animal, is opposed to πνευμαλικός, spiritual, chap. ii. 14. as appears by the explication, which St. Paul himself gives here to σαρκικός, carnal: for he makes the carnal, to be all one with babes in Christ, v. 1. i. e. such as had not their understandings yet fully opened to the true grounds of the Christian religion, but retained a great many childish thoughts about it, as appeared by their divisions; one for the doctrine of his master, Paul; another for that of his master, Apollos; which, if they had been spiritual, i. e. had looked upon the doctrine of the gospel to have come solely from the Spirit of God, and to be had only from revelation, they could not have done. For then, all human mixtures, of any thing derived, either from Paul or Apollos, or any other man, had been wholly excluded. But they, in these divisions, professed to hold their religion, one from one man, and another from another; and were thereupon divided into parties. This, he tells them, was to be carnal, and περιπατεῖν κατὰ ἄνθρωπον, to be led by principles purely human, i. e. to found their religion upon mens natural parts and discoveries, whereas the gospel was wholly built upon divine revelation, and nothing else; and from thence alone those, who were πνευμαλικοί, took it.

^d That this is the meaning of the apostle's metaphor of milk and babes, may be seen Heb. v. 12—14.

² Vid. chap. ii. 13. ^e Vid. Heb. v. 14.

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TEXT.

PARAPHRASE.

CHAP. III.

For ye are yet carnal: for
3 whereas there is among you en-
vyng, and strife, and divisions,
are ye not carnal, and walk as
men?

4 For while one saith, I am of
Paul, and another, I am of A-
pollos, are ye not carnal?

5 Who then is Paul, and who
is Apollos, but ministers, by
whom ye believed, even as the
Lord gave to every man.

bear; Because you are carnal, full of envyings, and
strife, and factions, upon the account of your know- 3.
ledge, and the orthodoxy of your particular parties.
For, whilst you say, one, "I am of Paul;" and ano-
ther, "I am of Apollos^b," are ye not carnal, and 4.
manage yourselves in the conduct, both of your
minds and actions, according to barely human prin-
ciples, and do not, as spiritual men, acknowledge all
that information, and all those gifts, wherewith the
ministers of Jesus Christ are furnished, for the propa-
gation of the gospel, to come wholly from the Spirit
of God?

What, then, are any of the preachers of the gospel,
that you should glory in them, and divide into par- 5.
ties, under their names? Who, for example, is Paul,
or who Apollos? What are they else, but bare
ministers, by whose ministry, according to those sever-
al abilities and gifts, which God has bestowed upon
each of them, ye have received the gospel? They
are only servants, employed to bring unto you a reli-
gion, derived entirely from divine revelation, where-
in human abilities, or wisdom, had nothing to do.
The preachers of it are only instruments, by whom
this doctrine is conveyed to you, which, whether you
look on it in its original, it is not a thing of human
invention or discovery; or whether you look upon
the gifts of the teachers, who instruct you in it, all is
entirely from God alone, and affords you not the
least ground to attribute any thing to your teachers.

For

NOTES.

3^a Κατ' ἀνθρώπων, "speaking according to man," signifies speaking according to the principles of
natural reason, in contradistinction to revelation: vid. 1 Cor. ix. 8. Gal. i. 11. And so "walking
according to man," must here be understood.

4^b From this 4th verse, compared with chap. iv. 6. it may be no improbable conjecture, that the
division in this church was only into two opposite parties, whereof the one adhered to St. Paul, the
other stood up for their head, a false apostle, who opposed St. Paul. For the Apollos, whom St. Paul
mentions here, was one (as he tells us, ver. 6.) who came in, and watered what he had planted; i. e.
when St. Paul had planted a church at Corinth, this Apollos got into it, and pretended to instruct them
farther, and boasted in his performances amongst them, which St. Paul takes notice of again, 2 Cor.
x. 15, 16. Now the Apollos, that he here speaks of, he himself tells us, chap. iv. 6. was another man,
under that borrowed name. It is true, St. Paul, in his epistles to the Corinthians, generally speaks of
these his opposers in the plural number; but it is to be remembered, that he speaks so of himself too,
which, as it was the less invidious way, in regard of himself, so it was the softer way towards his op-
posers, though he seems to intimate plainly, that it was one leader that was set up against him.

P A R A P H R A S E.

T E X T.

An. Ch. 57.
NERONIS 3.
CHAP. III.
6

For example, I planted it amongst you, and Apollos
6. watered it : but nothing can from thence be ascribed
to either of us : there is no reason for your calling
yourselves, some of Paul, and others of Apollos. For
7. neither the planter, nor the waterer, have any power
to make it take root, and grow in your hearts ; they
are as nothing, in that respect ; the growth and suc-
cess is owing to God alone. The planter and the
8. waterer, on this account, are all one, neither of them
to be magnified, or preferred, before the other ; they
are but instruments, concurring to the same end, and
therefore ought not to be distinguished, and set in
opposition one to another, or cried up, as more de-
serving one than another. We, the preachers of the
9. gospel, are but labourers, employed by God, about
that which is his work, and from him shall receive
reward hereafter, every one according to his own la-
bour ; and not from men here, who are liable to
make a wrong estimate of the labours of their teach-
ers, preferring those, who do not labour together with
God, who do not carry on the design, or work of God,
in the gospel, or perhaps do not carry it on, equally
with others, who are undervalued by them. Ye who
10. are the church of God, are God's building, in which
I, according to the skill and knowledge which God,
of his free bounty, has been pleased to give me, and,
therefore ought not to be to me, or any other, matter
of glorying, as a skilful architect, have laid a sure
foundation, which is Jesus, the Messiah, the sole
11. and only foundation of christianity, Besides which,
no man can lay any other. But, though no man,
who pretends to be a preacher of the gospel, can
build upon any other foundation, yet you ought not to
cry up your new instructor* (who has come and built
upon the foundation, that I laid) for the doctrines, he
builds thereon, as if there were no other minister of
the gospel but he. For it is possible a man may
12. build, upon that true foundation, wood, hay, and
stubble, things that will not bear the test, when the
trial

I have planted, Apollos wa-
tered ; but God gave the in-
crease.

So then, neither is he that
planteth any thing, neither he
that watereth ; but God, that
giveth the increase.

Now he that planteth, and he
that watereth, are one ; and
every man shall receive his own
reward, according to his own
labour.

For we are labourers together
with God : ye are God's hus-
bandry, ye are God's building.

According to the grace of
God, which is given unto me,
as a wise master builder, I have
laid the foundation, and another
buildeth thereon. But let every
man take heed how he buildeth
thereupon.

For other foundation can no
man lay, than that is laid, which
is Jesus Christ.

Now, if any man build upon
this foundation, gold, silver,
precious stones, wood, hay,
stubble ;

N O T E.

* Chap. iv. 15. In this he reflects on the false apostle, 2 Cor. x. 15, 16.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. III.

Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

If any man's work abide, which he hath built thereupon, he shall receive a reward.

If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

trial by fire, at the last day^a; shall come. At that day, every man's work shall be tried and discovered, of what sort it is. If what he hath taught be sound and good, and will stand the trial, as silver and gold, and precious stones abide in the fire, he shall be rewarded for his labour in the gospel. But, if he hath introduced false or unsound doctrines into christianity, he shall be like a man, whose building, being of wood, hay, and stubble, is consumed by the fire, all his pains in building is lost, and his works destroyed and gone, though he himself should escape and be saved. I told you, that ye are God's building^b; yea, more than that, ye are the temple of God, in which his Spirit dwelleth. If any man, by corrupt doctrine or discipline, defileth^c the temple of God, he shall not be saved with loss, as by fire; but him will God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself, by his success in carrying his point^d: if any one seemeth to himself, or others, wise^e, in worldly wisdom, so as to pride himself in his parts and dexterity, in compassing his ends; let him renounce all his natural and acquired parts, all his knowledge and ability, that he may become truly wise, in embracing and owning no other knowledge, but the simplicity of the Gospel. For all other wisdom, all the wisdom of the world, is foolishness with God: for it is written,

NOTES.

^a When the day of trial and recompence shall be; see chap. iv. 5. where he speaks of the same thing.

^b Vid. ver. 9.

^c It is not incongruous to think, that by any man, here, St. Paul designs one particular man, viz. the false apostle, who, it is probable, by the strength of his party, supporting and retaining the fornicator, mentioned chap. v. in the church, had defiled it; which may be the reason, why St. Paul so often mentions fornication, in this epistle, and that, in some places, with particular emphasis, as chap. v. 9. and vi. 13—20. Most of the disorders, in this church, we may look on, as owing to this false apostle; which is the reason, why St. Paul sets himself so much against him, in both these epistles, and makes almost the whole business of them, to draw the Corinthians off from this leader, judging, as it is like, that this church could not be reformed, as long as that person was in credit, and had a party among them.

^d What it was, wherein the craftiness of the person mentioned had appeared, it was not necessary for St. Paul, writing to the Corinthians, who knew the matter of fact, to particularize to us: therefore it is left to guess, and possibly we shall not be much out, if we take it to be the keeping the fornicator from censure, so much insisted on by St. Paul, chap. v.

^e That by σοφός; here, the apostle means, a cunning man in business, is plain from his quotation in the next verse, where the Wise, spoken of, are the crafty.

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TEXT.

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CHAP. III.

ten, "He taketh the wife in their own craftiness."
20. And again, "The Lord knoweth the thoughts of
21. the wife, that they are vain." Therefore, let none of
you glory in any of your teachers; for they are but
22. men. For all your teachers, whether Paul or Apollos, or Peter, even the apostles themselves, nay, all the world, and even the world to come, all things are yours, for your sake and use:
23. As you are Christ's, subjects of his kingdom, for his glory; and Christ, and his kingdom, for the glory of God. Therefore, if all your teachers, and so many other greater things, are for you, and for your sakes, you can have no reason to make it a glory to you, that you belong to this, or that, particular teacher amongst you: your true glory is, that you are Christ's, and Christ and all his are God's; and not, that you are this, or that man's scholar or follower.

1. As for me, I pretend not to set up a school amongst you, and as a master to have my scholars denominated from me; no, let no man have higher thoughts of me, than as a minister of Christ, employed as his steward, to dispense the truths and doctrines of the gospel, which are the mysteries which God wrapped up, in types and obscure predictions, where they have lain hid, till by us, his apostles, he now reveals them.
2. Now that, which is principally required and regarded in a steward, is, that he be faithful in dispensing
3. what is committed to his charge. But as for me, I value it not, if I am censured by some of you, or by any man, as not being a faithful steward: nay, as to
4. this, I pass no judgment on myself. For though I can truly say, that I know nothing by myself, yet am I not hereby justified to you: but the Lord, whose steward I am, at the last day will pronounce sentence on my behaviour in my stewardship, and then you
5. will know what to think of me. Then judge not either me, or others, before the time, until the Lord come, who will bring to light the dark and secret counsels of men's hearts, in preaching the gospel: and then shall every one have that praise, that estimate set upon him, by God himself, which he truly deserves. But praise ought not to be given them, before the time, by their hearers, who are ignorant,

V o l. III.

Y y

fallible

And again, The Lord knoweth the thoughts of the wife, 20 that they are vain.

Therefore let no man glory in 21 men: for all things are yours:

Whether Paul, or Apollos, or 22 Cephas, or the world, or life, or death, or things present, or things to come; all are yours:

And ye are Christ's; and 23 Christ is God's.

Let a man so account of us, CHAP. IV. as of the ministers of Christ, and 1 stewards of the mysteries of God.

Moreover, it is required in 2 stewards, that a man be found faithful.

But with me it is a very small 3 thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

For I know nothing by my- 4 self, yet am I not hereby justified: but he that judgeth me, is the Lord.

Therefore judge nothing be- 5 fore the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. IV.

And these things, brethren,
6 I have in a figure transferred to myself, and to Apollos, for your sakes; that ye might learn in us, not to think of men above that which is written, that no one of you be puffed up, for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were, appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

11 Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place;

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

fallible men. On this occasion, I have named A-6. pollos and myself^a, as the magnified and opposed heads of distinct factions amongst you; not that we are so, but out of respect to you, that I might offend no body, by naming them; and that you might learn by us, of whom I have written^b, that we are but planters, waterers, and stewards, not to think of the ministers of the gospel, above what I have written to you of them, that you be not puffed up, each party, in the vain glory of their own extolled leader, to the crying down and contempt of any other, who is well esteemed of by others. For 7. what maketh one to differ from another? or what gifts of the Spirit, what knowledge of the gospel has any leader amongst you, which he received not, as intrusted to him of God, and not acquired by his own abilities? And if he received it as a steward, why does he glory in that, which is not his own? However, you are mightily satisfied with your pre-8. sent state; you now are full, you now are rich, and abound in every thing you desire; you have not need of me, but have reigned like princes without me; and I wish truly you did reign, that I might come and share in the protection and prosperity you enjoy, now you are in your kingdom. For I being made 9. an apostle last of all, it seems to me as if I were brought last^c upon the stage, to be, in my sufferings and death, a spectacle to the world, and to angels, and to men. I am a fool for Christ's sake, but you 10. manage your Christian concerns with wisdom. I am weak, and in a suffering condition^d; you are strong and flourishing; you are honourable, but I am despised. Even to this present hour, I both hunger 11. and thirst, and want cloaths, and am buffeted, wandering without house or home; And maintain my 12. self with the labour of my hands. Being reviled, I bless:

NOTES.

^a Vid. chap. iii. 4.

^b Vid. chap. iii. 6, 9. chap. iv. 1.

^c The apostle seems here to allude to the custom of bringing those last upon the theatre, who were to be destroyed by wild beasts.

^d So he uses the word weakness, often, in his epistles to the Corinthians, applied to himself: vid. 2 Cor. xii. 10.

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CHAP. IV.

13. I bleſs : being persecuted, I ſuffer patiently : Being defamed, I intreat : I am made as the filth of the world, and the off-ſcouring of all things unto this day. I write not theſe things to ſhame you ; but as a father to warn you, my children, that ye be not the devoted zealous partifans and followers of ſuch, whoſe carriage is not like this ; under whom, however you may flatter yourſelves, in truth, you do not reign : but, on the contrary, ye are domineered over, and fleeced by them ^a. I warn you, I ſay, as your father : for how many teachers ſoever you may have, you can have but one father ; it was I, that begot you in Chriſt, i. e. I converted you to Chriſtianity. Wherefore I beſeech you, be ye followers of me ^b. To this purpoſe I have ſent my beloved ſon Timothy to you, who may be relied upon : he ſhall put you in mind, and inform you, how I behave myſelf every where in the miniſtry of the goſpel ^c. Some, indeed, are puffed up, and make their boaſts, as if I would not come to you. But I intend, God willing, to come ſhortly ; and then will make trial, not of the rhetorick, or talking of thoſe boaſters, but of what miraculous power of the Holy Ghoſt is in them. For the doctrine and prevalency of the goſpel, the propagation and ſupport of Chriſt's kingdom, by the converſion and eſtabliſhment of believers, does not conſiſt in talking, nor in the fluency of a glib tongue, and a fine diſcourſe, but in the miraculous operations of the Holy Ghoſt.

Being defamed, we intreat : we are made as the filth of the world, and are the off-ſcouring of all things unto this day.

I write not theſe things to ſhame you ; but, as my beloved ſons, I warn you.

For, though you have ten thouſand inſtructors in Chriſt, yet have ye not many fathers : for, in Chriſt Jeſus, I have begotten you, through the goſpel.

Wherefore I beſeech you, be ye followers of me.

For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways, which be in Chriſt, as I teach every where in every church.

Now ſome are puffed up, as though I would not come to you.

But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.

For the kingdom of God is not in word, but in power.

NOTES.

¹⁴ ^a Vid. 2 Cor. xi. 20. St. Paul here, from ver 8. to 17. by giving an account of his own carriage, gently rebukes them for following men of a different character, and exhorts them to be followers of himſelf.

¹⁶ ^b This he preſſes again, chap. xi. 1. and it is not likely he would have propoſed himſelf, over and over again, to them, to be followed by them, had the queſtion and conteſt amongſt them been only, whoſe name they ſhould have borne, his, or their new teacher's. His propoſing himſelf, therefore, thus to be followed, muſt be underſtood, in direct oppoſition to the falſe apoſtle, who miſled them, and was not to be ſuffered to have any credit, or followers, amongſt them.

¹⁷ ^c This he does to ſhew, that what he taught them, and preſſed them to, was not in a pique againſt his oppoſer, but to convince them, that all he did, at Corinth, was the very ſame, and no other, than what he did every where, as a faithful ſteward and miniſter of the goſpel.

S E C T. II. N. 6.

C H A P. IV. 21.—VI.—20.

C O N T E N T S.

ANOTHER means, which St. Paul makes use of, to bring off the Corinthians from their false apostle, and to stop their veneration of him, and their glorying in him, is by representing to them the fault and disorder, which was committed in that church, by not judging and expelling the fornicator; which neglect, as may be guessed, was owing to that faction.

1. BECAUSE it is natural for a faction, to support and protect an offender, that is of their side.

2. FROM the great fear St. Paul was in, whether they would obey him, in censuring the offender, as appears by the second epistle; which he could not fear, but from the opposite faction; they, who had preserved their respect to him, being sure to follow his orders.

3. FROM what he says, ch. iv. 16. After he had told them, ver. 6. of that chapter, that they should not be puffed up, for any other, against him, (for so the whole scope of his discourse here imports) he beseeches them to be his followers, i. e. leaving their other guides, to follow him, in punishing the offender. For that we may conclude, from his immediately insisting on it so earnestly, he had in his view, when he beseeches them to be followers of him, and consequently that they might join with him, and take him for their leader, chap. v. 3, 4. he makes himself by his spirit, as his proxy, the president of their assembly, to be convened for the punishing that criminal.

4. It may further be suspected, from what St. Paul says, ch. vi. 1. that the opposite party, to stop the church-censure, pretended that this was a matter to be judged by the civil magistrate: nay, possibly, from what is said, ver. 6. of that chapter, it may be gathered, that they had got it brought before the heathen judge; or at least from ver. 12. that they pleaded, that what he had done was lawful, and might be justified before the magistrate. For the judging spoken of, chap. vi. must be understood to relate to the same matter it does, chap. v. it being a continuation of the same discourse and argument: as is easy to be observed by any one, who will read it without regarding the divisions into chapters and verses, whereby ordinary people (not to say others) are often disturbed in reading the holy scripture, and hindered from observing the true sense and coherence of it. The whole 6th chapter is spent in prosecuting the business of the fornicator, begun in the 5th. That this is so, is evident from the latter end, as well as beginning of the 6th chapter. And therefore, what St. Paul says of lawful, chap. vi. 12. may, without any violence, be supposed to be said, in answer to some, who might have alledged in favour of the fornicator, that what he had done was lawful, and might be justified by the laws of the country, which he was under: why else should St. Paul subjoin so many arguments (wherewith he concludes this 6th chapter, and this subject) to prove the fornication, in question, to be, by the law of the gospel,
a great

a great sin, and consequently fit for a Christian church to censure, in one of its members, however it might pass for lawful, in the esteem, and by the laws of Gentiles?

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NERONIS 3
CHAP. IV.

THERE is one objection, which, at first sight, seems to be a strong argument against this supposition; that the fornication, here spoken of, was held lawful by the Gentiles of Corinth, and that, possibly, this very case had been brought before the magistrate there, and not condemned. The objection seems to lie in these words; ch. v. 1. "There is fornication heard of amongst you, and such fornication, as is not heard of, amongst the Gentiles, that one should have his father's wife." But yet I conceive, the words, duly considered, have nothing in them contrary to my supposition.

To clear this, I take liberty to say, it cannot be thought that this man had his father's wife, whilst, by the laws of the place, she actually was his father's wife; for then it had been *μοιχεία* and adultery, and so the apostle would have called it, which was a crime in Greece; nor could it be tolerated in any civil society, that one man should have the use of a woman, whilst she was another man's wife, i. e. another man's right and possession.

THE case, therefore, here seems to be this; the woman had parted from her husband; which it is plain, from chap. vii. 10, 11, 13. at Corinth, women could do. For if, by the law of that country, a woman could not divorce herself from her husband, the apostle had there, in vain, bid her not leave her husband.

But, however known and allowed a practice it might be, amongst the Corinthians, for a woman to part from her husband; yet this was the first time, it was ever known that her husband's own son should marry her. This is that, which the apostle takes notice of in these words, "Such a fornication, as is not named amongst the Gentiles." Such a fornication this was, so little known in practice amongst them, that it was not so much as heard, named, or spoken of, by any of them. But, whether they held it unlawful, that a woman, so separated, should marry her husband's son, when she was looked upon, to be at liberty from her former husband, and free to marry whom she pleased; that the apostle says not. This, indeed, he declares, that, by the law of Christ, a woman's leaving her husband, and marrying another, is unlawful, ch. vii. 11. and this woman's marrying her husband's son, he declares, ch. v. 1. (the place before us) to be fornication, a peculiar sort of fornication, whatever the Corinthians, or their law, might determine in the case: and, therefore, a Christian church might and ought to have censured it, within themselves, it being an offence against the rule of the gospel; which is the law of their society: and they might, and should, have expelled this fornicator, out of their society, for not submitting to the laws of it; notwithstanding that the civil laws of the country, and the judgment of the heathen magistrate, might acquit him. Suitably hereunto, it is very remarkable, that the arguments, that St. Paul uses, in the close of this discourse, chap. vi. 13—20. to prove fornication unlawful, are all drawn solely from the Christian institution, ver. 9. That our bodies are made for the Lord, ver. 13. That our bodies are members of Christ, ver. 15. That our bodies are the temples of the Holy Ghost, ver. 19. That we are not our own, but bought with a price, ver. 20. All

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20. All which arguments concern Christians only; and there is not, in all this discourse against fornication, one word to declare it to be unlawful, by the law of nature, to mankind in general. That was altogether needless, and besides the apostle's purpose here, where he was teaching and exhorting Christians, what they were to do, as Christians, within their own society, by the law of Christ, which was to be their rule, and was sufficient to oblige them, whatever other laws the rest of mankind observed, or were under. Those he professes, chap. v. 12, 13. not to meddle with, nor to judge: for having no authority amongst them, he leaves them to the judgment of God, under whose government they are.

THESE considerations afford ground to conjecture, that the faction, which opposed St. Paul, had hindered the church of Corinth from censuring the fornicator, and that St. Paul shewing them their miscarriage herein, aims thereby to lessen the credit of their leader, by whose influence they were drawn into it. For, as soon as they had unanimously shewn their obedience to St. Paul, in this matter, we see his severity ceases, and he is all softness and gentleness to the offender, 2 Cor. ii. 5—8. And he tells them in express words, ver. 9. that his end, in writing to them of it, was to try their obedience: to which let me add, that this supposition, though it had not all the evidence for it, which it has, yet being suited to St. Paul's principal design in this epistle, and helping us the better to understand these two chapters, may deserve to be mentioned.

T E X T.

P A R A P H R A S E.

21 What will ye? shall I come unto you, with a rod, or in love, and in the spirit of meekness?
CHAP. V. It is reported commonly, that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his father's wife.

I Purposed to come unto you: But what would you have me do? Shall I come to you, with a rod, to chastise you? Or with kindness, and a peaceable disposition of mind? In short, it is commonly reported, that there is fornication among you, and such fornication, as is not known ordinarily among the heathen, that one should have his father's wife.
And

N O T E S.

21^a He that shall carefully read 2 Cor. i. 20.—ii. 11. will easily perceive that this last verse here, of this 4th chapter, is an introduction to the severe act of discipline, which St. Paul was going to exercise amongst them, though absent, as if he had been present. And, therefore, this verse ought not to have been separated from the following chapter, as if it belonged not to that discourse.

1^b Vid. chap. iv. 8, 10. The writers of the new testament seem to use the Greek word *πορνεία*, which we translate, fornication, in the same sense that the Hebrews used *זנות*, which we also translate, fornication; though it be certain, both these words, in sacred scripture, have a larger sense than the word, fornication, has in our language; for *זנות*, amongst the Hebrews, signified, "Turpitudinem," or "Rem turpem," uncleanness, or any flagitious scandalous crime, but more especially, the uncleanness of unlawful copulation and idolatry; and not precisely fornication, in our sense of the word, i. e. the unlawful mixture of an unmarried couple.

^c [Not known] That the marrying of a son-in-law, and a mother-in law, was not prohibited by the laws of the Roman empire, may be seen in Tully; but yet it was looked on, as so scandalous and infamous, that it never had any countenance from practice. His words in his oration pro Cluentio, §. 4. are so agreeable to the present case, that it may not be amiss to set them down: "Nubit genero focrus, nullis auspiciis, nullis auctoribus. O scelus incredibile, & præter hanc unam, in omni vita inauditum!"

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T E X T.

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CHAP. V.

2. And yet ye remain puffed up, though it would better have become you to have been dejected, for this scandalous fact amongst you; and in a mournful sense of it, to have removed the offender out of the
3. church. For I truly, though absent in body, yet as present in spirit, have thus already judged, as if I were personally with you, him that committed this fact;
4. When, in the name of the Lord Jesus, ye are assembled, and my spirit, i. e. my vote, as if I were present, making one, by the power of the Lord Jesus
5. Christ, Deliver the offender up to Satan, that, being put thus into the hands and power of the devil, his body may be afflicted, and brought down, that his soul may be saved, when the Lord Jesus comes to
6. judge the world. Your glorying ^a, as you do, in a leader, who drew you into this scandalous indulgence ^b in this case, is a fault in you: ye that are knowing, know you not that a little leaven leaveneth
7. the whole ^c lump? Therefore, laying by that deference and veneration ye had, for those leaders you gloried in, turn out from among you that fornicator, that the church may receive no taint from him, that you may be a pure, new lump, or society, free from such a dangerous mixture, which may corrupt you.
8. For Christ, our passover, is slain for us. Therefore let us, in commemoration of his death, and our deliverance by him, be a holy people to him ^d.
9. I wrote to you before, that you should not keep com-
10. pany with fornicators. You are not to understand by it, as if I meant, that you are to avoid all unconverted heathens, that are fornicators, or covetous, or rapacious, or idolaters, for, then, you must go out of
11. the world. But that which I now write unto you, is, that you should not keep company, no, nor eat, with

And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him, that hath so done this deed.

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Your glorying is not good: 6 know ye not that a little leaven leaveneth the whole lump?

Purge out, therefore, the old 7 leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us.

Therefore, let us keep the 8 feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

I wrote unto you, in an epistle, 9 not to company with fornicators.

Yet not altogether with the 10 fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go out of the world.

But now I have written unto 11 you, not to keep company, if

N O T E S.

6 ^a Glorying is all along, in the beginning of this epistle, spoken of the preference they gave to their new leader, in opposition to St. Paul.

^b If their leader had not been guilty of this miscarriage, it had been out of St. Paul's way here to have reprov'd them, for their glorying in him. But St. Paul is a close writer, and uses not to mention things, where they are impertinent to his subject.

^c What reason he had to say this, vid. 2. Cor. xii. 21—"Grex totus in agris

"Unius scabie cadit, & porrigine porci."

7 and 8 ^d In these two verses, he alludes to the Jews cleansing their houses, at the feast of the passover, from all leaven, the symbol of corruption and wickedness.

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TEXT.

PARAPHRASE.

CHAP. V. any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 For what have I to do to judge them also, that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know, that the saints shall judge the world? and, if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not, that we shall judge angels? how much more things that pertain to this life?

4 If then, ye have judgments of things pertaining to this life, set them to judge, who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no, not one, that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now, therefore, there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

with a Christian by profession, who is lascivious, covetous, idolatrous, a railer, drunkard, or rapacious. For what have I to do to judge those, who are out^{12.} of the church? Have ye not a power to judge those, who are members of your church? But, as for those^{13.} who are out of the church, leave them to God; to judge them belongs to him. Therefore do ye what is your part; remove that wicked one, the fornicator, out of the church. Dare any of you, having a^{1.} controversy with another, bring it before an heathen judge, to be tried, and not let it be decided by Christians^{2.}? Know ye not that Christians shall judge the world? And, if the world shall be judged by you, are ye unworthy to judge ordinary small matters? Know ye not, that we, Christians, have power over^{3.} evil spirits? how much more over the little things relating to this animal life? If, then, ye have at any^{4.} time controversies amongst you, concerning things pertaining to this life, let the parties contending choose arbitrators^{5.} in the church, i. e. out of church-members. Is there not among you, I speak it to^{5.} your shame, who stand so much upon your wisdom, one^{6.} wise man, whom ye can think able enough to refer your controversies to? But one Christian goeth^{6.} to law with another, and that before the unbelievers, in the heathen courts of justice. Nay, verily, it is a^{7.} failure and defect in you, that you so far contest matters of right, one with another, as to bring them to trial, or judgment: Why do ye not rather suffer loss and wrong? But it is plain, by the man's having^{8.} his

NOTES.

1 ^a Ἅγιοι, Saints, is put for Christians; ἄδικοι, unjust, for heathens.

4 ^b ἑξουθενούμενος, "judices non authenticos." Among the Jews there was "confessus triumviris," who had authority, and could hear and determine causes, "ex officio;" there was another "confessus triumviris," which were chosen by the parties; these, though they were not authentick, yet could judge and determine the causes referred to them; these were those, whom St. Paul calls here, ἑξουθενούμενος, "judices non authenticos," i. e. referees chosen by the parties. See de Dieu. That St. Paul does not mean by ἑξουθενούμενος, "those who are least esteemed, as our English translation reads it, is plain from the next verse.

5 ^c Σοφός, "wise man." If St. Paul uses this word, in the sense of the synagogue, it signifies one ordained, or a rabbi, and so capacitated to be a judge; for such were called "wise men." If in the sense of the Greek schools, then it signifies a man of learning, study and parts: if it be taken in the latter sense, it may seem to be with some reflection, on their pretending to wisdom.

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T E X T.

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CHAP. VI.

his father's wife, that ye are guilty of doing wrong^a, one to another, and stick not to do injustice, even to
9. your Christian brethren. Know ye not, that the transgressors of the law of Christ shall not inherit the kingdom of God? Deceive not yourselves, neither fornicators, nor idolaters, nor adulterers, nor effemi-
10. nate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11. And such were some of you: but your past sins are washed away, and forgiven you, upon your receiving of the gospel by baptism: but ye are sanctified^b, i. e. ye are members of Christ's church, which consists of saints, and have made some advances in the reformation of your lives^c, by the doctrine of Christ, confirmed to you by the extraordinary operations of
12. the Holy Ghost. But^d supposing fornication were in itself as lawful, as eating promiscuously all sorts of meat, that are made for the belly, on purpose to be eaten; yet I would not so far indulge either custom, or my appetite, as to bring my body thereby, into
13. any disadvantageous state of subjection. As in eating and drinking, though meat be made purposely for the belly, and the belly for meat; yet, because it may

Nay, you do wrong and de-
fraud, and that your brethren. 8
Know ye not, that the un-
righteous shall not inherit the 9
kingdom of God? Be not de-
ceived: neither fornicators, nor
idolaters, nor adulterers, nor
effeminate, nor abusers of them-
selves with mankind,
Nor thieves, nor covetous, 10
nor drunkards, nor revilers, nor
extortioners, shall inherit the
kingdom of God.
And such were some of you: 11
but ye are washed, but ye are
sanctified, but ye are justified in
the name of the Lord Jesus, and
by the Spirit of our God.
All things are lawful unto 12
me; but all things are not ex-
pedient: all things are lawful
for me; but I will not be
brought under the power of
any.
Meats for the belly, and the 13
belly for meats: but God shall
destroy both it and them. Now
the body is not for fornication,
but for the Lord; and the
Lord for the body.

N O T E S.

8^a That the wrong, here spoken of, was the fornicator's taking and keeping his father's wife, the words of St. Paul, 2 Cor. vii. 12. instancing this very wrong, are a sufficient evidence. And it is not wholly improbable, there had been some hearing of this matter, before an heathen judge, or at least talked of; which, if supposed, will give a great light to this whole passage, and several other in these chapters. For thus visibly runs St. Paul's argument, chap. v. 12, 13. chap. vi. 1, 2, 3, &c. coherent and easy to be understood, if it stood together as it should, and were not chopped in pieces, by a division into two chapters. Ye have a power to judge those, who are of your church; therefore put away from among you that fornicator: you do ill, to let it come before a heathen magistrate. Are you, who are to judge the world and angels, not worthy to judge such a matter as this?

11^b ἁγιασθέντες, "Sanctified," i. e. have remission of your sins, so sanctified signifies, Heb. x. 10, & 18. compared. He that would perfectly comprehend, and be satisfied in the meaning of this place, let him read Heb. ix. 10. particularly ix. 13—23.

^c Ἐδικαιώθητε, "ye are become just," i. e. are reformed in your lives. See it so used, Rev. xxii. 11.

12^d St. Paul having, upon occasion of injustice amongst them, particularly in the matter of the fornicator, warned them against that and other sins, that exclude men from salvation, he here reassumes his former argument, about fornication; and, by his reasoning here, it looks as if some among them had pleaded, that fornication was lawful. To which he answers, that granting it to be so, yet the lawfulness of all wholesome food reaches not the case of fornication, and shews by several instances, (as particularly the degrading the body, and making what, in a christian, is the member of Christ, the member of an harlot) that fornication, upon several accounts, might be so unsuitable to the state of a Christian man, that a Christian society might have reason to animadvert upon a fornicator, though fornication might pass for an indifferent action in another man.

TEXT.

PARAPHRASE.

14 And God hath both raised up the Lord, and will also raise us up, by his own power.

may not be expedient^a for me, I will not, in so evidently a lawful thing as that, go to the utmost bounds of my liberty; though there be no danger, that I should thereby bring any lasting damage upon my belly, since God will speedily put an end both to belly and food. But the case of the body, in reference to women, is far different from that of the belly, in reference to meat. For the body is not made to be joined to a woman^b, much less to be joined to an harlot in fornication, as the belly is made for meat, and then to be put an end to, when that use ceases. But the body is for a much nobler purpose, and shall subsist, when the belly and food shall be destroyed. The body is for our Lord Christ, to be a member of him, as our Lord Christ has taken a body^c, that he might partake of our nature, and be our head. So that, as God has¹⁴ already raised him up, and given him all power, so

NOTES.

13. ^a "Expedient, and brought under power," in this verse, seems to refer to the two parts of the following verse: the first of them to eating, in the first part of the 13th verse, and the latter of them to fornication, in the latter part of the 13th verse. To make this the more intelligible, it may be fit to remark, that St. Paul here seems to obviate such a sort of reasoning as this, in behalf of the fornicator: "All sorts of meats are lawful to Christians, who are set free from the law of Moses; and why are they not so, in regard of women, who are at their own disposals? To which St. Paul replies, Though my belly was made only for eating, and all sorts of meat were made to be eaten, and so are lawful for me; yet I will abstain from what is lawful, if it be not convenient for me, though my belly will be certain to receive no prejudice by it, which will affect it in the other world; since God will there put an end to the belly, and all use of food. But, as to the body of a Christian, the case is quite otherwise; that was not made for the enjoyment of women, but for a much nobler end, to be a member of Christ's body; and so shall last for ever, and not be destroyed, as the belly shall be. Therefore, supposing fornication to be lawful in itself, I will not so debase and subject my body, and do it that prejudice, as to take that, which is a member of Christ, and make it the member of an harlot; this ought to be had in detestation by all Christians." The context is so plain in the case, that interpreters allow St. Paul to discourse here, upon a supposition of the lawfulness of fornication. Nor will it appear at all strange, that he does so, if we consider the argument he is upon. He is here convincing the Corinthians, that though fornication were to them an indifferent thing, and were not condemned in their country, more than eating any sort of meat: yet there might be reasons, why a Christian society might punish it, in their own members, by church-censures, and expulsion of the guilty. Conformably hereunto we see, in what follows here, that all the arguments used by St. Paul, against fornication, are brought from the incongruity it hath, with the state of a Christian, as a Christian; but nothing is said against it as a fault in a man, as a man; no plea used, that it is a sin, in all men, by the law of nature. A Christian society, without entering into that enquiry, or going so far as that, had reason to condemn and censure it, as not comporting with the dignity and principles of that religion, which was the foundation of their society.

^b "Woman." I have put in this, to make the apostle's sense understood the easier. For he arguing here, as he does, upon the supposition, that fornication is in itself lawful; fornication, in these words, must mean the supposed, lawful enjoyment of a woman: otherwise it will not answer the foregoing instance, of the belly and eating.

^c "And the Lord for the body;" see Heb. ii. 5—18.

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PARAPHRASE.

TEXT.

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CHAP. VI.

so he will raise us up likewise, who are his mem-
bers, to the partaking in the nature of his glorious
15. body, and the power he is vested with in it. Know
ye not, ye who are so knowing, that our bodies are
the members of Christ? Will ye, then, take the
members of Christ, and make them the members of
16. an harlot? What! know ye not, that he who is
joined to an harlot, is one body with her? For two,
17. saith God, shall be united into one flesh. But he,
who is joined to the Lord, is one with him, by that
one Spirit, that unites the members to the head,
which is a nearer and stricter union, whereby what
indignity is done to the one, equally affects the other.
18. Flee fornication: all other sins, that a man com-
mits, debase only the soul; but are in that respect,
as if they were done out of the body; the body is
not debased, suffers no loss of its dignity by them:
but he, who committeth fornication, sinneth against
the end, for which his body was made, degrading his
body from the dignity and honour it was designed
to; making that the member of an harlot, which
19. was made to be a member of Christ. What!
know ye not^b, that your body is the temple of the
Holy Ghost, that is in you, which body you have
from God, and so it is not your own, to bestow on
harlots?

Know ye not, that your bo- 15
dies are the members of Christ?
Shall I then take the members of
Christ, and make them the
members of an harlot? God
forbid.

What, know ye not, that he, 16
which is joined to an harlot, is
one body? For two (saith he)
shall be one flesh.

But he, that is joined unto 17
the Lord, is one spirit.

Flee fornication. Every sin 18
that a man doth, is without the
body: but he that committeth
fornication, sinneth against his
own body.

What! know ye not, that 19
your body is the temple of the
Holy Ghost, which is in you,
which ye have of God, and ye
are not your own?

NOTES.

14. ^a Διὰ τῆς δυνάμεως αὐτοῦ, "To his power." The context and design of St. Paul in this place, strongly incline one to take διὰ here, to signify as it does, 2 Pet. i. 3. to, and not, by. St. Paul is here making out to the Corinthian converts, that they have a power to judge. He tells them, that they shall judge the world, ver. 2. and that they shall judge angels, much more then things of this life, ver. 3. And for their not judging he blames them, and tells them, it is a lessening to them, not to exercise this power, ver. 7. And for it, he gives a reason, in this verse, viz. That Christ is raised up into the power of God, and so shall they be. Unless it be taken in this sense, this verse seems to stand alone here. For what connexion has the mention of the resurrection, in the ordinary sense of this verse, with what the apostle is saying here, but raising us up with bodies to be members of his glorious body, and to partake in his power, in judging the world? This adds a great honour and dignity to our bodies, and is a reason, why we should not debase them into the members of an harlot. These words also give a reason of his saying, "He would not be brought under the power of any thing," ver. 12. viz. "Shall I, whose body is a member of Christ, and shall be raised to the power, he has now in heaven, suffer my body to be a member, and under the power of an harlot; That I will never do, let fornication in itself be ever so lawful." If this be not the meaning of St. Paul here, I desire to know, to what purpose it is, that he so expressly declares, that the belly and meat shall be destroyed, and does so manifestly put an opposition between the body and the belly? ver. 13.

19. ^b This question, "Know ye not?" is repeated six times in this one chapter, which may seem to carry with it a just reproach to the Corinthians, who had got a new and better instructor than himself, in whom they so much gloried, and may not unfitly be thought to set on his irony, ch. iv. 10. where he tells them, they are wise.

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NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. VI. For ye are bought with a
20 price: therefore, glorify God in
your body, and in your spirit,
which are God's.

harlots? Besides, ye are bought with a price, viz. 20.
the precious blood of Christ; and therefore, are not
at your own disposal: but are bound to glorify God
with both body and soul. For both body and soul
are from him, and are God's.

S E C T. III.

CHAP. VII. 1—40.

C O N T E N T S.

THE chief business of the foregoing chapters, we have seen to be the lessening the false apostle's credit, and the extinguishing that faction. What follows, is in answer to some questions they had proposed to St. Paul. This section contains conjugal matters, wherein he dissuades from marriage those, who have the gift of continence. But, marriage being appointed as a remedy against fornication, those, who cannot forbear, should marry, and render to each other due benevolence. Next, he teaches that converts ought not to forsake their unconverted mates, insomuch as Christianity changes nothing in men's civil estate, but leaves them under the same obligations, they were tied by before. And, last of all, he gives directions about marrying, or not marrying, their daughters.

TEXT.

PARAPHRASE.

NOW concerning the things, whereof ye wrote unto me: it is good for a man not to touch a woman.

2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3. Let the husband render unto the wife due benevolence: and likewise, also, the wife unto the husband.

COncerning those things, that ye have writ to: me about, I answer, it is most convenient not to have to do with a woman. But because every 2. one cannot forbear, therefore, they that cannot contain, should, both men and women, each have their own peculiar husband and wife, to avoid fornication. And those that are married, for the same reason, 3. are to regulate themselves by the disposition and exigency of their respective mates; and, therefore, let the husband render to the wife that benevolence*, which is her due; and so, likewise, the wife

N O T E S.

3 * *Erosia*, "Benevolence," signifies here that complaisance and compliance, which every married couple ought to have for each other, when either of them shews an inclination to conjugal enjoyments.

PARAPHRASE.

TEXT.

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- 4 wife to the husband, “& vice versa.” For the wife has not power or dominion, over her own body, to refuse the husband, when he desires : but this power and right to her body is in the husband. And, on the other side, the husband has not the power and dominion over his own body, to refuse his wife, when she shews an inclination ; but this power and right to his body, when she has occasion, is in the wife ^a.
- 5 Do not, in this matter, be wanting, one to another, unless it be by mutual consent, for a short time, that you may wholly attend to acts of devotion, when ye fast, upon some solemn occasion : and when this time of solemn devotion is over, return to your former freedom, and conjugal society, lest the devil, taking advantage of your inability to contain, should
- 6 tempt you to a violation of your marriage-bed. As to marrying in general, I wish that you were all unmarried, as I am ; but this I say to you, by way
- 7 of advice, not of command. Every one has from God his own proper gift, some one way, and some
- 8 another, whereby he must govern himself. To the unmarried and widows, I say, it as my opinion, that it is best for them to remain unmarried, as I am.
- 9 But if they have not the gift of continency, let them marry, for the inconveniencies of marriage are to be
- 10 preferred to the flames of lust. But to the married, I say, not by way of counsel from myself, but of command from the Lord, that a woman should not
- 11 leave her husband : But, if she has separated herself from him, let her return, and be reconciled to him again ; or, at least, let her remain unmarried : and
- 12 let not the husband put away his wife. But, as to others, it is my advice, not a commandment from the Lord, That, if a Christian man hath an heathen wife, that is content to live with him, let him not break company with her, and dissolve the marriage.
- And,

The wife hath not power of her own body, but the husband : 4 and likewise, also, the husband hath not power of his own body, but the wife.

Defraud you not one the 5 other, except it be with consent, for a time, that ye may give yourselves to fasting and prayer ; and come together again, that Satan tempt you not, for your incontinency.

But I speak this by permissi- 6 on, and not of commandment.

For I would that all men 7 were, even as I myself : but every man hath his proper gift of God, one after this manner, and another after that.

I say, therefore, to the un- 8 married and widows, It is good for them, if they abide, even as I.

But if they cannot contain, 9 let them marry : for it is better to marry than to burn.

And unto the married I com- 10 mand ; yet not I, but the Lord ; let not the wife depart from her husband :

But, and if she depart, let her 11 remain unmarried, or be reconciled to her husband : and let not the husband put away his wife.

But to the rest speak I, not 12 the Lord, If any brother hath a wife, that believeth not, and she be pleased to dwell with him, let him not put her away.

NOTES.

4 ^a The woman (who in all other rights is inferior) has here the same power given her, over the man's body, that the man has over her's. The reason whereof is plain : because if she had not her man, when she had need of him, as well as the man his woman, when he had need of her, marriage would be no remedy against fornication.

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And the woman, which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But, if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But, as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I, in all churches.

And, if a Christian woman hath an heathen husband, that is content to live with her, let her not break company with him^a, and dissolve the marriage. You need have no scruple concerning this matter; for the heathen husband or wife, in respect of conjugal duty, can be no more refused, than if they were Christian. For in this case the unbelieving husband is sanctified^b, or made a Christian, as to his issue, in his wife, and the wife sanctified in her husband. If it were not so, the children of such parents would be unclean^b, i. e. in the state of heathens, but now are they holy^b, i. e. born members of the Christian church. But, if the unbelieving party will separate, let them separate. A Christian man, or woman, is not enslaved in such a case: only it is to be remembered, that it is incumbent on us, whom God, in the gospel, has called to be Christians, to live peaceably with all men, as much as in us lieth; and, therefore, the Christian husband, or wife, is not to make a breach in the family, by leaving the unbelieving party, who is content to stay. For what knowest thou, O woman, but thou mayest be the means of converting, and so saving thy unbelieving husband, if thou continuest peaceably, as a loving wife, with him? or what knowest thou, O man, but, after the same manner, thou mayest save thy wife? On this occasion, let me give you this general rule; whatever condition God has allotted to any of you, let him continue, and go on contentedly in the same^c state, wherein he was called; not looking on himself as set free from it by his conversion to Christianity. And this is no more, than what I order in

NOTES.

12 and 13^a *Ἀφίστα*, the Greek word in the original, signifying, put away, being directed here, in these two verses, both to the man and the woman, seems to intimate the same power, and the same act of dismissing in both; and, therefore, ought in both places to be translated alike.

14^b *ἁγιασται*, "sanctified, *ἁγία*, holy, and *ἀκαθάρτα*, unclean," are used here, by the apostle, in the Jewish sense. The Jews called all that were Jews, holy, and all others they called, unclean. Thus, "proles genita extra sanctitatem," was a child begot by parents, whilst they were yet heathens; "genita intra sanctitatem," was a child begot by parents, after they were proselytes. This way of speaking St. Paul transfers from the Jewish, into the Christian church, calling all, that are of the Christian church, saints, or holy; by which reason, all that were out of it, were unclean. See note, chap. i. 2.

17^c *ὡς* signifies here, not the manner of his calling, but of the state and condition of life he was in, when called; and therefore *ὡς* must signify the same too, as the next verse shews.

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18. in all the churches. For example, Was any one converted to Christianity, being circumcised? Let him not become uncircumcised: Was any one called, being uncircumcised? Let him not be circumcised.

19. Circumcision or uncircumcision are nothing in the sight of God, but that which he has a regard to, is

20. an obedience to his commands. Christianity gives not any one any new privilege to change the state, or put off^a the obligations of civil life, which he was

21. in before. Wert thou called, being a slave? Think thyself not the less a Christian, for being a slave; but yet prefer freedom to slavery, if thou canst obtain it.

22. For he that is converted to Christianity, being a bond-man, is Christ's freed-man^b. And he that is converted, being a free-man, is Christ's bond-

23. man, under his command and dominion. Ye are bought with a price^c, and so belong to Christ; be

24. not, if you can avoid it, slaves to any body. In whatsoever state a man is called, in the same he is to remain, notwithstanding any privileges of the gospel, which gives him no dispensation, or exemption, from any obligation he was in before, to the laws of his country.

Is any man called, being circumcised? let him not become uncircumcised: Is any called, in uncircumcision? let him not become circumcised.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Let every man abide in the same calling, wherein he was called.

Art thou called, being a servant? Care not for it; but, if thou mayest be made free, use it rather.

For he that is called in the Lord, being a servant, is the Lord's free-man: likewise also he, that is called being free, is Christ's servant.

Ye are bought with a price; be not ye the servants of men.

Brethren, let every man, wherein he is called, therein abide with God.

N O T E S.

20^a Μένειν, "Let him abide." It is plain, from what immediately follows, that this is not an absolute command; but only signifies, that a man should not think himself discharged, by the privilege of his Christian state, and the franchises of the kingdom of Christ, which he was entered into, from any ties or obligations, he was in, as a member of the civil society. And, therefore, for the settling a true notion thereof, in the mind of the reader, it has been thought convenient to give that, which is the apostle's sense, to ver. 17, 20. and 24. of this chapter, in words somewhat different from the apostle's. The thinking themselves freed by Christianity, from the ties of civil society and government, was a fault, it seems, that those Christians were very apt to run into. For St. Paul, for the preventing their thoughts of any change, of any thing, of their civil state, upon their embracing Christianity, thinks it necessary to warn them against it three times, in the compass of seven verses; and that, in the form of a direct command, not to change their condition, or state of life. Whereby he intends, that they should not change upon a presumption that Christianity gave them a new, or peculiar liberty so to do. For, notwithstanding the apostle's positively bidding them remain in the same condition, in which they were at their conversion; yet it is certain, it was lawful for them, as well as others, to change, where it was lawful for them to change, without being Christians.

22^b Απελευθερω, in Latin, "libertus," signifies not simply a free-man, but one who having been a slave, has had his freedom given him by his master.

23^c Slaves were bought and sold in the market, as cattle are; and so, by the price paid, there was a property acquired in them. This, therefore, here is a reason for what he advised, ver. 21. that they should not be slaves to men, because Christ had paid a price for them, and they belonged to him. The slavery he speaks of, is civil slavery, which he makes use of here, to convince the Corinthians, that the civil ties of marriage were not dissolved by a man's becoming a Christian, since slavery itself was not; and, in general, in the next verse, he tells them, that nothing in any man's civil estate, or rights, is altered by his becoming a Christian.

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NERONIS 3.

TEXT.

PARAPHRASE.

Now, concerning virgins, I have no commandment of the

25 Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose, therefore, that this is good for the present distress; I say, that it is good for a man so to be.

27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He, that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

country. Now concerning virgins^a, I have no express command from Christ to give you: but I tell you my opinion, as one whom the Lord has been graciously pleased to make credible^b, and so you may trust and rely on, in this matter. I tell you, therefore, that I judge a single life to be convenient, because of the present straits of the church; and that it is best for a man to be unmarried. Art thou in the bonds of wedlock? Seek not to be loosed: Art thou loosed from a wife? Seek not a wife. But if thou marriest, thou sinnest not; or, if a virgin marry, she sins not: but those that are married, shall have worldly troubles; but I spare you, by not representing to you, how little enjoyment Christians are like to have from a married life, in the present state of things, and so I leave you the liberty of marrying. But give me leave to tell you, that the time for enjoying husbands and wives, is but short^c. But, be that as it will, this is certain, that those who have wives, should be, as if they had them not, and not set their hearts upon them; And they that weep, as if they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as if they possessed not: all these things should be done with resignation, and a Christian indifferency. And those who use this world, should use it without an over-relish of it^d, without giving themselves up to the enjoyment of it. For the scene of things is always changing in this world, and nothing can be relied on in it^e. All the reason why I dissuade you from marriage, is, that I would have you free from anxious cares. He that is unmarried, has time and liberty to mind things of

NOTE.

25^a By virgins, it is plain St. Paul here means those of both sexes, who are in a celibate state. It is probable he had formerly dissuaded them from marriage, in the present state of the church. This, it seems, they were uneasy under, ver. 28. and 35. and therefore sent some questions to St. Paul about it, and particularly, What, then, should men do with their daughters; Upon which occasion, ver. 25—37. he gives directions to the unmarried, about their marrying, or not marrying; and in the close, ver. 38. answers to the parents, about marrying their daughters; and then, ver. 39 and 40. he speaks of widows.

^b In this sense he uses *πιστός ἀνθρώπου*, and *πιστός λόγος*, 2 Tim. ii. 2.

29^c Said, possibly, out of a prophetic foresight of the approaching persecution under Nero.

31^d *Καταχράμενοι*, does not here signify “abusing,” in our English sense of the word, but “intently using.”

^e All, from the beginning of ver. 28, to the end of this ver. 31. I think, may be looked on, as a parenthesis.

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33. of religion, how he may please the Lord : But he that is married, is taken up with the cares of the world, 34. how he may please his wife. The like difference there is, between a married woman and a maid : she that is unmarried, has opportunity to mind the things of religion, that she may be holy in mind and body ; but the married woman is taken up with the cares of the world, how to please her husband. 35. This I say to you, for your particular advantage, not to lay any constraint upon you^a, but to put you in a way, wherein you may most suitably, and as best becomes Christianity, apply yourselves to the study 36. and duties of the gospel, without distraction. But, if any one thinks that he carries not himself as becomes him, to his virgin, if he lets her pass the flower of her age unmarried, and need so requires, let him do, as he thinks fit ; he sins not, if he marry 37. her. But whoever is settled in a firm resolution of mind, and finds himself under no necessity of marrying, and is master of his own will, or is at his own disposal, and has so determined in his thoughts, that he will keep his virginity^b, he chooses the better

But he that is married, careth for the things that are of the world, how he may please his wife. 33

There is difference also between a wife and a virgin : the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit : but she that is married, careth for the things of the world, how she may please her husband. 34

And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction. 35

But if any man think he becometh himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will : he sinneth not : let them marry. 36

Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well. 37

N O T E S.

35^a *Βρόχος*, which we translate, a snare, signifies a cord, which possibly the apostle might, according to the language of the Hebrew school, use here for binding ; and then his discourse runs thus : Though I have declared it my opinion, that it is best for a virgin to remain unmarried, yet I bind it not, i. e. I do not declare it to be unlawful to marry.

37^b *Παρθένον* seems used here for the virgin state, and not the person of a virgin ; whether there be examples of the like use of it, I know not ; and therefore I propose it as my conjecture, upon these grounds : 1. Because the resolution of mind, here spoken of, must be in the person to be married, and not in the father, that has the power over the person concerned : for how will the firmness of mind, of the father, hinder fornication in the child, who has not that firmness ? 2. The necessity of marriage can only be judged of by the persons themselves. A father cannot feel the child's flames, which make the need of marriage. The persons themselves only know, whether they burn, or have the gift of continence. 3. *Ἐξουσίαν ἔχει περὶ τῆς ἰδίας βελήματός*, " hath the power over his own will," must either signify, " can govern his own desires, is master of his own will : " but this cannot be meant here, because it is sufficiently expressed before, by *ἰσχυρὰ τῇ καρδίᾳ*, " stedfast in heart ; " and afterwards too, by *κέκρικεν ἐν τῇ καρδίᾳ*, " decreed in heart : " or must signify, " has the disposal of himself," i. e. is free from the father's power, of disposing their children in marriage. For, I think, the words should be translated, " hath a power concerning his own will," i. e. concerning what he willeth. For, if, by it, St. Paul meant a power over his own will, one might think he would have expressed that thought, as he does, chap. ix. 12. and Rom. ix. 21. without *περὶ*, or by the preposition *ἐν*, as it is, Luke ix. 1. 4. Because, if " keep his virgin," had here signified, keep his children from marrying, the expression had been more natural to have used the word *τέκνα*, which signifies both sexes, than *παρθένον*, which belongs only to the female. If therefore *παρθένον* be taken abstractly, for virginity, the precedent verse must be

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So then, he that giveth her
in marriage, doth well: but he
that giveth her not in marriage,
doth better.

The wife is bound by the
law, as long as her husband
liveth: but, if her husband be
dead, she is at liberty to be mar-
ried to whom she will; only in
the Lord.

But she is happier, if she so
abide, after my judgment: and
I think also that I have the Spi-
rit of God.

ter fide^a. So then he that marrieth, doth well; 38.
but he that marrieth^b not, doth better. It is unlaw- 39.
ful for a woman to leave her husband, as long as he
lives: but, when he is dead, she is at liberty to
marry, or not marry, as she pleases, and to whom
she pleases; which virgins cannot do, being under
the disposal of their parents; only she must take
care to marry, as a Christian, fearing God. But, 40.
in my opinion, she is happier, if she remain a wi-
dow; and permit me to say, that whatever any a-
mong you may think, or say, of me, "I have the
Spirit of God, so that I may be relied on in this my
advice, that I do not mislead you."

N O T E S.

understood thus: "But if any one think it a shame to pass the flower of his age unmarried, and he
finds it necessary to marry, let him do as he pleases; he sins not: let such marry." I confess
it is hard to bring these two verses to the same sense, and both of them to the design of the apostle
here, without taking the words in one, or both of them, very figuratively. St. Paul here seems to
obviate an objection, that might be made against his dissuasion from marriage, viz. that it might be
an indecency one should be guilty of, if one should live unmarried past one's prime, and afterwards
be forced to marry. To which he answers, That no body should abstain, upon the account of being
a Christian, but those, who are of steady resolutions, are at their own disposal, and have fully deter-
mined it in their own minds.

37^a Καλῶς here, as in ver. 1, 8, and 26. signifies not simply good, but preferable.

38^b Παρθένῳ being taken in the sense before-mentioned, it is necessary, in this verse, to follow
the copies, which read γαμίζων, "marrying," for ἐξαμίζων, "giving in marriage."

S E C T. IV.

C H A P. VIII. 1.—13.

C O N T E N T S.

THIS section is concerning the eating things offered to idols; wherein
one may guess, by St. Paul's answer, that they had writ to him, that they
knew their Christian liberty herein, that they knew that an idol was nothing;
and, therefore, that they did well to shew their knowledge of the nullity of the
heathen gods, and their disregard of them, by eating promiscuously, and with-
out scruple, things offered to them. Upon which, the design of the apostle
here seems to be, to take down their opinion of their knowledge, by shewing
them, that, notwithstanding all the knowledge they presumed on, and were
puffed up with, yet the eating of those sacrifices did not recommend them to
God:

God : vid. ver. 8. and that they might sin in their want of charity, by offending their weak brother. This seems plainly, from ver. 1—3, and 11, 12. to be the design of the apostle's answer here, and not to resolve the case, of eating things offered to idols, in its full latitude. For then he would have prosecuted it more at large here, and not have deferred the doing of it to chap. x. where, under another head, he treats of it more particularly.

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CHAP. VIII.

P A R A P H R A S E.

T E X T.

1. **A**S for things offered up unto idols, it must not be questioned, but that every one of you, who stand so much upon your knowledge, know that the imaginary gods, to whom the Gentiles sacrifice, are not in reality gods, but mere fictions ; but, with this, pray remember, that such a knowledge, or opinion of their knowledge, swells men with pride and vanity. But charity it is, that improves and advances
 2. men in Christianity *. (But, if any one be conceited of his own knowledge, as if Christianity were a science for speculation and dispute, he knows nothing yet of Christianity, as he ought to know it.
 3. But if any one love God, and consequently his neighbour for God's sake, such an one is made to know ^b, or has got true knowledge from God him-
 4. self. To the question, then, of eating things offered to idols, I know, as well as you, that an idol, i. e. that the fictitious gods, whose images are in the heathen temples, are no real beings in the world ;
 5. and there is in truth no other but one God. For though there be many imaginary nominal gods, both in heaven and earth ^c, as are indeed all their many gods, and many lords, which are merely titular ;
- Yet

NOW, as touching things ¹ offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

(And if any man think, that ² he knoweth any thing, he knoweth nothing yet, as he ought to know.

But if any man love God, ³ the same is known of him.

As concerning, therefore, the ⁴ eating of those things, that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

For, though there be that are ⁵ called gods, whether in heaven, or in earth, as there be gods many, and lords many.

N O T E S.

1 * To continue the thread of the apostle's discourse, the 7th verse must be read as joined to the 1st, and all between looked on as a parenthesis.

3 ^b *Εγνωσται*, "is made to know, or is taught." The apostle, though writing in Greek, yet often uses the Greek verbs, according to the Hebrew conjugations. So chap. xiii. 12. *ἐπιγνωσται*, which, according to the Greek propriety, signifies, "I shall be known," is used for, "I shall be made to know ;" and so, Gal. iv. 9. *γνωσθέντες* is put to signify, "being taught."

5 ^c "In heaven and earth." The heathens had supreme sovereign gods, whom they supposed eternal, remaining always in the heavens ; these were called *Θεοί*, gods : they had besides another order of inferior gods, "gods upon earth," who, by the will and direction of the heavenly gods, governed terrestrial things, and were the mediators between the supreme, heavenly Gods and men, without whom there could be no communication between them. These were called in scripture, *Baalim*, i. e. Lords ; and by the Greeks, *Δαίμονες*. To this the apostle alludes here, saying, though

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TEXT.

PARAPHRASE.

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But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.)

Howbeit there is not in every man that knowledge: for some, with conscience of the idol, unto this hour, eat it as a thing offered unto an idol; and their conscience, being weak, is defiled.

But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

But take heed, lest, by any means, this liberty of yours become a stumbling-block to them that are weak.

For, if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him, which is weak, be emboldened to eat those things, which are offered to idols.

And, through thy knowledge, shall the weak brother perish, for whom Christ died?

Yet to us Christians, there is but one God, the Father and the Author of all things, to whom alone we address all our worship and service; and but one Lord, viz. Jesus Christ, by whom all things come from God to us, and by whom we have access to the Father.) For notwithstanding all the great pretences to knowledge, that are amongst you, every one doth not know, that the gods of the heathens are but imaginations of the fancy, mere nothing. Some, to this day, conscious to themselves, that they think those idols to be real deities, eat things sacrificed to them, as sacrificed to real deities; whereby doing that which they, in their consciences, not yet sufficiently enlightened, think to be unlawful, are guilty of sin. Food, of what kind soever, makes not God regard us. For neither, if in knowledge, and full persuasion, that an idol is nothing, we eat things offered to idols, do we thereby add any thing to Christianity: or, if, not being so well informed, we are scrupulous, and forbear, are we the worse Christians, or are lessened by it. But this you knowing men ought to take especial care of: that the power of freedom you have to eat, be not made such an use of, as to become a stumbling-block to weaker Christians, who are not convinced of that liberty. For if such an one shall see thee, who hast this knowledge of thy liberty, sit feasting in an idol-temple, shall not his weak conscience, not thoroughly instructed in the matter of idols, be drawn in by thy example, to eat what is offered to idols, though he, in his conscience, doubt of its lawfulness? And thus thy weak brother, for whom Christ died, is destroyed by thy knowledge, wherewith thou justifyest thy

NOTES.

there be, in the opinion of the heathens, "gods many," i. e. many celestial, sovereign gods, in heaven: and "lords many, i. e. many baalim," or Lord's-agent, and presidents over earthly things; yet to us, Christians, there is but one sovereign God, the Father, of whom are all things, and to whom, as supreme, we are to direct all our services: and but one Lord-agent, Jesus Christ, by whom are all things, that come from the Father to us, and, through whom alone, we find access unto him. Mede's disc. on 2 Pet. ii. 1. or disc. 43. p. 242.

8^a Οὐ παρίσται, sets us not before God, i. e. to be taken notice of by him.

^b It cannot be supposed, that St. Paul, in answer to a letter of the Corinthians, should tell them, that, if they eat things offered to idols, they were not the better; or, if they eat not, were not the worse, unless they had expressed some opinion of good in eating.

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PARAPHRASE.

TEXT.

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NERONIS 3.

12. thy eating. But when you sin thus against your brethren, and wound their weak consciences, you
13. sin against Christ. Wherefore, if meat make my brother offend, I will never more eat flesh, to avoid making my brother offend.

But, when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

Wherefore, if meat make my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend.

SECT. V.

CHAP. IX. 1—27.

CONTENTS.

ST. Paul had preached the gospel at Corinth, about two years; in all which time, he had taken nothing of them, 2 Cor. xi. 7—9. This, by some of the opposite faction, and particularly as we may suppose, by their leader, was made use of, to call in question his apostleship, 2 Cor. xi. 5, 6. For why, if he were an apostle, should he not use the power of an apostle, to demand maintenance, where he preached? In this section, St. Paul vindicates his apostleship: and, in answer to these enquirers, gives the reason why, though he had a right to maintenance, yet he preached gratis to the Corinthians. My answer, says he, to these inquisitors, is, that though, as being an apostle, I know, that I have a right to maintenance, as well as Peter, or any other of the apostles, who all have a right, as is evident from reason, and from scripture; yet I never have, nor shall make use of my privilege amongst you, for fear that, if it cost you any thing, that should hinder the effect of my preaching: I would neglect nothing, that might promote the gospel. For I do not content myself with doing barely what is my duty; for, by my extraordinary call and commission, it is now incumbent on me to preach the gospel; but I endeavour to excel in my ministry, and not to execute my commission overtly, and just enough to serve the turn. For if those, who, in the agonistic games, aiming at victory, to obtain only a corruptible crown, deny themselves in eating and drinking, and other pleasures, how much more does the eternal crown of glory deserve, that we should do our utmost to obtain it? To be as careful, in not indulging our bodies, in denying our pleasures, in doing every thing we could, in order to get it, as if there were but one that should have it? Wonder not therefore, if I, having this in view, neglect my body, and those outward conveniencies, that I, as an apostle, sent to preach the gospel, might claim and make use of: wonder not that I prefer the propagating of the gospel, and making of converts, to all care and regard of myself. This seems the design of the apostle, and will give light to the following discourse, which we shall now take, in the order St. Paul writ it.

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NERONIS 3.

CHAP. IX.

TEXT.

PARAPHRASE.

1 **A**M I not an apostle? Am I not free? Have I not seen Jesus Christ, our Lord? Are not you my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this:

4 Have we not power to eat, and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only, and Barnabas, have not we power to forbear working?

7 Who goeth a warfare, any time, at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth the flock, and eateth not of the milk of the flock?

8 Say I these things, as a man? or saith not the law the same also?

9 For it is written, in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth, should plough in hope; and that he, that thresheth in hope, should be partaker of his hope.

AM I not an apostle? And am I not at liberty, ^{1.} as much as any other of the apostles, to make use of the privilege due to that office? Have I not had the favour to see Jesus Christ, our Lord, after an extraordinary manner? And are not you yourselves, whom I have converted, an evidence of the success of my employment in the gospel? If ^{2.} others should question my being an apostle, you at least cannot doubt of it: your conversion to Christianity is, as it were, a seal set to it, to make good the truth of my apostleship. This, then, is my ^{3.} answer to those, who set up an inquisition upon me: Have not I a right to meat and drink, where I ^{4.} preach? Have not I, and Barnabas, a power to take ^{5.} along with us, in our travelling to propagate the gospel, a Christian woman ^b, to provide our conveniences, and be serviceable to us, as well as Peter, and the brethren of the Lord, and the rest of the apostles? Or is it I only, and Barnabas, who are ^{6.} excluded from the privilege of being maintained without working? Who goes to the war any where, ^{7.} and serves as a soldier at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk? This is allowed to be reason, that those, who ^{8.} are so employed, should be maintained by their employments; and so likewise a preacher of the gospel. But I say not this, barely upon the principles of hu- ^{9.} man reason; revelation teaches the same thing, in the law of Moses: Where it is said, "Thou shalt ^{10.} not muzzle the mouth of the ox, that treadeth out the corn." Doth God take care to provide so particularly for oxen, by a law? No, certainly; it is said particularly for our sakes, and not for oxen: that he, who sows, may sow in hope of enjoying the fruits of his labour at harvest; and may then thresh out, and eat

NOTES.

¹ It was a law amongst the Jews, not to receive alms from the Gentiles.

⁵ There were not in those parts, as among us, inns, where travellers might have their conveniences: and strangers could not be accommodated with necessaries, unless they had somebody with them to take that care, and provide for them. They, who would make it their business to preach, and neglect this, must needs suffer great hardships.

P A R A P H R A S E.

T E X T.

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NERONIS 3.

CHAP. IX.

11. eat the corn he hoped for. If we have sowed to you spiritual things, in preaching the gospel to you, is it unreasonable, that we should expect a little meat and drink from you, a little share of your carnal things ?
12. If any partake of this power over you ^a, why not we much rather ? But I made no use of it ; but bear with any thing, that I may avoid all hindrance to
13. the progress of the gospel. Do ye not know, that they, who in the temple serve about holy things, live upon those holy things ? And they, who wait
14. at the altar, are partakers with the altar ? So has the Lord ordained, that they, who preach the gospel,
15. should live of the gospel. But though, as an apostle, and preacher of the gospel, I have, as you see, a right to maintenance, yet I have not taken it : neither have I written this to demand it. For I had rather perish for want, than be deprived of what
16. I glory in, viz. preaching the gospel freely. For if I preach the gospel, I do barely my duty, but have nothing to glory in : for I am under an obligation and command to preach ^b ; and woe be to me, if I
17. preach not the gospel. Which if I do willingly, I shall have a reward : if unwillingly, the dispensation is nevertheless intrusted to me, and ye ought to hear
18. me as an apostle. How, therefore, do I make it turn to account to myself ? Even thus ; if I preach the gospel of Christ of free cost, so that I exact not the maintenance I have a right to, by the gospel.
19. For being under no obligation to any man, I yet subject myself to every one, to the end that I may make
20. the more converts to Christ. To the Jews, and those under the law of Moses, I became as a Jew,

If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things ?

If others be partakers of this power over you, are not we rather ? Nevertheless, we have not used this power ; but suffer all things, lest we should hinder the gospel of Christ.

Do ye not know, that they which minister about holy things, live of the things of the temple ? And they, which wait at the altar, are partakers with the altar ?

Even so, hath the Lord ordained, that they, which preach the gospel, should live of the gospel.

But I have used none of these things : neither have I written these things, that it should be so done unto me. For it were better for me to die, than that any man should make my glorying void.

For, though I preach the gospel, I have nothing to glory of : for necessity is laid upon me ; yea, woe is unto me, if I preach not the gospel.

For, if I do this thing willingly, I have a reward : but if against my will, a dispensation of the gospel is committed unto me.

What is my reward then ? Verily, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews, I became as a Jew, that I might gain the

N O T E S.

12 ^a For τῆς ἐξουσίας, I should incline to read, τῆς δυνάμεως, if there be, as Vossius says, any MSS. to authorize it ; and then the words will run thus : " If any partake of your substance." This better suits the foregoing words, and needs not the addition of the word, this, to be inserted in the translation, which with difficulty enough makes it refer to a power, which he was not here speaking of, but stands eight verses off : besides, in these words, St. Paul seems to glance at what they suffered from the false apostle, who did not only pretend to power of maintenance, but did actually devour them : vid. 2 Cor. xi. 20.

16 ^b Vid. Acts xxii. 15—21.

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NERONIS 3.

CHAP. IX.

TEXT.

PARAPHRASE.

- Jews; to them that are under the law, as under the law, that I might gain them, that are under the law;
- 21 To them, that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them, that are without law.
- 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might, by all means, save some.
- 23 And this I do for the gospel's sake, that I might be partaker thereof with you.
- 24 Know ye not, that they, which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.
- 25 And every man that striveth for the mastery, is temperate in all things: now, they do it to obtain a corruptible crown; but we an incorruptible.
- 26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air.
- 27 But I keep under my body and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a cast-away.

and one under that law, that I might gain the Jews, and those under the law; To those without the law 21. of Moses, I applied myself, as one not under that law, (not, indeed, as if I were under no law to God, but as obeying and following the law of Christ) that I might gain those, who were without the law. To the weak I became as weak, that I might gain 22. the weak: I became all things to all men, that I might leave no lawful thing untried, whereby I might save people of all sorts. And this I do for the go- 23. spel's sake, that I myself may share in the benefits of the gospel. Know ye not that they, who run a race, 24. run not lazily, but with their utmost force? They all endeavour to be first, because there is but one that gets the prize. It is not enough for you to run, but so to run, that ye may obtain: which they cannot do, who running only, because they are bid, do not run with all their might. They, who propose to 25. themselves the getting the garland in your games, readily submit themselves to severe rules of exercise and abstinence: and yet their's is but a fading, transitory crown; that, which we propose to ourselves, is everlasting; and therefore deserves, that we should endure greater hardships for it. I therefore so run, 26. as not to leave it to uncertainty. I do what I do, not as one who fences for exercise, or ostentation; But I really and in earnest keep under my body, and 27. entirely enslave it to the service of the gospel, without allowing any thing to the exigencies of this animal life, which may be the least hindrance to the propagation of the gospel; lest that I, who preach to bring others into the kingdom of heaven, should be disapproved of, and rejected myself.

SECT. VI. N. I.

CHAP. X. 1—22.

CONTENTS.

IT seems, by what he here says, as if the Corinthians had told St. Paul, that the temptations and constraints, they were under, of going to their heathen neighbours feasts upon their sacrifices, were so many, and so great, that there was

was no avoiding it: and, therefore, they thought they might go to them without any offence to God, or danger to themselves; since they were the people of God, purged from sin by baptism, and fenced against it, by partaking of the body and blood of Christ, in the Lord's supper. To which St. Paul answers, that, notwithstanding their baptism, and partaking of that spiritual meat and drink, yet they, as well as the Jews of old did, might sin, and draw on themselves destruction from the hand of God: That eating of things, that were known, and owned, to be offered to idols, was partaking in the idolatrous worship; and, therefore, they were to prefer even the danger of persecution before such a compliance; for God would find a way for them to escape.

An. Ch. 57.
NERONIS 3.
CHAP. X.

P A R A P H R A S E.

T E X T.

1. **I** Would not have you ignorant, brethren, that all our fathers, the whole congregation of the children of Israel, at their coming out of Egypt, were, all to a man, under the cloud, and all passed through
2. the sea; And were all, by this baptism^a, in the cloud, and passing through the water, initiated into the Mosaical institution and government, by these
3. two miracles of the cloud and the sea. And they all eat the same meat, which had a typical and spi-
4. ritual signification; And they all drank the same spiritual, typical drink, which came out of the rock, and followed them, which rock typified Christ: all which were typical representations of Christ, as well as the bread and wine, which we eat and drink in the Lord's supper, are typical representations of him.
5. But yet, though every one of the children of Israel, that came out of Egypt, were thus solemnly separated from the rest of the profane, idolatrous world, and were made God's peculiar people, sanctified and holy, every one of them to himself, and members of his church: nay, though they did all^b partake of the

Moreover, brethren, I would not, that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

And were all baptized, unto² Moses, in the cloud, and in the sea;

And did all eat the same³ spiritual meat;

And did all drink the same⁴ spiritual drink (for they drank of that spiritual rock, that followed them: and that rock was Christ.)

But with many of them God⁵ was not well pleased: for they were overthrown in the wilderness.

N O T E S.

2^a The apostle calls it, Baptism, which is the initiating ceremony into both the Jewish and christian church: and the cloud and the sea, both being nothing but water, are well suited to that typical representation; and that the children of Israel were washed with rain from the cloud, may be collected from Psal. lxxviii. 9.

5^b It may be observed here, that St. Paul, speaking of the Israelites, uses the word πάντες, all, five times in the four foregoing verses; besides that, he carefully says, τὸ αὐτὸ βρῶμα, the same meat, and τὸ αὐτὸ πόμα, the same drink, which we cannot suppose to be done by chance, but emphatically to signify to the Corinthians, who, probably, presumed too much upon their baptism, and eating the Lord's supper, as if that were enough to keep them right in the sight of God: that though the Israelites, all to a man, eat the very same spiritual food, and, all to a man, drank the very same spiritual drink; yet they were not all to a man preserved; but many of them, for all that, sinned and fell under the avenging hand of God, in the wilderness.

- 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
- 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
- 8 Neither let us commit fornication, as some of them committed; and fell in one day three and twenty thousand.
- 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
- 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
- 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
- 12 Wherefore, let him that thinketh he standeth, take heed lest he fall.
- 13 There hath no temptation taken you, but such as is common to man: but God is faith-

the same meat, and the same drink, which did typically represent Christ, yet they were not thereby privileged from sin: but great numbers of them provoked God, and were destroyed in the wilderness, for their disobedience. Now these things were set as patterns to us, that we, warned by these examples, should not set our minds a-longing, as they did, after meats^a, that would be safer let alone. Neither be ye idolaters, as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play^b." Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us provoke Christ, as some of them provoked, and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer^c. Now all these things^d happened to the Jews for examples, and are written for our admonition, upon whom the ends of the ages are come^e. Wherefore, taught by these examples, let him that thinks himself safe, by being in the church, and partaking of the Christian sacraments, take heed lest he fall into sin, and so destruction from God overtake him. Hitherto, the temptations you have met with, have been but light and ordinary; if you should come to be pressed harder, God, who is faithful, and never forsakes

NOTES.

6 ^a Κακῶν, "evil things:" the fault of the Israelites, which this place refers to, seems to be their longing for flesh, Numb. xi. which cost many of them their lives: and that, which he warns the Corinthians of, here, is their great propensity to the pagan sacrifice feasts.

7 ^b Play, i. e. dance; feasting and dancing usually accompanied the heathen sacrifices.

10 ^c Ὁλεθρευτὸς, "Destroyer," was an angel, that had the power to destroy, mentioned Exod. xii. 23. Heb. xi. 28.

11 ^d It is to be observed, that all these instances, mentioned by the apostle, of destruction, which came upon the Israelites, who were in covenant with God, and partakers in those typical sacraments abovementioned, were occasioned by their luxurious appetites, about meat and drink. by fornication, and by idolatry, sins, which the Corinthians were inclined to; and which he here warns them against.

^e So I think τὰ τέλη τῶν αἰώνων, should be rendered, and not contrary to grammar, "the end of the world;" because it is certain, that τέλη and συνέλευσις τῶν αἰώνων, or τῶν αἰώνων, cannot signify every where, as we render it, "the end of the world;" which denotes but one certain period of time, for the world can have but one end; whereas those words signify, in different places, different periods of time; as will be manifest to any one, who will compare these texts, where they occur, viz. Matt. xiii. 39, 40. and xxiv. 3. and xxviii. 20. 1 Cor. x. 11. Heb. ix. 26. It may be worth while, therefore, to consider, whether αἰών hath not ordinarily a more natural signification in the new testament, by standing for a considerable length of time, passing under some one remarkable dispensation.

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T E X T.

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NERONIS 3.

CHAP. X.

forakes those, who forsake not him, will not suffer you to be tempted above your strength; but will either enable you to bear the persecution, or open
 14. you a way out of it. Therefore, my beloved, take care to keep off from idolatry, and be not drawn to any approaches near it, by any temptation, or perse-
 15. cution whatsoever. You are satisfied that you want not knowledge^a: and therefore, as to knowing men, I appeal to you, and make you judges of what I am
 16. going to say in the case. They, who drink of the cup of blessing^b, which we bless in the Lord's supper, do they not thereby partake of the benefits, purchased by Christ's blood, shed for them upon the cross, which they here symbolically drink? And they, who eat of the bread broken^c there, do they not partake in the sacrifice of the body of Christ, and
 17. profess to be members of him? For, by eating of that bread, we, though many in number, are all united, and make but one body, as many grains of
 18. corn are united into one loaf. See how it is among the Jews, who are outwardly, according to the flesh, by circumcision, the people of God. Among them, they, who eat of the sacrifice, are partakers of God's table, the altar, have fellowship with him, and share in the benefit of the sacrifice, as if it were offered
 19. for them. Do not mistake me, as if I hereby said, that the idols of the Gentiles are gods in reality; or that the things, offered to them, change their nature, and are any thing really different from what they were before, so as to affect us, in our use of them^d.
 20. No: but this I say, that the things, which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that you should have fellowship, and be in league with devils, as they, who by eating of the things offered to them, enter into covenant, alliance, and friendship with them. You cannot eat
 and

ful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.

Wherefore, my dearly be- 14
loved, flee from idolatry.

I speak as to wise men: judge 15
ye what I say.

The cup of blessing, which 16
we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?

For we, being many, are one 17
bread, and one body: for we are all partakers of that one bread.

Behold Israel after the flesh: 18
are not they, which eat of the sacrifices, partakers of the altar?

What say I then? that the 19
idol is any thing, or that which is offered in sacrifice to idols, is any thing?

But I say, that the things 20
which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

N O T E S.

15^a Vid. chap. viii. 1.

16^b "Cup of blessing," was a name given by the Jews, to a cup of wine, which they solemnly drank in the passover, with thanksgiving.

^c This was also taken from the custom of the Jews, in the passover, to break a cake of unleavened bread.

19^d This is evident from what he says, ver. 25, 27. that things offered to idols may be eaten, as well as any other meat, so it be without partaking in the sacrifice, and without scandal.

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TEXT.

PARAPHRASE.

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Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? Are we stronger than he?

and drink with God, as friends at his table, in the 21. eucharist, and entertain familiarity and friendship with devils, by eating with them, and partaking of the sacrifices offered to them^a: "You cannot be Christians and idolaters too: nor, if you should endeavour to join these inconsistent rites, will it avail you any thing. For your partaking in the sacraments of the Christian church, will no more exempt you from the anger of God, and punishment due to your idolatry, than the eating of the spiritual food, and drinking of the spiritual rock, kept the baptized Israelites, who offended God by their idolatry, or other sins, from being destroyed in the wilderness. Dare you, then, being espoused to Christ, provoke 22. the Lord to jealousy, by idolatry, which is spiritual whoredom? Are you stronger than he, and able to resist him, when he lets loose his fury against you?"

NOTE.

²¹ ^a It is plain by what the apostle says, that the thing, he speaks against, here, is, their assisting at the heathen sacrifices, or at least at the feasts, in their temples, upon the sacrifice, which was a federal rite.

SECT. VI. N. 2.

CHAP. X. 23—XL 1.

CONTENTS.

WE have, here, another of his arguments against things offered to idols, wherein he shews the danger, that might be in it, from the scandal it might give: supposing it a thing lawful in itself. He had formerly treated of this subject, ch. viii. so far as to let them see, that there was no good, nor virtue in eating things offered to idols, notwithstanding they knew that idols were nothing, and they might think, that their free eating, without scruple, shewed that they knew their freedom in the gospel, that they knew, that idols were in reality nothing; and, therefore, they slighted and disregarded them, and their worship, as nothing; but that there might be evil in eating, by the offence it might give to weak Christians, who had not that knowledge. He here takes up the argument of scandal again, and extends it to Jews and Gentiles; vid. ver. 32, and shews, that it is not enough to justify them, in any action, that the thing, they do, is in itself lawful, unless they seek in it the glory of God, and the good of others.

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23. **F**urther, supposing it lawful to eat things offered to idols, yet all things that are lawful, are not expedient: things that, in themselves, are lawful for me, may not tend to the edification of others, 24. and so may be fit to be forborn. No one must seek barely his own private, particular interest alone, but 25. let every one seek the good of others also. Eat whatever is sold in the shambles, without any inquiry, or scruple, whether it had been offered to any 26. idol, or no. For the earth, and all therein, are the good creatures of the true God, given by him to 27. men, for their use. If an heathen invite you to an entertainment, and you go, eat whatever is set before you, without making any question or scruple about it, whether it had been offered in sacrifice, 28. or no. But if any one say to you, "This was offered in sacrifice to an idol," eat it not, for his sake that mentioned it, and for conscience sake^a. 29. Conscience, I say, not thine own, (for thou knowest thy liberty, and that an idol is nothing) but the conscience of the other. For why should I use my liberty so, that another man should in conscience 30. think I offended? And if I, with thanksgiving, partake of what is lawful for me to eat, why do I order the matter so, that I am ill spoken of, for that which 31. I bless God for? Whether, therefore, ye eat or drink, or whatever you do, let your care and aim be 32. the glory of God. Give no offence to the Jews, by giving them occasion to think, that Christians are permitted to worship heathen idols; nor to the Gentiles, by giving them occasion to think, that you allow their idolatry, by partaking of their sacrifices; nor to weak members of the church of God, by drawing them, by your examples, to eat of things offered to idols, of the lawfulness whereof they are 33. not fully satisfied. As I myself do, who abridge myself of many conveniencies of life, to comply with the different judgments of men, and gain the good opinion of others, that I may be instrumental to the salvation

All things are lawful for me, but all things are not expedient: 23
all things are lawful for me, but all things edify not.

Let no man seek his own: 24
but every man another's wealth.

Whatsoever is sold in the 25
shambles, that eat, asking no question for conscience sake.

For the earth is the Lord's, 26
and the fulness thereof.

If any of them, that believe 27
not, bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

But if any man say unto you, 28
"This is offered in sacrifice unto idols," eat not, for his sake that shewed it, and for conscience sake. For the earth is the Lord's, and the fulness thereof.

Conscience, I say, not thine 29
own, but of the others: for why is my liberty judged of another man's conscience?

For, if I, by grace, be a par- 30
taker, why am I evil spoken of, for that, for which I give thanks?

Whether, therefore, ye eat or 31
drink, or whatsoever ye do, do all to the glory of God.

Give none offence, neither to 32
the Jews, nor to the Gentiles, nor to the church of God:

Even as I please all men in all 33
things, not seeking mine own profit, but the profit of many, that they may be saved.

NOTE.

28^a The repetition of these words, "The earth is the Lord's, and the fulness thereof," does so manifestly disturb the sense, that the Syriac, Arabic, Vulgar and French translations, have omitted them, and are justified in it by the Alexandrian, and some other Greek Copies.

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TEXT.

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Be ye followers of me, even
as I also am of Christ.

salvation of as many as is possible. Imitate herein
my example, as I do that of our Lord Christ, who
neglected himself for the salvation of others^a.

NOTE.

¹ Rom. xv. 3. This verse seems to belong to the precedent, wherein he had proposed himself as an example, and therefore this verse should not be cut off from the former chapter. In what St. Paul says, in this and the preceding verse, taken together, we may suppose, he makes some reflection on the false apostle, whom many of the Corinthians followed, as their leader. At least it is for St. Paul's justification, that he proposes himself to be followed, no farther than as he sought the good of others, and not his own, and had Christ for his pattern. Vid. ch. iv. 16.

SECT. VII.

CHAP. XI. 2—16.

CONTENTS.

ST. Paul commends them for observing the orders, he had left with them, and uses arguments to justify the rule he had given them, that women should not pray, or prophesy, in their assemblies, uncovered; which, it seems, there was some contention about, and they had writ to him to be resolved in it.

TEXT.

PARAPHRASE.

² **N**OW I praise you, brethren, that you remember me, in all things, and keep the ordinances, as I delivered them to you.

³ But I would have you know, that the head of every man is

I Commend you, brethren, for remembering all my² orders, and for retaining those rules I delivered to you, when I was with you. But, for your better³ understanding what concerns women^a, in your assemblies, you are to take notice, that Christ is the head

NOTE.

³ ^a This, about women, seeming as difficult a passage, as most in St. Paul's epistles, I crave leave to premise some few considerations, which I hope may conduce to the clearing of it.

(1.) It is to be observed, that it was the custom for women, who appeared in publick, to be veiled, ver. 13—16. Therefore it could be no question at all, whether they ought to be veiled, when they assisted at the prayers and praises in the publick assemblies; or, if that were the thing intended by the apostle, it had been much easier, shorter, and plainer, for him to have said, that "Women should be covered in the assemblies."

(2.) It is plain, that this covering the head, in women, is restrained to some particular actions, which they performed in the assembly, expressed by the words, "praying and prophesying," ver. 4, and

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TEXT.

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3. head to which every man is subjected, and the man is the head, to which every woman is subjected; and that the head, or superior, to Christ himself, is God.

Christ; and the head of the woman is the man; and the head of Christ is God.

Every

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and 5. which, whatever they signify, must have the same meaning, when applied to the women, in the 5th verse, that they have, when applied to the men in the 4th verse.

It will possibly be objected, "If women were to be veiled in the assemblies, let those actions be what they will, the women, joining in them, were still to be veiled."

Answ. This would be plainly so, if their interpretation were to be followed, who are of opinion, that by "praying and prophesying" here, was meant to be present in the assembly, and joining with the congregation, in the prayers that were made, or hymns that were sung, or in hearing the reading and exposition of the holy scriptures there. But against this, that the hearing of preaching, or prophesying, was never called "preaching, or prophesying," is so unanswerable an objection, that I think there can be no reply to it.

The case, in short, seems to be this: The men prayed and prophesied in the assemblies, and did it, with their heads uncovered: the women also, sometimes, prayed and prophesied too, in the assemblies, which, when they did, they thought, during their performing that action, they were excused from being veiled, and might be bare-headed, or at least open-faced, as well as the men. This was that, which the apostle restrains in them, and directs, that, though they prayed or prophesied, they were still to remain veiled.

(3.) The next thing to be considered, is, what is here to be understood by "praying and prophesying." And that seems to me to be the performing of some particular, public action, in the assembly, by some one person, which was, for that time, peculiar to that person; and, whilst it lasted, the rest of the assembly silently assisted. For it cannot be supposed, that, when the apostle says, a man praying, or prophesying, he means an action, performed in common, by the whole congregation; or, if he did, what pretence could that give the woman to be unveiled, more, during the performance of such an action, than at any other time? A woman must be veiled in the assembly: what pretence then, or claim, could it give her to be unveiled, that she joined with the rest of the assembly, in the prayer, that some one person made? Such a praying, as this, could give no more ground for her being unveiled, than her being in the assembly, could be thought a reason, for her being unveiled. The same may be said of prophesying, when understood to signify a woman's joining with the congregation, in singing the praises of God. But, if the woman prayed, as the mouth of the assembly, &c. then it was like, she might think, she might have the privilege to be unveiled.

"Praying and prophesying," as hath been shewn, signifying here the doing some peculiar action in the assembly, whilst the rest of the congregation only assisted, let us, in the next place, examine what that action was. As to prophesying, the apostle in express words tells us, ch. xiv. 3, and 12. that it was speaking in the assembly. The same is evident as to praying, that the apostle means, by it, praying publicly, with an audible voice, in the congregation: vid. ch. xiv. 14—19.

(4.) It is to be observed, that, whether any one prayed, or prophesied, they did it alone, the rest remaining silent, chap. xiv. 27—33. So that, even in these extraordinary praises, which any one sung to God, by the immediate motion and impulse of the Holy Ghost, which was one of the actions called prophesying, they sung alone. And, indeed, how could it be otherwise? For who could join with the person so prophesying, in things dictated to him alone, by the Holy Ghost, which the others could not know, till the person prophesying uttered them?

(5.) Prophesying, as St. Paul tells us, chap. xiv. 3. was "speaking unto others to edification, exhortation, and comfort:" but every speaking to others, to any of these ends, was not prophesying; but only then, when such speaking was a spiritual gift, performed by the immediate and extraordinary motion of the Holy Ghost; vid. chap. xiv. 1, 12, 24, 30. For example, singing praises to God was called prophesying; but we see, when Saul prophesied, the Spirit of God fell upon him, and he was turned into another man, 1 Sam. x. 6. Nor do I think any place, in the new testament, can be produced, wherein prophesying signifies bare reading of the scripture, or any other action, performed without a supernatural impulse and assistance of the Spirit of God. This we are sure, that the prophesying, which St. Paul here speaks of, is one of the extraordinary gifts, given by the Spirit of God: vid.

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RONIS 3.

TEXT.

PARAPHRASE.

CHAP. XI.

Every man praying, or prophesying, having his head covered, dishonoureth his head.

Every man, that prayeth, or prophesieth, i. e. by the gift of the Spirit of God, speaketh in the church for the edifying, exhorting, and comforting of the congregation,

NOTE.

vid. chap. xii. 10. Now, that the Spirit of God, and the gift of prophecy should be poured out upon women, as well as men, in the time of the gospel, is plain from Acts ii. 17. and then, where could be a fitter place for them, to utter their prophecies in, than the assemblies?

Mr. Mede,
Disc. 6. p. 61.

It is not unlikely, what one of the most learned and sagacious of our interpreters of scripture suggests upon this place, viz. That Christian women might, out of a vanity incident to that sex, propose to themselves, and affect an imitation of the priests and prophetesses of the Gentiles, who had their faces uncovered, when they uttered their oracles, or officiated in their sacrifices: but I cannot but wonder, that that very acute writer should not see, that the bare being in the assembly, could not give a Christian woman any pretence to that freedom. None of the Bacchæ, or Pythiæ, quitted their ordinary, modest guise, but when she was, as the poets express it, "Rapta," or "Plena Deo," possessed and hurried by the spirit she served. And so, possibly, a Christian woman, when she found the Spirit of God poured out upon her, as Joel expresses it, exciting her to pray, or sing praises to God, or discover any truth, immediately revealed to her, might think it convenient for her better uttering of it, to be uncovered, or at least to be no more restrained in her liberty of shewing herself, than the female priests of the heathens were, when they delivered their oracles: but yet, even in these actions, the apostle forbids the women to unveil themselves.

St. Paul forbidding women to speak in the assemblies, will probably seem a strong argument against this: but, when well considered, will perhaps prove none. There be two places wherein the apostle forbids women to speak in the Church, 1 Cor. xiv. 34, 35. and 1 Tim. ii. 11, 12. He, that shall attentively read and compare these together, may observe that the silence, enjoined the women, is for a mark of their subjection to the male sex: and, therefore, what, in the one, is expressed by "keeping silence, and not speaking, but being under obedience," in the other, is called, "being in silence, with all subjection; not teaching, or usurping authority over the man." The women, in the churches, were not to assume the personage of doctors, or speak there as teachers; this carried with it the appearance of superiority, and was forbidden. Nay, they were not so much as to ask questions there, or to enter into any sort of conference. This shews a kind of equality, and was also forbidden: but yet, though they were not to speak in the church, in their own names; or, as if they were raised by the franchises of Christianity, to such an equality with the men, that where knowledge, or presumption of their own abilities, emboldened them to it, they might take upon them to be teachers and instructors of the congregation, or might, at least, enter into questionings and debates there; this would have had too great an air of standing upon even ground with the men, and would not have well comported with the subordination of the sex. But yet this subordination, which God, for order's sake, had instituted in the world, hindered not, but that, by the supernatural gifts of the Spirit, he might make use of the weaker sex, to any extraordinary function, whenever he thought fit, as well as he did of men. But yet, when they thus either prayed or prophesied, by the motion and impulse of the Holy Ghost, care was taken, that, whilst they were obeying God, who was pleased, by his Spirit, to set them a speaking, the subjection of their sex should not be forgotten, but owned and preserved, by their being covered. The Christian religion was not to give offence, by any appearance, or suspicion, that it took away the subordination of the sexes, and set the women at liberty, from their natural subjection to the man. And, therefore, we see, that in both these cases, the aim was to maintain and secure the confessed superiority and dominion of the man, and not permit it to be invaded, so much as in appearance. Hence the arguments, in the one case, for covering, and in the other, for silence, are all drawn from the natural superiority of the man, and the subjection of the woman. In the one, the woman, without an extraordinary call, was to keep silent, as a mark of her subjection: in the other, where she was to speak, by an extraordinary call and commission from God, she was yet to continue the profession of her subjection, in keeping herself covered. Here, by the way, it is to be observed, that there was extraordinary praying to God, by the impulse of the Spirit, as well as speaking unto men for their edification, exhortation, and comfort: vid. chap. xiv. 15. Rom. viii. 26. Jude, ver. 20. These things being premised, let us follow the thread of St. Paul's discourse.

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gregation, having his head covered, dishonoureth Christ, his head, by appearing in a garb not becoming the authority and dominion, which God, through Christ, has given him over all the things of this world; the covering of the head being a mark of
5. subjection. But, on the contrary, a woman praying, or prophesying, in the church, with her head uncovered, dishonoureth the man, who is her head, by appearing in a garb, that disowns her subjection to him. For to appear bare-headed in publick, is all one as to have her hair cut off, which is the garb
6. and dress of the other sex, and not of a woman. If, therefore, it be unsuitable to the female sex, to have their hair shorn, or shaven off, let her, for the same
7. reason, be covered. A man, indeed, ought not to be veiled; because he is the image and representative of God, in his dominion over the rest of the
8. world, which is one part of the glory of God: But the woman, who was made out of the man, made for him, and in subjection to him, is matter of glory
9. to the man. But the man not being made out of the woman, nor for her, but the woman made out
10. of, and for the man, She ought, for this reason, to have a veil on her head, in token of her subjection,
11. because of the angels*. Nevertheless, the sexes have not a being, one without the other; neither the man without the woman, or the woman with-
12. out the man, the Lord so ordering it. For, as the first woman was made out of the man, so the race of men, ever since, is continued and propagated by the female sex: but they, and all other things, had
13. their being and original from God. Be you yourselves judges, whether it be decent for a woman to make a prayer to God, in the church, uncovered?
14. Does not even nature, that has made, and would have the distinction of sexes preserved, teach you, that if a man wear his hair long, and dressed up after the manner of women, it is misbecoming and
15. dishonourable to him? But to a woman, if she be curious about her hair, in having it long, and dressing

But every woman, that pray- 5
eth, or prophesieth, with her head uncovered, dishonoureth her head: for that is even all one, as if she were shaven:

For if the woman be not co- 6
vered, let her also be shorn: but if it be a shame for a woman to be shorn, or shaven, let her be covered.

For a man, indeed, ought not 7
to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

For the man is not of the 8
woman: but the woman of the man,

Neither was the man created 9
for the woman: but the woman for the man.

For this cause ought the wo- 10
man to have power on her head, because of the angels.

Nevertheless, neither is the 11
man without the woman, neither the woman without the man, in the Lord.

For, as the woman is of the 12
man, even so is the man also by the woman: but all things of God.

Judge in yourselves; is it 13
comely, that a woman pray unto God uncovered?

Doth not even nature itself 14
teach you, that if a man have long hair, it is a shame unto him?

But if a woman have long 15
hair, it is a glory to her; for her hair is given her for a covering.

NOTE.

10 * What the meaning of these words is, I confess, I do not understand.
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T E X T.

P A R A P H R A S E.

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But if any man seem to be contentious, we have no such custom, neither the churches of God.

sing herself with it, it is a grace and commendation; since her hair is given her for a covering. But, if any shew himself to be a lover of contention¹⁶: we, the apostles, have no such custom, nor any of the churches of God.

N O T E.

¹⁶ Why may not this, "any one," be understood of the false apostle, here glanced at?

S E C T. VIII.

CHAP. XI. 17—34.

C O N T E N T S.

ONE may observe from several passages in this epistle, that several Judaical customs were crept into the Corinthian church. This church being of St. Paul's own planting, who spent two years at Corinth, in forming it; it is evident these abuses had their rise from some other teacher, who came to them, after his leaving them, which was about five years before his writing this epistle. These disorders therefore, may with reason be ascribed to the head of the faction, that opposed St. Paul, who, as has been remarked, was a Jew, and probably judaized. And that, it is like, was the foundation of the great opposition between him and St. Paul, and the reason why St. Paul labours so earnestly to destroy his credit among the Corinthians; this sort of men being very busy, very troublesome, and very dangerous to the gospel, as may be seen in other of St. Paul's epistles, particularly that to the Galatians.

THE celebrating the passover amongst the Jews, was plainly the eating of a meal distinguished from other ordinary meals, by several peculiar ceremonies. Two of these ceremonies were eating of bread solemnly broken, and drinking a cup of wine, called the cup of blessing. These two our Saviour transferred into the Christian church, to be used in their assemblies, for a commemoration of his death and sufferings. In celebrating this institution of our Saviour, the judaizing Corinthians followed the Jewish custom of eating their passover: they eat the Lord's supper as a part of their meal, bringing their provisions into the assembly, where they eat divided into distinct companies, some feasting to excess, whilst others, ill provided, were in want. This eating thus in the public assembly, and mixing the Lord's supper with their ordinary meal, as a part of it, with other disorders and indecencies accompanying it, is the matter of this section. These innovations, he tells them here, he as much blames, as, in the beginning of this chapter, he commends them for keeping to his directions in some other things.

P A R A-

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17. **T**Hough what I said to you, concerning women's behaviour in the church, was not without commendation of you; yet this, that I am now going to speak to you of, is without praising you, because you so order your meetings in your assemblies, 18. that they are not to your advantage, but harm. For first I hear, that, when you come together in the church, you fall into parties, and I partly believe it; 19. Because there must be divisions and factions amongst you, that those who stand firm upon trial, may be 20. made manifest among you. You come together, it is true, in one place, and there you eat; but yet this makes it not to be the eating of the Lord's supper. 21. For, in eating, you eat not together, but every one takes his own supper one before another^a. Have ye not houses to eat and drink in, at home, for satisfying 22. your hunger and thirst? Or have ye a contempt for the church of God, and take a pleasure to put those out of countenance, who have not wherewithal to feast there, as you do? What is it I said to you, that I praise you^b for retaining what I delivered to you? In this occasion, indeed, I praise you not for it. 23. For what I received, concerning this institution, from the Lord himself, that I delivered unto you, when I was with you; and it was this, viz. That the

NOW in this, that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse.

For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

For there must be also, here-¹⁹ lies among you, that they, which are approved, may be made manifest among you.

When ye come together, therefore, into one place, this is not to eat the Lord's supper.

For, in eating, every one²¹ taketh before other, his own supper: and one is hungry, and another is drunken.

What! have ye not houses²² to eat and drink in? Or despise ye the church of God? And shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

For I have received of the Lord, that, which also I delivered unto you, that the Lord Jesus,

NOTES.

21^a To understand this, we must observe,

(1.) That they had sometimes meetings, on purpose only for eating the Lord's supper, ver. 33.

(2.) That to those meetings they brought their own supper, ver. 21.

(3.) That though every one's supper were brought into the common assembly, yet it was not to eat in common, but every one fell to his own supper apart, as soon as he and his supper were there ready for one another, without staying for the rest of the company, or communicating with them in eating, ver. 21, 33.

In this St. Paul blames three things especially:

1st, That they eat their common food in the assembly, which was to be eaten at home, in their houses, ver. 22, 34.

2dly, That though they eat in the common meeting-place, yet they eat separately, every one his own supper apart. So that the plenty and excess of some, shamed the want and penury of others, ver. 22. Hereby also the divisions amongst them were kept up, ver. 18. they being as so many separated and divided societies, not as one united body of Christians, commemorating their common head, as they should have been in celebrating the Lord's supper, chap. x. 16, 17.

3dly, That they mixed the Lord's supper with their own, eating it as a part of their ordinary meal, where they made not that discrimination between it and their common food, as they should have done, ver. 29.

22^b He here plainly refers to what he had said to them, ver. 2. where he praised them for remembering him in all things, and for retaining τὰς παραδόσεις, καθὼς παρέδωκε, what he had delivered to them,

TEXT.

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Jesus, the same night, in which he was betrayed, took bread :

24 And when he had given thanks, he brake it, and said, "Take, eat ; this is my body, which is broken for you : this do in remembrance of me."

25 After the same manner, also, he took the cup, when he had supped, saying, "This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me."

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself,

the Lord Jesus, in the night, wherein he was betrayed, took bread : And, having given thanks, 24. brake it, and said, "Take, eat ; this is my body which is broken for you : this do in remembrance of me." So, likewise, he took the cup also, when 25. he had supped, saying, "This cup is the new testament in my blood : this do ye, as often as ye do it, in remembrance of me." So that the eating of this bread, and the drinking of this cup of the Lord's supper, is not to satisfy hunger and thirst, but to shew forth the Lord's death, till he comes. In 27. so much that he, who eats this bread, and drinks this cup of the Lord, in an unworthy manner^a, not suitable to that end, shall be guilty of a misuse of the body and blood of the Lord^b. By this institution, 28. therefore, of Christ, let a man examine himself^c ; and,

NOTES.

them. This commendation he here retracts ; for, in this matter of eating the Lord's supper, they did not retain *ὁ παραδοχας*, ver. 23. what he had delivered to them, which, therefore, in the immediately following words, he repeats to them again.

27^a *ἄναξίως*, "unworthily." Our Saviour, in the institution of the Lord's supper, tells the apostles, that the bread and the cup were sacramentally his body and blood, and that they were to be eaten and drunk in remembrance of him ; which, as St. Paul interprets it, ver. 26. was to shew forth his death till he came. Whoever, therefore, eat and drank them, so as not solemnly to shew forth his death, followed not Christ's institution, but used them unworthily, i. e. not to the end to which they were instituted. This makes St. Paul tell them, ver. 20. that their coming together to eat it, as they did, viz. the sacramental bread and wine promiscuously with their other food, as a part of their meal, and that though in the same place, yet not all together, at one time, and in one company was not the eating of the Lord's supper.

^b *ὁ ἐνοχῶν*, shall be liable to the punishment due to one, who makes a wrong use of the sacramental body and blood of Christ, in the Lord's supper. What that punishment was, vid. ver. 30.

28^c St. Paul, as we have observed, tells the Corinthians, ver. 20. That to eat it after the manner they did, was not to eat the Lord's supper. He tells them also, ver. 29. That to eat it, without a due and direct imitating regard had to the Lord's body, (for so he calls the sacramental bread and wine, as our Saviour did, in the institution) by separating the bread and wine from the common use of eating and drinking, for hunger and thirst, was to eat unworthily. To remedy their disorders herein, he sets before them Christ's own institution of this sacrament ; that in it they might see the manner and end of its institution ; and, by that, every one might examine his own comportment herein, whether it were conformable to that institution, and suited to that end. In the account he gives, of Christ's institution, we may observe, that he particularly remarks to them, that this eating and drinking was no part of common eating and drinking for hunger and thirst, but was instituted in a very solemn manner, after they had supped, and for another end, viz. to represent Christ's body and blood, and to be eaten and drunk in remembrance of him ; or, as St. Paul expounds it, to shew forth his death. Another thing, which they might observe in the institution, was, that this was done by all who were present, united together in one company, at the same time. All which, put together, shews us what the examination here proposed is. For the design of the apostle here, being to reform what he found fault with, in their celebrating the Lord's supper, it is, by that alone,

we

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and, according to that^a, let him eat of this bread,
29. and drink of this cup. For he, who eats and
drinks after an unworthy manner, without a due
respect had to the Lord's body, in a discrimi-
nating^b and purely sacramental use of the bread and
wine, that represent it, draws punishment^c on him-
30. self, by so doing. And hence it is, that many
among you are weak and sick, and a good number
31. are gone to their graves. But if we would discrimi-
nate ourselves, i. e. by our discriminating use of
the Lord's supper, we should not be judged, i. e.^d

self, and so let him eat of that bread, and drink of that cup.

For he that eateth and drink- 29
eth unworthily, eateth and
drinketh damnation to himself,
not discerning the Lord's body.

For this cause, many are weak 30
and sickly among you, and ma-
ny sleep.

For if we would judge our- 31
selves, we should not be judged.

N O T E S.

we must understand the directions he gives them about it, if we will suppose he talked pertinently to this captious and touchy people, whom he was very desirous to reduce from the irregularities they were run into, in this matter, as well as several others. And if the account of Christ's institution be not for their examining their carriage by it, and adjusting it to it, to what purpose is it, here? The examination, therefore, proposed, was no other but an examination of their manner of eating the Lord's supper, by Christ's institution, to see how their behaviour herein comported with the institution, and the end, for which it was instituted. Which farther appears to be so, by the punishment annexed to their miscarriages herein, which was infirmities, sickness, and temporal death, with which God chastened them, that they might not be condemned with the unbelieving world, ver. 30, 31. For if the unworthiness, here spoke of, were either unbelief, or any of those sins, which are usually made the matter of examination, it is to be presumed the apostle would not wholly have passed them over in silence: this, at least, is certain, that the punishment of these sins is infinitely greater than that, which God here inflicts on unworthy receivers, whether they, who are guilty of them, received the sacrament, or no.

^a Καὶ ὥτως, These words as to the letter, are rightly translated, "and so." But that translation, I imagine, leaves generally a wrong sense of the place, in the mind of an English reader. For in ordinary speaking, these words, "Let a man examine, and so let him eat," are understood to import the same with these, "Let a man examine, and then let him eat;" as if they signified no more, but that examination should precede, and eating follow; which I take to be quite different from the meaning of the apostle here, whose sense the whole design of the context shews to be this; "I here set before you the institution of Christ: by that, let a man examine his carriage, καὶ ὥτως, and, according to that, let him eat: let him conform the manner of his eating to that."

29^b Μὴ διακρίνων, "not discriminating," not putting a difference between the sacramental bread and wine (which St. Paul, with our Saviour, calls Christ's body) and other bread and wine, in the solemn and separate use of them. The Corinthians, as has been remarked, eat the Lord's supper in, and with their own ordinary supper; whereby it came not to be sufficiently distinguished (as became a religious and Christian observance, so solemnly instituted) from common eating, for bodily refreshment, nor from the Jewish paschal supper, and the bread broken, and the cup of blessing used in that: nor did it, in this way, of eating it in separate companies, as it were in private families, shew forth the Lord's death, as it was designed to do, by the concurrence and communion of the whole assembly of Christians, jointly united in the partaking of bread and wine, in a way peculiar to them, with reference solely to Jesus Christ. This was that, as appears by this place, which St. Paul, as we have already explained, calls eating unworthily.

29^c "Damnation," by which our translation renders κρίμα, is vulgarly taken for eternal damnation, in the other world; whereas κρίμα here signifies punishment of another nature, as appears by ver. 30, 32.

31^d Διακρίνω does no where, that I know, signify to judge, as it is here translated, but always signifies "to distinguish," or "discriminate," and in this place has the same signification, and means the same thing, that it does, ver. 29. He is little versed in St. Paul's writings, who has not ob-

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XI. But when we are judged, we
 32 are chastened of the Lord, that
 we should not be condemned
 with the world.
 33 Wherefore, my brethren,
 when ye come together, to eat,
 tarry one for another.

34 And if any man hunger, let
 him eat at home; that ye come
 not together under condemna-
 tion. And the rest will I set
 in order, when I come.

punished by God. But, being punished by the Lord,
 we are corrected^a, that we may not be condemned^b 32.
 hereafter, with the unbelieving world. Wherefore,
 my brethren, when you have a meeting for celebrating 33.
 the Lord's supper, stay for one another, that you
 may eat it all together, as partakers, all in common,
 of the Lord's table, without division, or distinction.
 But if any one be hungry, let him eat at home to sa-
 tisfy his hunger, that so the disorder in these meet- 34.
 ings may not draw on you the punishment above-
 mentioned. What else remains to be rectified in
 this matter, I will set in order, when I come.

NOTES.

observed how apt he is to repeat the same word, he had used before, to the same purpose, though
 in a different, and sometimes a pretty hard construction; as here he applies διακρίνειν, to the persons
 discriminating, as in the 29th verse, to the thing to be discriminated, though in both places it be put
 to denote the same action.

32 ^a Παιδευόμεθα properly signifies to be corrected, as scholars are by their master, for their good.

^b Ἐκρινόμεθα here signifies the same that κριμα does, ver. 29.

SECT. IX.

CHAP. XII. 1.—XIV. 40.

CONTENTS.

THE Corinthians seem to have inquired of St. Paul, "What order of pre-
 cedency and preference men were to have, in their assemblies, in regard
 of their spiritual gifts?" Nay, if we may guess by his answer, the question
 they seem more particularly to have proposed, was, "Whether those, who had
 the gift of tongues, ought not to take place, and speak first, and be first heard
 in their meetings?" Concerning this there seems to have been some strife,
 maligning and disorder amongst them, as may be collected from chap. xii. 21—
 25. and xiii. 4, 5. and xiv. 40.

To this St. Paul answers in these three chapters, as followeth:

1. THAT they had all been heathen idolaters, and so being deniers of Christ,
 were in that state none of them spiritual: but that now, being Christians, and
 owning Jesus to be the Lord, (which could not be done without the Spirit of
 God) they were all πνευματικοί, spiritual, and so there was no reason for one to
 undervalue another, as if he were not spiritual, as well as himself, chap. xii.
 1—3.

2. THAT

2. THAT though there be diversity of gifts, yet they are all by the same Spirit, from the same Lord, and the same God, working them all in every one, according to his good pleasure. So that, in this respect also, there is no difference, or precedency; no occasion for any one's being puffed up, or affecting priority, upon account of his gifts, chap. xii. 4—11. An. Ch. 57.
NERONIS 3.
CHAP. XII.

3. THAT the diversity of gifts is for the use and benefit of the church, which is Christ's body, wherein the members (as in the natural body) of meaner functions are as much parts, and as necessary in their use to the good of the whole, and therefore to be honoured, as much as any other. The union they have, as members in the same body, makes them all equally share in one another's good and evil, gives them a mutual esteem and concern one for another, and leaves no room for contests or divisions amongst them, about their gifts, or the honour and place due to them, upon that account, chap. xii. 12—31.

4. THAT though gifts have their excellency and use, and those, who have them, may be zealous in the use of them; yet the true and sure way for a man to get an excellency and preference above others, is the enlarging himself in charity, and excelling in that, without which a Christian, with all his spiritual gifts, is nothing, chap. xiii. 1—13.

5. IN the comparison of spiritual gifts, he gives those the precedency, which edify most; and, in particular, prefers prophesying to tongues, chap. xiv. 1—40.

S E C T. IX. N. I.

C H A P. XII. 1—3.

P A R A P H R A S E.

T E X T.

1. **A**S to spiritual men, or men assisted and acted by the Spirit^a, I shall inform you; for I would
2. not have you be ignorant. You yourselves know, that you were heathens, engaged in the worship of stocks and stones, dumb, senseless idols, by those,
3. who were then your leaders. Whereupon let me tell you, that no one, who opposes Jesus Christ, or his

NO W concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man, speaking

N O T E.

^a Πνευματικῶν, "Spiritual," We are warranted, by a like use of the word, in several places of St. Paul's epistles, as chap. ii. 15. and xiv. 37. of this epistle; and Gal. vi. 1. to take it here in the masculine gender, standing for persons, and not gifts. And the context obliges us to understand it so. For if we will have it stand for gifts, and not persons, the sense and coherence of these three first verses will be very hard to be made out. Besides, there is evidence enough, in several parts of it, that the subject of St. Paul's discourse here, is πνευματικοί, persons endowed with spiritual gifts, contending for precedency, in consideration of their gifts. See ver. 13, &c. of this chapter; and to what purpose else, says he, chap. xiv. 5. Greater is he that prophesieth, than he that speaketh with tongues?

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XI.

by the Spirit of God, calleth Jesus accursed: and that no man can say, that Jesus is the Lord, but by the Holy Ghost.

his religion, has the Spirit of God^a. And whoever is brought to own Jesus to be the Messiah, the Lord^b, does it by the Holy Ghost. And, therefore, upon account of having the Spirit, you can none of you lay any claim to superiority; or have any pretence to slight any of your brethren, as not having the Spirit of God, as well as you. For all, that own our Lord Jesus Christ, and believe in him, do it by the Spirit of God, i. e. can do it upon no other ground, but revelation, coming from the Spirit of God.

NOTES.

³ ^a This is spoken against the Jews, who pretended to the Holy Ghost, and yet spoke against Jesus Christ, and denied that the Holy Ghost was ever given to the Gentiles: vid. Acts x. 45. Whether their judaizing false apostle were at all glanced at in this, may be considered.

^b Lord. What is meant by Lord, see note, chap. viii. 5.

SECT. IX. N. 2.

CHAP. XII. 4—11.

CONTENTS.

A Nother consideration, which St. Paul offers, against any contention for superiority, or pretence to precedency, upon account of any spiritual gift, is, that those distinct gifts are all of one and the same Spirit, by the same Lord; wrought in every one, by God alone, and all for the profit of the church.

TEXT.

PARAPHRASE.

⁴ **N**OW there are diversities of gifts, but the same Spirit.

⁵ And there are differences of administrations, but the same Lord.

BE not mistaken, by the diversity of gifts; for, ⁴ though there be diversity of gifts among Christians, yet there is no diversity of spirits, they all come from one and the same Spirit. Though there ⁵ be diversities of offices^a in the church, yet all the officers

NOTE.

⁵ ^a These different offices are reckoned up, ver. 28, &c.

PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

CHAP. XII.

6. officers have but one Lord. And though there be various influxes, whereby Christians are enabled to do extraordinary things^a, yet it is the same God, that works^b all these extraordinary gifts, in every
 7. one that has them. But the way, or gift, wherein every one, who has the Spirit, is to shew it, is given him, not for his private advantage, or honour^c, but
 8. for the good and advantages of the church. For instance; to one is given, by the Spirit, the word of wisdom^d, or the revelation of the gospel of Jesus Christ, in the full latitude of it: such as was given to the apostles: to another, by the same Spirit, the knowledge^e of the true sense, and true meaning of the holy scriptures of the old testament, for the ex-
 9. plaining and confirmation of the gospel: To another, by the same Spirit, is given an undoubting persuasion^f, and stedfast confidence, of performing what he is going about; to another, the gift of
 10. curing diseases, by the same Spirit: To another, the working of miracles; to another, prophecy^g; to another,

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man, to profit withal.

For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit;

To another, faith by the same Spirit; to another, the gifts of healing, by the same Spirit.

To another the working of miracles; to another prophecy;

NOTE.

6^a What these *ἐνεργήματα* were, see ver. 8—11.

^b They were very properly called, *ἐνεργήματα*—"in-workings;" because they were above all human power: men, of themselves, could do nothing of them at all; but it was God, as the apostle tells us here, who, in these extraordinary gifts of the Holy Ghost, did all that was done; it was the effect of his immediate operation, as St. Paul assures us, in that parallel place, Phil. ii. 13. In which chapter, ver. 3, and 14. we find that the Philippians stood a little in need of the same advice, which St. Paul so at large presses here upon the Corinthians.

^{7^c} Vid. Rom. xii. 3—8.

^{8^d} *Σοφία*. The doctrine of the gospel is, more than once, in the beginning of this epistle, called "the wisdom of God."

^e *Γνώσις* is used, by St. Paul, for such a knowledge of the law and the prophets.

^{9^f} In this sense *πίστις*, "faith," is sometimes taken, in the new testament, particularly chap. xiii. 2. It is difficult, I confess, to define the precise meaning of each word, which the apostle uses in the 8th, 9th, and 10th verses here. But if the order, which St. Paul observes, in enumerating by 1st, 2d, 3d, the three first officers set down, ver. 28. viz. "first, apostles; secondly, prophets; thirdly, teachers," have any relation, or may give any light to these three gifts, which are set down in the first place here, viz. "Wisdom, Knowledge, and Faith," we may then properly understand, by *σοφία*, "wisdom," the whole doctrine of the gospel, as communicated to the apostles: by *γνώσις*, "knowledge," the gift of understanding the mystical sense of the law and the prophets; and by *πίστις*, "faith," the assurance and confidence, in delivering, and confirming, the doctrine of the gospel, which became *διδασκαλίας*, "doctors, or teachers." This, at least, I think, may be presumed, that since *σοφία* and *γνώσις* have *λόγος* joined to them, and it is said, "the word of wisdom, and the word of knowledge;" wisdom and knowledge here signify such gifts of the mind, as are to be employed in preaching.

^{10^g} "Prophecy" comprehends these three things, prediction, singing by the dictate of the Spirit, and understanding and explaining the mysterious, hidden sense of scripture, by an immediate illumination and motion of the Spirit, as we have already shewn. And that the prophesying, here spoken of, was by immediate revelation, vid. chap. xiv. 29—31.

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NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. XII.

cy ; to another discerning of spirits : to another, divers kinds of tongues ; to another, the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally, as he will.

another, the discerning by what spirit men did any extraordinary operation ; to another, diversity of languages ; to another, the interpretation of languages. All which gifts are wrought in believers, 11. by one and the same Spirit, distributing to every one, in particular, as he thinks fit.

S E C T. IX. No. 3.

CHAP. XII. 12—31.

C O N T E N T S.

FROM the necessarily different functions in the body, and the strict union, nevertheless, of the members, adapted to those different functions, in a mutual sympathy and concern one for another ; St. Paul here farther shews, that there ought not to be any strife, or division, amongst them, about precedency and preference, upon account of their distinct gifts.

T E X T.

P A R A P H R A S E.

12 **F**OR, as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.

13 For, by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit.

FOR as the body, being but one, hath many 12. members, and all the members of the body, though many, yet make but one body ; so is Christ, in respect of his mystical body, the church. For 13. by one Spirit, we are all baptized into one church, and are thereby made one body, without any pre-eminence to the Jew * above the Gentile, to the free above the bond-man : and the blood of Christ, which we all partake of, in the Lord's supper, makes us all have one life, one spirit, as the same blood, diffused through the whole body, communicates the same life and spirit to all the members.

For

N O T E.

13 * The naming of the Jews here, with Gentiles, and setting both on the same level, when converted to Christianity, may probably be done here, by St. Paul, with reference to the false apostle, who was a Jew, and seems to have claimed some pre-eminence, as due to him upon that account : whereas, among the members of Christ, which all make but one body, there is no superiority, or other distinction, but, as by the several gifts, bestowed on them by God, they contribute more, or less, to the edification of the church.

I CORINTHIANS.

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PARAPHRASE.

TEXT.

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14. For the body is not one sole member, but consists of many members, all vitally united in one common sympathy and usefulness. If any one have not that function, or dignity, in the church, which he desires, 15. He must not, therefore, declare that he is not of the church, he does not thereby cease to be a member 16. of the church. There is as much need of several and distinct gifts and functions in the church, as there is of different senses and members in the body, and the meanest and least honourable would be missed, if it were wanting, and the whole body would suffer 17. by it. Accordingly, God hath fitted several persons, as it were so many distinct members, to several offices and functions in the church, by proper and peculiar gifts and abilities, which he has bestowed 18. on them, according to his good pleasure. But if all were but one member, what would become of the body? There would be no such thing as an human body; no more could the church be edified, and framed into a growing, lasting society, if the gifts of 19. the Spirit were all reduced to one. But now, by the various gifts of the Spirit, bestowed on its several members, it is as a well organized body, wherein the most eminent member cannot despise the meanest. The eye cannot say to the hand, "I have no 20. need of thee;" nor the head to the feet, "I have no need of you." It is so far from being so, that the parts of the body, that seem in themselves weak, 21. are nevertheless of absolute necessity. And those parts, which are thought least honourable, we take care always to cover with the more respect; and our least graceful parts have thereby a more studied and 22. adventitious comeliness. For our comely parts have no need of any borrowed helps, or ornaments: but God hath so contrived the symmetry of the body, that he hath added honour to those parts, that might 23. seem naturally to want it: That there might be no disunion, no schism in the body; but that the members should all have the same care and concern one 24. for another; And all equally partake and share in the harm, or honour, that is done to any of them in 25. particular. Now, in like manner, you are, by your particular gifts, each of you, in his peculiar station and aptitude, members of the body of Christ, which

D d d 2

is

For the body is not one member, but many. 14
If the foot shall say, "Be- 15
cause I am not the hand, I
am not of the body:" is it
therefore not of the body?
And if the ear shall say, "Be- 16
cause I am not the eye, I am
not of the body:" is it there-
fore not of the body?
If the whole body were an 17
eye, where were the hearing?
If the whole were hearing,
where were the smelling?
But now, hath God set the 18
members, every one of them,
in the body, as it hath pleased
him.

And if they were all one 19
member, where were the body?

But now are they many mem- 20
bers, yet but one body.

And the eye cannot say unto 21
the hand, "I have no need of
thee:" nor again, the head to
the feet, "I have no need of
you."

Nay, much more those mem- 22
bers of the body, which seem to
be more feeble, are necessary.

And those members of the 23
body, which we think to be
less honourable, upon these we
bestow more abundant honour,
and our uncomely parts have
more abundant comeliness.

For our comely parts have no 24
need: but God hath tempered
the body together, having given
more abundant honour to that
part which lacked:

That there should be no 25
schism in the body; but that
the members should have the
same care one for another.

And whether one member 26
suffer, all the members suffer
with it: or one member be ho-
noured, all the members rejoice
with it.

Now, ye are the body of 27
Christ, and members in parti-
cular.

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NÉRONIS 3.

TEXT.

PARAPHRASE.

CHAP. XII.

- And God hath set some in
28 the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?
30 Have all the gifts of healing? Do all speak with tongues? Do all interpret?
31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

is the church: Wherein God hath set, first some 28. apostles, secondly prophets, thirdly teachers, next workers of miracles, then those, who have the gift of healing, helpers^a, governors^b, and such as are able to speak diversity of tongues. Are all apostles? 29. Are all prophets? Are all teachers? Are all workers of miracles? Have all the gift of healing? Do all 30. speak diversity of tongues? Are all interpreters of tongues? But ye contest one with another, whose 31. particular gift is best, and most preferable^c; but I will shew you a more excellent way, viz. mutual good-will, affection and charity.

NOTES.

28 ^a Ἀντιλήψεις, "Helps," Dr. Lightfoot takes to be those, who accompanied the apostles, were sent up and down by them, in the service of the gospel, and baptized those, that were converted by them.

^b Κυβερνήσεις, to be the same with discerning of spirits, ver. 10.

31 ^c That this is the apostle's meaning here, is plain, in that there was an emulation amongst them, and a strife for precedency, on account of the several gifts they had, (as we have already observed, from several passages in this section) which made them, in their assemblies, desire to be heard first. This was the fault, the apostle was here correcting; and it is not likely he should exhort them all, promiscuously, to seek the principal and most eminent gifts, at the end of a discourse wherein he had been demonstrating to them, by the example of the human body, that there ought to be diversity of gifts and functions of the church; but that there ought to be no schism, emulation, or contest amongst them, upon the account of the exercise of those gifts: that they were all useful in their places, and no member was at all to be the less honoured, or valued, for the gift he had, though it were not one of the first rank. And in this sense the word ζῆλον is taken, in the next chapter, ver. 4. where St. Paul, pursuing the same argument, exhorts them to mutual charity, good-will and affection, which, he assures them, is preferable to any gifts whatsoever. Besides; to what purpose should he exhort them, "to covet earnestly the best gifts," when the obtaining of this, or that gift did not at all lie in their desires or endeavours, the apostle having just before told them, ver. 11. that "the Spirit divides those gifts, to every man, severally, as he will," and those, he writ to, had their allotment already? He might as reasonably, according to his own doctrine, in this very chapter, bid the foot covet to be the hand, or the ear to be the eye. Let it be remembered, therefore, to rectify this, that St. Paul says, ver. 17. of this chapter; "If the whole body were the eye, where were the hearing," &c. St. Paul does not use to cross his own design, nor contradict his own reasoning.

SECT. IX. N. 4.

CHAP. XIII. 1—13.

CONTENTS.

ST. Paul having told the Corinthians, in the last words of the precedent chapter, that he would shew them a more excellent way, than the emulous

lous producing of their gifts in the assembly, he, in this chapter, tells them, An. Ch. 57. that this more excellent way is charity, which he at large explains, and shews NERONIS 3. the excellency of. CHAP. XIII.

P A R A P H R A S E.

1. **I** F I speak all the languages of men and angels¹, and yet have not charity, to make use of them entirely for the good and benefit of others, I am no better than a sounding brass, or noisy cymbal², which fills the ears of others, without any advantage to itself, by the sound it makes. And, if I have the gift of prophecy, and see, in the law and the prophets, all the mysteries³ contained in them, and comprehend all the knowledge they teach; and if I have faith to the highest degree, and power of miracles, so as to be able to remove mountains⁴, and have not charity, I am nothing; I am of no value. And if I bestow all I have, in relief of the poor, and give myself to be burnt, and have not charity, it profits me nothing. Charity is long-suffering, is gentle and benign, without emulation, insolence, or being puffed up; Is not ambitious, nor at all self-interested, is not sharp upon others failings, or inclined to ill interpretations: Charity rejoices with others, when they do well, and, when any thing is amiss, is troubled, and covers their failings: Charity believes well, hopes well of every one, and patiently bears with every thing⁵: Charity will never cease, as a thing out of use; but the gifts of prophecy, and tongues, and the knowledge whereby men look into, and explain the meaning of the scriptures, the time will be, when they will be laid aside,

as

T E X T.

T Hough I speak with the ¹ tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift ² of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

And though I bestow all my ³ goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and ⁴ is kind; charity envieth not; charity vaunteth not itself, is not puffed up;

Doth not behave itself, un- ⁵ seemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but ⁶ rejoiceth in the truth:

Beareth all things, believeth ⁷ all things, hopeth all things, endureth all things.

Charity never faileth: but ⁸ whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away.

N O T E S.

¹ "Tongues of angels" are mentioned here, according to the conception of the Jews.

² A cymbal consisted of two large, hollowed plates of brass, with broad brims, which were struck one against another, to fill up the symphony, in great concerts of musick; they made a great deep sound, but had scarce any variety of musical notes.

³ Any predictions, relating to our Saviour, or his doctrine, or the times of the gospel, contained in the old testament, in types, or figurative and obscure expressions, not understood before his coming; and being revealed to the world, St. Paul calls "mystery," as may be seen all through his writings. So that "mystery and knowledge," are terms here used by St. Paul, to signify truths concerning Christ to come, contained in the old testament; and "prophecy," the understanding of the types and prophecies containing those truths, so as to be able to explain them to others.

⁴ "To remove mountains," is to do what is next to impossible.

⁷ May we not suppose, that, in this description of charity, St. Paul intimates, and tacitly reproves, their contrary carriage, in their emulation and contests about the dignity and preference of their spiritual gifts?

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XIII. For we know in part, and we
9 prophecy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know, even as also I am known.

13 And now abideth faith, hope, charity, these three: but the greatest of these is charity.

as no longer of any use. For the knowledge we 9. have now in this state, and the explication we give of scripture, is short, partial and defective. But 10. when, hereafter, we shall be got into the state of accomplishment and perfection, wherein we are to remain in the other world, there will no longer be any need of these imperfecter ways of information, whereby we arrive at but a partial knowledge here. Thus, when I was in the imperfect state of child- 11. hood, I talked, I understood, I reasoned after the imperfect manner of a child: but, when I came to the state and perfection of manhood, I laid aside those childish ways. Now we see but by reflection, 12. the dim, and, as it were, enigmatical representation of things: but then, we shall see things directly, and as they are in themselves, as a man sees another, when they are face to face. Now I have but a superficial, partial knowledge of things; but then, I shall have an intuitive, comprehensive knowledge of them, as I myself am known, and lie open to the view of superior, seraphic beings, not by the obscure and imperfect way of deductions and reasoning. But 13. then, even in that state, faith, hope, and charity, will remain: but the greatest of the three is charity.

S E C T. IX. N. 5.

C H A P. XIV. 1—40.

C O N T E N T S.

ST. Paul, in this chapter, concludes his answer to the Corinthians, concerning spiritual men, and their gifts; and having told them, that those were most preferable, that tended most to edification; and particularly shewn, that prophecy was to be preferred to tongues; he gives them directions for the decent, orderly, and profitable exercise of their gifts, in their assemblies.

P A R A-

I CORINTHIANS.

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PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.
CHAP. XIV.

1. **L**ET your endeavours, let your pursuit, therefore, be after charity; not that you should neglect the use of your spiritual gifts^a, especially
2. the gift of prophecy: For he, that speaks in an unknown tongue^b, speaks to God alone, but not to men: for no body understands him; the things he utters, by the Spirit, in an unknown tongue, are mysteries, things not understood, by those who hear
3. them. But he, that prophesieth^c, speaks to men, who are exhorted and comforted thereby, and helped

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

For he, that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit, in the Spirit, he speaketh mysteries.

But he, that prophesieth, speaketh unto men, to edification, and exhortation, and comfort.

NOTES.

1^a Ζηλῶτε τὰ πνευματικά. That ζηλῶν does not signify to covet or desire, nor can be understood to be so used by St. Paul, in this section; I have already shewn, ch. xii. 31. That it has, here, the sense, that I have given it, is plain from the same direction concerning spiritual gifts, repeated ver. 39. in these words, ζηλῶτε τὸ προφητεῖν, καὶ τὸ λαλεῖν γλώσσαις μὴ καλύετε, the meaning, in both places, being evidently this; that they should not neglect the use of their spiritual gifts, especially they should, in the first place, cultivate and exercise the gift of prophesying; but yet should not wholly lay aside the speaking with variety of tongues in their assemblies. It will, perhaps, be wondered, why St. Paul should imploy the word ζηλῶν, in so unusual a sense; but that will easily be accounted for, if what I have remarked, chap. xiv. 15. concerning St. Paul's custom of repeating words, be remembered: But, besides what is familiar in St. Paul's way of writing, we may find a particular reason for his repeating the word ζηλῶν here, though in a somewhat unusual signification. He having, by way of reproof, told them, that they did ζηλῶν τὰ χαρίσματα τὰ κρείττονα, had an emulation, or made a stir about whose gifts were best, and were, therefore, to take place in their assemblies: to prevent their thinking, that ζηλῶν might have too harsh a meaning, (for he is, in all this epistle, very tender of offending them, and therefore sweetens all his reproofs, as much as possible) he here takes it up again, and uses it, more than once, in a way that approves and advises that they should ζηλῶν πνευματικά, whereby yet he means no more, but that they should not neglect their spiritual gifts: he would have them use them in their assemblies, but yet in such method and order, as he directs.

2^b He, who attentively reads this section, about spiritual men, and their gifts, may find reason to imagine, that it was those, who had the gift of tongues, who caused the disorder in the church at Corinth, by their forwardness to speak, and striving to be heard first, and so taking up too much of the time in their assemblies, in speaking in unknown tongues. For the remedying this disorder, and better regulating of this matter amongst other things, they had recourse to St. Paul. He will not easily avoid thinking so, who considers,

1st, That the first gift, which St. Paul compares with charity, chap. xiii. and extremely undervalues, in comparison of that divine virtue, is the gift of tongues. As if that were the gift, they most affected to shew, and most valued themselves upon; as indeed it was, in itself, most fitted for ostentation in their assemblies, of any other, if any one were inclined that way: and that the Corinthians, in their present state, were not exempt from emulation, vanity, and ostentation, is very evident.

2dly, That chap. xiv. when St. Paul compares their spiritual gifts, one with another, the first, nay, and only one, that he debases and depreciates, in comparison of others, is the gift of tongues, which he discourses of, for above 20 verses together, in a way fit to abate a too high esteem, and a too excessive use of it, in their assemblies; which we cannot suppose, he would have done, had they not been guilty of some such miscarriages in the case, whereof the 24th verse is not without an intimation.

3dly, When he comes to give direction about the exercise of their gifts in their meetings, this of tongues is the only one, that he restrains and limits, ver. 27, 28.

3^c What is meant by prophesying, see note chap. xii. 10.

2d. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XIV.

- He that speaketh in an unknown tongue, edifieth himself: but he, that prophesieth, edifieth the church.
- I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you, either by revelation, or by knowledge, or by prophesying, or by doctrine?
- And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped, or harped?
- For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- So likewise you, except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.
- There are, it may be, so many kinds of voices in the world, and none of them is without signification.

ed forwards in religion and piety. He that speaks in an unknown tongue^a, edifies himself alone; but he, that prophesieth, edifieth the church. I wish that ye had all the gift of tongues, but rather that ye all prophesied; for greater is he that prophesieth, than he that speaks with tongues, unless he interprets what he delivers in an unknown tongue, that the church may be edified by it. For example, should I apply myself to you in a tongue you knew not, what good should I do you, unless I interpreted to you what I said, that you might understand the revelation, or knowledge, or prophecy, or doctrine^b contained in it? Even inanimate instruments of sound, as pipe, or harp, are not made use of, to make an insignificant noise; but distinct notes, expressing mirth, or mourning, or the like, are played upon them, whereby the tune and composure is understood. And, if the trumpet sound not some point of war, that is understood, the soldier is not thereby instructed what to do. So likewise ye, unless, with the tongue, which you use, utter words of a clear and known signification to your hearers, you talk to the wind; for your auditors understand nothing that you say. There is a great number of significant languages in the world, I know not how many, every nation

NOTES.

^a By γλώσση, "unknown tongue," Dr. Lightfoot, in this chapter, understands the Hebrew tongue, which, as he observes, was used in the synagogue, in reading the sacred scripture, in praying and in preaching. If that be the meaning of tongue, here, it suits well the apostle's design, which was to take them off from their Jewish, false apostle, who probably might have encouraged and promoted this speaking of Hebrew, in their assemblies.

^b It is not to be doubted but these four distinct terms, used here by the apostle, had each its distinct signification, in his mind and intention: whether what may be collected from these epistles, may sufficiently warrant us to understand them, in the following significations, I leave to the judgment of others: 1st, Ἀποκάλυψις, "revelation," something revealed by God, immediately to the person; vid. ver. 30. 2dly, Γνώσις, "knowledge," the understanding the mystical and evangelical sense of passages in the old testament, relating to our Saviour and the gospel. 3dly, Προφητεία, "prophecy," an inspired hymn; vid. ver. 26. 4thly, Διδασχὴ, "doctrine," any truth of the gospel concerning faith, or manners. But whether this, or any other, precise meaning of these words can be certainly made out now, it is perhaps of no great necessity to be over curious; it being enough for the understanding the sense and argument of the apostle here, to know that these terms stand for some intelligible discourse, tending to the edification of the church, though of what kind each of them was, in particular, we certainly know not.

P A R A R H R A S E.

T E X T.

An. Ch. 57.
NERONIS 3.
CHAP. XIV.

11. nation has its own. If then I understand not another's language, and the force of his words, I am to him, when he speaks, a barbarian; and whatever he says, is all gibberish to me: and so is it with you; ye are barbarians to one another, as far as ye speak to
12. one another in unknown tongues. But since there is emulation amongst you concerning spiritual gifts, seek to abound in the exercise of those which tend
13. most to the edification of the church. Wherefore, let him that speaks an unknown tongue, pray that
14. he may interpret what he says. For, if I pray in the congregation in an unknown tongue, my spirit, it is true, accompanies my words, which I understand, and so my spirit prays^a; but my meaning is unprofitable to others who understand not my words.
15. What, then, is to be done in the case? Why, I will, when moved to it by the Spirit, pray in an unknown tongue, but so that my meaning^b may be understood by others; i. e. I will not do it but when there is some body by, to interpret^c. And so I will do also in singing^d; I will sing by the Spirit, in an unknown tongue; but I will take care that the meaning of what I sing, shall be understood by the assistants.
16. And thus ye should all do, in all like cases. For if thou, by the impulse of the Spirit, givest thanks to God,

Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian; and he that speaketh shall be a barbarian unto me.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Wherefore, let him, that speaketh in an unknown tongue, pray that he may interpret.

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also.

Else, when thou shalt bless with the Spirit, how shall he that

N O T E S.

- 14^a This is evident from ver. 4. where it is said, "He that speaketh with a tongue, edifies himself."
- 15^b I will not pretend to justify this interpretation of τῷ νοῷ, by the exact rules of the Greek idiom; but the sense of the place will, I think, bear me out in it. And, as there is occasion often to remark, he must be little versed in the writings of St. Paul, who does not observe, that when he has used a term, he is apt to repeat it again, in the same discourse, in a way peculiar to himself, and somewhat varied from its ordinary signification. So, having here, in the foregoing verse, used νοῷ, for the sentiment of his own mind, which was unprofitable to others, when he prayed in a tongue unknown to them, and opposed it to πνεύμα, which he used there, for his own sense accompanying his own words, intelligible to himself, when, by the impulse of the Spirit, he prayed in a foreign tongue; he here, in this verse, continues to use praying, τῷ πνεύματι, and τῷ νοῷ, in the same opposition; the one for praying in a strange tongue, which alone his own mind understood and accompanied; the other, for praying so, as that the meaning of his mind, in those words he uttered, was made known to others, so that they were also benefited. This use of πνεύματι is farther confirmed, in the next verse: and what he means by νοῷ, here, he expresses by διὰ νοῦς, ver. 19. and there explains the meaning of it.

- ^c For so he orders, in the use of an unknown tongue, ver. 27.
- ^d Here it may be observed, that as, in their public prayer, one prayed, and the others held their peace; so it was in their singing, at least in that singing, which was of extempore hymns, by the impulse of the Spirit.

AN. CH. 57.
NERONIS 3.

CHAP. XIV.

TEXT.

PARAPHRASE.

- that occupieth the room of the unlearned, say Amen, at thy giving of thanks; seeing he understandeth not what thou sayest?
- 17 For thou verily givest thanks well, but the other is not edified.
- 18 I thank my God, I speak with tongues more than you all:
- 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
- 20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.
- 21 In the law it is written, "With men of other tongues, and other lips, will I speak unto this people: and yet, for all that, will they not hear me, saith the Lord."
- 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.
- 23 If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those, that are unlearned, or unbelievers, will they not say, that ye are mad?
- 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.
- 25 And thus are the secrets of his heart made manifest; and so, falling down on his face, he

God, in an unknown tongue, which all understand not, how shall the hearer, who, in this respect, is unlearned, and, being ignorant in that tongue, knows not what thou sayest, how shall he say, Amen? How shall he join in the thanks, which he understands not? Thou, indeed, givest thanks well; but the other is not at all edified by it. I thank God, I speak with tongues more than you all: But I had rather speak in the church, five words that are understood, that I might instruct others also, than, in an unknown tongue, ten thousand, that others understand not. My brethren, be not, in understanding, children, who are apt to be taken with the novelty, or strangeness of things: in temper and disposition, be as children, void of malice^a; but, in matters of understanding, be ye perfect men, and use your understandings^b. Be not so zealous for the use of unknown tongues in the church; they are not so proper there: it is written in the law^c, "With men of other tongues, and other lips, will I speak unto this people: and yet for all that, will they not hear me, saith the Lord." So that, you see, the speaking of strange tongues miraculously, is not for those, who are already converted, but for a sign to those, who are unbelievers: but prophecy is for believers, and not for unbelievers; and therefore, fitter for your assemblies. If, therefore, when the church is all come together, you should all speak in unknown tongues, and men unlearned, or unbelievers, should come in, would they not say, "that you are mad?" But if ye all prophecy, and an unbeliever, or an ignorant man, come in, the discourses he hears from you, reaching his conscience, and the secret thoughts of his heart, he is convinced, and wrought

NOTES.

20^a By *κακία*, "malice," I think is here to be understood all sorts of ill temper of mind, contrary to the gentleness and innocence of childhood; and, in particular, their emulation and strife, about the exercise of their gifts in their assemblies.

^b Vid. Rom xvi. 19. Eph. iv. 13—15.

21^c The books of sacred scripture, delivered to the Jews by divine revelation, under the law, before the time of the gospel, which we now call the old testament, are, in the writings of the new testament, called sometimes, "the law, the prophets, and the psalms," as Luke xxiv. 44. sometimes "the law and the prophets," as Acts xxiv. 14. And sometimes they are all comprehended under this one name, "the law," as here; for the passage cited, is in Isaiah, chap. xxviii. 1.

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wrought upon ; and so, falling down, worships God, and declares that God is certainly amongst you.
26. What then is to be done, brethren ? When you come together, every one is ready^a, one with a psalm, another with a doctrine, another with a strange tongue, another with a revelation, another with interpretation. Let all things be done to edification. Even though^b any one speak in an unknown tongue, which is a gift, that seems least intended for edification^c ; let but two, or three at most, at any one meeting, speak in an unknown tongue ; and that separately, one after another ; and let there be but
28. one interpreter^d. But if there be no body present, that can interpret, let not any one use his gift of tongues in the congregation ; but let him, silently,
29. within himself, speak to himself, and to God. Of those, who have the gift of prophecy, let but two or three speak at the same meeting, and let the others
30. examine and discuss it. But if, during their debate, the meaning of it be revealed to one that sits by, let him, that was discoursing of it before, give off.
31. For ye may all prophecy, one after another, that all may

he will worship God, and report that God is in you of a truth.

How is it then, brethren ?
26 When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course ; and let one interpret.

But if there be no interpreter, let him keep silence in the church ; and let him speak to himself, and to God.

Let the prophets speak, two or three, and let the other judge.

If any thing be revealed to another, that sitteth by, let the first hold his peace.

For ye may all prophecy, one by one, that all may learn, that all may be comforted.

NOTES.

26^a It is plain, by this whole discourse of the apostle's, that there were contentions and emulations amongst them, for precedency of their gifts ; and therefore I think *ἕκαστος ἔχει*, may be rendered, " every one is ready," as impatient to be first heard. If there were no such disorder amongst them, there would have been no need for the regulations given, in the end of this verse, and the seven verses following, especially ver. 31, 32. where he tells them, they all may prophecy, one by one, and that the motions of the Spirit were not so ungovernable, as not to leave a man master of himself. He must not think himself under a necessity of speaking, as soon as he found any impulse of the Spirit upon his mind.

27^b St. Paul has said, in this chapter, as much as conveniently could be said, to restrain their speaking in unknown tongues, in their assemblies, which seems to be that, wherein the vanity and ostentation of the Corinthians was most forward to shew itself. " Is it not, says he, a gift intended for the edification of believers ; however, since you will be exercising it in your meetings, let it always be so ordered, that it may be for edification ;" *εἴτε*, I have rendered " although." So I think it is sometimes used ; but no where, as I remember, simply for " if," as in our translation ; nor will the sense here bear, " whether ;" which is the common signification of *εἴτε*. And, therefore, I take the apostle's sense to be this : " You must do nothing but to edification ; though you speak in an unknown tongue, " even an unknown tongue must be made use of, in your assemblies, only to edification."

^c Vid. ver. 2, and 4.

^d The rule of the synagogue was ; " in the law, let one read, and one interpret : in the prophets, let one read, and two interpret : in Esther, ten may read, and ten interpret." It is not improbable, that some such disorder had been introduced into the church of Corinth, by the judaizing, false apostle, which St. Paul would here put an end to.

An. Ch. 57.
NERONIS 3.
CHAP XIV.

TEXT.

PARAPHRASE.

32 And the spirits of the prophets
are subject to the prophets.

83 For God is not the author of
confusion, but of peace, as in
all churches of the saints.

34 Let your women keep silence
in the churches: for it is not
permitted unto them to speak;
but they are commanded to be
under obedience, as also saith
the law.

35 And if they will learn any
thing, let them ask their hus-
bands at home: for it is a shame
for women to speak in the
church.

36 What! came the word of
God out from you? Or came
it unto you only?

37 If any man think himself to
be a prophet, or spiritual, let him
acknowledge, that the things,
that I write unto you, are the
commandments of the Lord.

38 But if any man be ignorant,
let him be ignorant.

may in their turns be hearers, and receive exhorta-
tion and instruction. For the gifts of the Holy 32.
Ghost are not like the possession of the heathen
priests, who are not masters of the spirit that possesses
them. But Christians, however filled with the Ho-
ly Ghost, are masters of their own actions, can speak,
or hold their peace, as they see occasion, and are not
hurried away by any compulsion. It is, therefore, 33.
no reason for you to speak, more than one at once,
or to interrupt one another, because you find your-
selves inspired and moved by the Spirit of God. For
God is not the author of confusion and disorder, but
of quietness and peace. And this is what is observed
in all the churches of God.

As to your women, let them keep silence in your 34.
assemblies; for it is not permitted them to dis-
course there, or pretend to teach; that does no way
suit their state of subjection, appointed them in the
law. But, if they have a mind to have any thing ex- 35.
plained to them, that passes in the church, let them,
for their information, ask their husbands at home;
for it is a shame for women to discourse and debate
with men publicly, in the congregation. What! 36.
do you pretend to give laws to the church of God,
or to a right to do what you please amongst your-
selves, as if the gospel began at Corinth, and issuing
from you, was communicated to the rest of the
world; or, as if it were communicated to you alone,
of all the world? If any man amongst you think, 37.
that he hath the gift of prophecies, and would pass
for a man knowing in the revealed will of God,
let him acknowledge, that these rules, which I have
here given, are the commandments of the Lord. But 38.
if any man be ignorant that they are so, I have no
more

NOTES.

34, 35 * Why I apply this prohibition, of speaking, only to reasoning and purely voluntary dis-
course, but suppose a liberty left women to speak, where they had an immediate impulse and revelation
from the Spirit of God, vid. note on chap. xi. 3. In the synagogue it was usual for any man, that had
a mind, to demand, of the teacher, a farther explication of what he had said: but this was not per-
mitted to the women.

37 ^b Πνευματικός, "a spiritual man." in the sense of St. Paul, is one, who founds his knowledge
in what is revealed by the Spirit of God, and not in the bare discoveries of his natural reason and
parts: vid. chap. ii. 15.

38 ^c By the [any man] mentioned in this, and the foregoing verse, St. Paul seems to intimate
the

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TEXT.

An Ch. 57.
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39. more to say to him : I leave him to his ignorance.
To conclude, brethren, let prophecy have the preference in the exercise of it : but yet forbid not the
40. speaking unknown tongues. But whether a man prophesies, or speaks with tongues, whatever spiritual gift he exercises in your assemblies, let it be done without any indecorum, or disorder.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
Let all things be done decently, and in order.

CHAP. XIV.

NOTES.

the false apostle, who pretended to give laws amongst them, and, as we have observed, may well be supposed to be the author of these disorders ; whom, therefore, St. Paul reflects on, and presses in these three verses.

39 * Ζηλῶν, in this whole discourse of St. Paul, taken to refer to the exercise, and not to the obtaining the gifts, to which it is joined, will direct us right, in understanding St. Paul, and make his meaning very easy and intelligible.

SECT. X.

CHAP. XV. 1—58.

CONTENTS.

After St. Paul (who had taught them another doctrine) had left Corinth, some among them denied the resurrection of the dead. This he confutes by Christ's resurrection, which the number of witnesses, yet remaining, that had seen him, put past question, besides the constant inculcating of it, by all the apostles, every where. From the resurrection of Christ, thus established, he infers the resurrection of the dead ; shews the order they shall rise in, and what sort of bodies they shall have.

PARAPHRASE.

TEXT.

1. **I**N what I am now going to say to you, brethren, I make known to you no other gospel, than what I formerly preached to you, and you received, and have hitherto professed, and by which alone you are
2. to be saved. This you will find to be so, if you retain in your memories what it was that I preached to you, which you certainly do, unless you have taken up the Christian name and profession to no
3. purpose. For I delivered to you, and particularly insisted on this, which I had received, viz. that Christ

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand ;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you, first of all, that which I also received,

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XV. received, how that Christ died for our sins, according to the scriptures :

- 4 And that he was buried, and that he rose again the third day, according to the scriptures :
- 5 And that he was seen of Cephas, then of the twelve :
- 6 After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep :
- 7 After that, he was seen of James : then, of all the apostles.
- 8 And, last of all, he was seen of me also, as of one born out of due time.
- 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
- 10 But by the grace of God, I am what I am : and his grace, which was bestowed upon me, was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.
- 11 Therefore, whether it were I or they, so we preach, and so ye believed.
- 12 Now, if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead ?
- 13 But if there be no resurrection of the dead, then is Christ not risen.

Christ died for our sins, according to the scriptures : And that he was buried, and that he was raised 4. again, the third day, according to the scriptures : And that he was seen by Peter ; afterwards by the 5. twelve apostles : And, after that, by above five 6. hundred Christians at once ; of whom the greatest part remain alive to this day, but some of them are deceased : Afterwards he was seen by James ; and 7. after that, by all the apostles : Last of all, he was 8. seen by me also, as by one born before my time^a. For I am the least of the apostles, not worthy the 9. name of an apostle ; because I persecuted the church of God. But, by the free bounty of God, I am 10. what it hath pleased him to make me : and this favour, which he hath bestowed on me, hath not been altogether fruitless ; for I have laboured in preaching of the gospel, more than all the other apostles^b : which yet I do not ascribe to any thing of myself, but to the favour of God, which accompanied me. But whether I, or the other apostles, 11. preached, this was that which we preached, and this was the faith, ye were baptized into, viz. that Christ died, and rose again the third day. If, therefore, 12. this be so, if this be that, which has been preached to you, viz. that Christ has been raised from the dead ; how comes it that some^c amongst you say, as they do, that there is no resurrection of the dead ? And if there be no resurrection of the dead, then 13. even

NOTES.

8^a An abortive birth, that comes before its time, which is the name St. Paul gives himself here, is usually sudden and at unawares, and is also weak and feeble, scarce deserving to be called, or counted a man. The former part agrees to St. Paul's being made a Christian and an apostle ; though it be in regard of the latter, that, in the following verse, St. Paul calls himself, abortive.

10^b St. Paul drops in this commendation of himself, to keep up his credit in the church of Corinth, where there was a faction labouring to discredit him.

12^c This may well be understood of the head of the contrary faction, and some of his scholars : 1st, Because St. Paul introduces this confutation, by asserting his mission, which these his opposers would bring in question. 2dly, Because he is so careful to let the Corinthians see, he maintains not the doctrine of the resurrection, in opposition to these their new leaders, it being the doctrine he had preached to them, at their first conversion, before any such false apostle appeared among them, and misled them about the resurrection. Their false apostle was a Jew, and in all appearance judaized : may he not also be suspected of Sadducism ? For it is plain, he, with all his might, opposed St. Paul, which must be from some main difference in opinion at the bottom. For there are no footsteps of any personal provocation.

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14. even Christ himself is not risen : And if Christ be not risen, our preaching is idle talk, and your believing it is to no purpose. And we, who pretend to be witnesses for God, and his truth, shall be found liars, bearing witness against God, and his truth, affirming, that he raised Christ, whom in truth he did not raise, if it be so, that the dead are not raised. 15. For if the dead shall not be raised, neither is Christ raised. And if Christ be not risen, your faith is to no purpose ; your sins are not forgiven, but you are 16. still liable to the punishment due to them. And they also, who died in the belief of the gospel, are perished and lost. If the advantages we expect from Christ, are confined to this life, and we have no hope of any benefit from him, in another life hereafter, we Christians are the most miserable of all men. 17. But, in truth, Christ is actually risen from the dead, and become the first-fruits* of those who were dead. 18. For, since by man came death, by man came also the resurrection of the dead, or restoration to life. 19. For, as the death that all men suffer, is owing to Adam, so the life, that all shall be restored to again, is procured them by Christ. But they shall return to life again, not all at once, but in their proper order : Christ, the first-fruits, is already risen ; next after him shall rise those, who are his people, his 20. church, and this shall be at his second coming. After that shall be the day of judgment, which shall bring to a conclusion, and finish the whole dispensation to the race and posterity of Adam, in this world : when Christ shall have delivered up the kingdom to God, the Father ; which he shall not do, till he hath destroyed all empire, power, and authority, that shall be in the world besides. For he must 21. reign, till he has totally subdued and brought all his enemies into subjection to his kingdom. The last 22. enemy, that shall be destroyed, is death. For God hath subjected all things to Christ : but when it is said, " All things are subjected," it is plain that he is to be excepted, who did subject all things to him.

But

And, if Christ be not risen, then is our preaching vain, and your faith is also vain. 14

Yea, and we are found false witnesses of God ; because we have testified of God, that he raised up Christ : whom he raised not up, if so be, that the dead rise not. 15

For if the dead rise not, then is not Christ raised : 16

And if Christ be not raised, your faith is vain ; ye are yet in your sins. 17

Then they also, which are fallen asleep in Christ, are perished. 18

If in this life only we have hope in Christ, we are of all men most miserable. 19

But, now, is Christ risen from the dead, and become the first fruits of them that slept. 20

For since by man came death, by man came also the resurrection of the dead. 21

For, as in Adam all die, even so in Christ shall all be made alive. 22

But every man, in his own order : Christ the first-fruits, afterwards they that are Christ's, at his coming. 23

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. 24

For he must reign, till he hath put all enemies under his feet. 25

The last enemy, that shall be destroyed, is death. 26

For he hath put all things under his feet. But when he saith, " All things are put under him," it is manifest that he is excepted, which did put all things under him. 27

NOTE.

20 * The first-fruits were a small part, which was first taken and offered to God, and sanctified the whole mass, which was to follow.

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- And, when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.
- Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they, then, baptized for the dead?
- And why stand we in jeopardy every hour?
- I protest, by your rejoicing, which I have in Christ Jesus our Lord, I die daily.
- If, after the manner of men, I have fought with the beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die.
- Be not deceived: evil communications corrupt good manners.
- Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.
- But some men will say, "How are the dead raised up? And with what body do they come?"

But when all things shall be actually reduced under subjection to him, then, even the Son himself, i. e. Christ and his whole kingdom, he and all his subjects and members, shall be subjected to him, that gave him this kingdom, and universal dominion, that God may immediately govern and influence all.

Else, what shall they do, who are baptized for the dead? And, why do we venture our lives continually? As to myself, I am exposed, vilified, treated so, that I die daily. And for this I call to witness your glorying against me, in which I really glory, as coming on me for our Lord Jesus Christ's sake. And particularly, to what purpose did I suffer myself to be exposed to wild beasts at Ephesus, if the dead rise not? If there be no resurrection, it is wiser a great deal to preserve ourselves, as long as we can, in a free enjoyment of all the pleasures of this life; for when death comes, as it shortly will, there is an end of us for ever. Take heed that you be not misled by such discourses: for evil communication is apt to corrupt even good minds. Awake from such dreams, as it is fit you should, and give not yourselves up sinfully to the enjoyments of this life. For there are some atheistical people among you: this I say to make you ashamed. But, possibly, it will be asked; "How comes it to pass, that dead men are raised, and with what kind of bodies do they come?" Shall they have, "at the

NOTES.

29 ^a "Else," here relates to ver. 20. where it is said, "Christ is risen:" St. Paul, having, in that verse, mentioned Christ being the first fruits from the dead, takes occasion from thence, now that he is upon the resurrection, to inform the Corinthians of several particularities, relating to the resurrection, which might enlighten them about it, and could not be known, but by revelation. Having made this excursion, in the eight preceding verses, he here, in the 29th, re-assumes the thread of his discourse, and goes on with his arguments, for believing the resurrection.

^b What this baptizing for the dead, was, I confess I know not: but it seems, by the following verses, to be something, wherein they exposed themselves to the danger of death.

34 ^c May not this, probably, be said, to make them ashamed of their leader, whom they were so forward to glory in? For it is not unlikely, that their questioning, and denying the resurrection, came from their new apostle, who raised such opposition against St. Paul.

50 ^d If we will allow St. Paul to know what he says, it is plain, from what he answers, that he understands these words to contain two questions: First, How comes it to pass, that dead men are raised to life again? Would it not be better they should live on? Why do they die to live again? Secondly, With what bodies shall they return to life? To both these he distinctly answers, viz. That those,

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“ the resurrection, such bodies as they have
36. “ now ?” Thou fool ! does not daily experience
teach thee, that the seed, which thou sowest, cor-
rupts and dies, before it springs up and lives again ?
37. That, which thou sowest, is the bare grain, of
wheat, or barley, or the like ; but the body, which
it has, when it rises up, is different from the seed
38. that is sown. For it is not the seed, that rises up
again, but a quite different body, such as God has
thought fit to give it, viz. a plant, of a particular
shape and size, which God has appointed to each
39. sort of seed. And so, likewise, it is in animals ;
there are different kinds of flesh ^a : for the flesh of
men is of one kind ; the flesh of cattle is of another
kind ; that of fish is different from them both ;
and the flesh of birds is of a peculiar sort, different
40. from them all. To look yet farther into the differ-
ence of bodies, there be both heavenly and earthly
bodies ; but the beauty and excellency of the hea-
venly bodies is of one kind, and that of earthly
41. bodies of another. The sun, moon and stars have
each of them their particular beauty and brightness,
42. and one star differs from another in glory. And so
shall the resurrection of the dead ^b be : that, which
is

Thou fool ! that, which thou ³⁶
sowest, is not quickened, except
it die.

And that which thou sowest, ³⁷
thou sowest not that body that
shall be, but bare grain, it may
chance, of wheat, or of some
other grain.

But God giveth it a body, as ³⁸
it hath pleased him, and to every
seed his own body.

All flesh is not the same flesh : ³⁹
but there is one kind of flesh of
men, another flesh of beasts,
another of fishes, and another of
birds.

There are also celestial bo- ⁴⁰
dies, and bodies terrestrial : but
the glory of the celestial is one,
and the glory of the terrestrial is
another.

There is one glory of the sun, ⁴¹
and another glory of the moon,
and another glory of the stars ;
for one star differeth from ano-
ther star in glory.

So also is the resurrection of ⁴²
the dead. It is sown in cor-
ruption,

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those, who are raised to an heavenly state, shall have other bodies : and next, that it is fit that men should die, death being no improper way to the attaining other bodies. This, he shews, there is so plain and common an instance of, in the sowing of all seeds, that he thinks it a foolish thing to make a difficulty of it ; and then proceeds to declare, that, as they shall have other, so they shall have better bodies, than they had before, viz. spiritual and incorruptible.

39 ^a The scope of the place makes it evident, that by “ flesh,” St. Paul here means bodies, viz. that God has given to the several sorts of animals, bodies, in shape, texture, and organization, very different one from another, as he hath thought good ; and so he can give to men, at the resurrection, bodies of very different constitutions and qualities, from those they had before.

42 ^b “ The resurrection of the dead,” here spoken of, is not the resurrection of all mankind, in common ; but only the resurrection of the just. This will be evident to any one, who observes, that St. Paul, having, ver. 22. declared that all men shall be made alive again, tells the Corinthians, ver. 23. That it shall not be all at once, but at several distances of time. First of all, Christ rose ; afterwards, next in order to him, the saints should all be raised ; which resurrection of the just is, that which he treats, and gives an account of, to the end of this discourse and chapter ; and so never comes to the resurrection of the wicked, which was to be the third and last in order : so that from the 23d verse, to the end of this chapter, all that he says of the resurrection, is a description only of the resurrection of the just, though he calls it here, by the general name of the resurrection of the dead. That this is so, there is so much evidence, that there is scarce a verse, from the 41st to the end, that does not evince it.

V o l. III.

F f f

First,

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NOTE.

First, What in this resurrection is raised, St. Paul assures us, ver. 43. is raised in glory; but the wicked are not raised in glory.

Secondly, He says, "we" (speaking in the name of all, that shall be then raised) shall bear the image of the heavenly Adam, ver. 49. which cannot belong to the wicked. "We" shall all be changed, that, by putting on incorruptibility and immortality, death may be swallowed up of victory, which God giveth us, through our Lord Jesus Christ, ver. 51, 52, 53, 54, 57. which cannot likewise belong to the damned. And therefore "we," and "us," must be understood to be spoken, in the name of the dead, that are Christ's, who are to be raised by themselves, before the rest of mankind.

Thirdly, He says, ver. 52. That when the dead are raised, they, who are alive, shall be changed in the twinkling of an eye. Now, that these dead, are only the dead in Christ, which shall rise first, and shall be caught up in the clouds, to meet the Lord in the air, is plain from 1 Thess. iv. 16, 17.

Fourthly, He teaches, ver. 54. that, by this corruptible's putting on incorruption, is brought to pass the saying, that "Death is swallowed up of victory." But I think, no body will say, that the wicked have victory over death; yet that, according to the apostle, here belongs to all those, whose corruptible bodies have put on incorruption; which, therefore, must be only those, that rise the second in order. From whence it is clear, that their resurrection alone, is that, which is here mentioned and described.

Fifthly, A farther proof whereof is, ver. 56, 57. in that their sins being taken away, the sting, whereby death kills, is taken away. And hence St. Paul says, God has given "us" the victory, which is the same "us," or "we," who should bear the image of the heavenly Adam, ver. 49. And the same "we," who should "all" be changed, ver. 51, 52. All which places can, therefore, belong to none, but those, who are Christ's, who shall be raised by themselves, the second in order, before the rest of the dead.

It is very remarkable what St. Paul, says, in the 51st verse, "We shall not all sleep, but we shall all be changed, in the twinkling of an eye." The reason he gives for it, ver. 53. is, because this corruptible thing must put on incorruption, and this mortal thing must put on immortality. How? Why, by putting off flesh and blood, by an instantaneous change, because, as he tells us, ver. 50. flesh and blood cannot inherit the kingdom of God; and therefore, to fit believers for that kingdom, those who are alive at Christ's coming, shall be changed, in the twinkling of an eye; and those, that are in their grave, shall be changed likewise, at the instant of their being raised; and so all the whole collection of saints, all the members of Christ's body, shall be put into a state of incorruptibility, ver. 52. in a new sort of bodies. Taking the resurrection, here spoken of, to be the resurrection of all the dead, promiscuously, St. Paul's reasoning, in this place can hardly be understood. But, upon a supposition, that he here describes the resurrection of the just only, that resurrection, which, as he says, ver. 23. is to be the next after Christ's, and separate from the rest, there is nothing can be more plain, natural, and easy, than St. Paul's reasoning; and it stands thus; "Men alive are flesh and blood; the dead in the graves are but the remains of corrupted flesh and blood; but flesh and blood cannot inherit the kingdom of God, neither corruption inherit incorruption, i. e. immortality: therefore, to make all those, who are Christ's, capable to enter into his eternal kingdom of life, as well those of them, who are alive, as those of them, who are raised from the dead, shall, in the twinkling of an eye, be all changed, and their corruptible shall put on incorruption, and their mortal shall put on immortality: and thus God gives them the victory over death, through their Lord Jesus Christ." This is, in short, St. Paul's arguing here, and the account he gives, of the resurrection of the blessed. But how the wicked, who are afterwards to be restored to life, were to be raised, and what was to become of them, he here says nothing, as not being to his present purpose, which was to assure the Corinthians, by the resurrection of Christ, of a happy resurrection to believers, and thereby to encourage them to continue steadfast in the faith, which had such a reward. That this was his design, may be seen by the beginning of his discourse; ver. 12—21. and by the conclusion, ver. 58. in these words; "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know, that your labour is not in vain in the Lord." Which words shew, that what he had been speaking of, in the immediately preceding verses, viz. their being changed, and their putting on incorruption and immortality, and their having thereby the victory, through Jesus Christ, was what belonged solely to the saints, as a reward to those, who remained steadfast, and abounded in the work of the Lord.

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is sown in this world *, and comes to die, is a poor,
43. weak, contemptible, corruptible thing : When it is
raised again, it shall be powerful, glorious, and in-
44. corruptible. The body, we have here, surpasses not
the animal nature. At the resurrection it shall be
spiritual. There are both animal ^b and spiritual ^c
45. bodies. And so it is written, "The first man
Adam was made a living soul," i. e. made of an
animal constitution, endowed with an animal life ;
the second Adam was made of a spiritual constitu-
46. tion, with a power to give life to others. How-
beit, the spiritual was not first, but the animal ; and
47. afterwards the spiritual. The first man was of the
earth, made up of dust, or earthy particles : the se-
48. cond man is the Lord from heaven. Those, who
have no higher an extraction, than barely from the
earthy man, they, like him, have barely an animal
life and constitution : but those, who are regenerate,
and born of the heavenly seed, are, as he that
49. is heavenly, spiritual, and immortal. And as in the
animal,

ruption, it is raised in incorrup-
tion :

It is sown in dishonour, it is 43
raised in glory : it is sown in
weakness, it is raised in power.

It is sown a natural body, it 44
is raised a spiritual body. There
is a natural body, and there is a
spiritual body.

And so it is written, The 45
first man, Adam, was made a
living soul, the last Adam was
made a quickening spirit.

Howbeit, that was not first 46
which is spiritual, but that which
is natural ; and afterward, that
which is spiritual.

The first man is of the earth, 47
earthy : the second man is the
Lord from heaven.

As is the earthy, such are 48
they also that are earthy : and
as is the heavenly, such are they
also that are heavenly.

And, as we have borne the 49
image

NOTES.

The like use, of the like, though shorter, discourse of the resurrection, wherein he describes only that of the blessed, he makes to the Thessalonians, 1 Thess. iv. 13—18. which he concludes thus ; "Wherefore comfort one another with these words."

Nor is it, in this place alone, that St. Paul calls the resurrection of the just, by the general name, of the resurrection of the dead. He does the same, Phil. iii. 11. where he speaks of his sufferings, and of his endeavours, "if by any means he might attain unto the resurrection of the dead :" whereby, he cannot mean, the resurrection of the dead in general ; which, since he has declared in this very chapter, ver. 22. all men, both good and bad, shall as certainly partake of, as that they shall die, there needs no endeavours to attain to it. Our Saviour, likewise, speaks of the resurrection of the just, in the same general terms of the resurrection, Matt. xxii. 30. "And the resurrection from the dead," Luke xx. 35. by which is meant only, the resurrection of the just, as is plain from the context.

42. * The time, that man is in this world, affixed to this earth, is, his being sown ; and not when being dead, he is put in the grave ; as is evident from St. Paul's own words. For dead things are not sown ; seeds are sown, being alive, and die not, until after they are sown. Besides, he that will attentively consider what follows, will find reason, from St. Paul's arguing, to understand him so.

44. ^b Σῶμα ψυχικόν, which in our Bibles is translated, "a natural body," should, I think, more suitably to the propriety of the Greek, and more conformably to the apostle's meaning, be translated "an animal body :" for that, which St. Paul is doing here, is to shew, that as we have animal bodies now, (which we derived from Adam) endowed with an animal life, which unless supported with a constant supply of food and air, will fail and perish, and at last, do what we can, will dissolve and come to an end ; so, at the resurrection, we shall have from Christ, the second Adam, "spiritual bodies," which shall have an essential and natural, inseparable life in them, which shall continue and subsist perpetually, of itself, without the help of meat and drink, or air, or any such foreign support ; without decay, or any tendency to a dissolution : of which our Saviour speaking, Luke xx. 35. says, "They who shall be accounted worthy to obtain that world, and the resurrection from the dead," cannot die any more ; for they are equal to the angels, i. e. of an angelical nature and constitution.

^c Vid. Phil. iii. 21.

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50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

animal, corruptible, mortal state, we were born in, we have been like him, that was earthy; so also shall we, who, at the resurrection, partake of a spiritual life from Christ, be made like him, the Lord from heaven, heavenly, i. e. live, as the spirits in heaven do, without the need of food, or nourishment, to support it, and without infirmities, decay and death, enjoying a fixed, stable, unfleeting life. This I say 50. to you, brethren, to satisfy those that ask, "with what bodies the dead shall come;" that we shall not at the resurrection have such bodies, as we have now: for flesh and blood cannot enter into the kingdom, which the saints shall inherit in heaven; nor are such fleeting, corruptible things, as our present bodies are, fitted to that state of immutable incorruptibility. To which let me add, what has not 51. been hitherto discovered, viz. that we shall not all die, but we shall all be changed, In a moment, in 52. the twinkling of an eye, at the sounding of the last trumpet; for the trumpet shall sound, and the dead shall rise: and as many of us, believers, as are then alive, shall be changed. For this corruptible frame, 53. and constitution^b of ours, must put on incorruption, and

NOTE.

53^a τὸ φθαρτὸν, "corruptible," and τὸ θνητὸν, "mortal," have not here σῶμα, "body," for their substantive, as some imagine; but are put in the neuter gender absolute, and stand to represent νεκροί, "dead;" as appears by the immediately preceding verse, and also ver. 42. ἔτω καὶ ἡ ἀνάστασις τῶν νεκρῶν, σπείρεται ἐν φθορᾷ. "So is the resurrection of the dead: it is sown in corruption;" i. e. mortal, corruptible men are sown, being corruptible and weak. Nor can it be thought strange, or strained, that I interpret φθαρτὸν and θνητὸν, as adjectives of the neuter gender, to signify persons, when, in this very discourse, the apostle uses two adjectives, in the neuter gender, to signify the persons of Adam and Christ, in such a way, as it is impossible to understand them otherwise. The words, no farther off than ver. 46. are these; Ἀλλ' ὁ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν ἔπειτα τὸ πνευματικόν. The like way of speaking we have, Matt. i. 20. and Luke i. 35. in both which, the person of our Saviour is expressed, by adjectives of the neuter gender. To any, of all which places, I do not think any one will add the substantive σῶμα, "body," to make out the sense. That, then, which is meant here, being this, that this mortal man shall put on immortality, and this corruptible man, incorruptibility; any one will easily find another nominative case to σπείρειται, "is sown," and not σῶμα "body," when he considers the sense of the place, wherein the apostle's purpose is to speak of νεκροί, "mortal men," being dead, and raised again to life, and made immortal. Those, with whom grammatical construction, and the nominative case, weighs so much, may be pleased to read this passage in Virgil;

"——— Linquebant dulces animas, aut ægra trahebant
Croppora." Æneid. l. 3. ver. 140.

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54. and from mortal become immortal. And, when we are got into that state of incorruptibility and immortality, then shall be fulfilled, what was foretold in these words, "Death is swallowed up of victory^a;" i. e. death is perfectly subdued and exterminated, by a complete victory over it, so that there shall be no 55. death any more. Where, O death, is now that power, whereby thou deprivedest men of life? What is become of the dominion of the grave, whereby 56. they were detained prisoners there^b? That, which gives death the power over men is sin, and it is the 57. law, by which sin has this power. But thanks be to God, who gives us deliverance and victory over death, the punishment of sin, by the law, through our Lord Jesus Christ, who has delivered us from 58. the rigour of the law. Wherefore, my beloved brethren, continue stedfast and unmoveable in the Christian faith, always abounding in your obedience to the precepts of Christ, and in those duties, which are required of us, by our Lord and Saviour, knowing that your labour will not be lost. Whatsoever you shall do, or suffer, for him, will be abundantly rewarded, by eternal life.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

O death, where is thy sting? 55
O grave, where is thy victory?

The sting of death is sin; and 56
the strength of sin is the law.
But thanks be to God, which 57
giveth us the victory, through
our Lord Jesus Christ.

Therefore, my beloved bre- 58
thren, be ye stedfast, unmove-
able, always abounding in the
work of the Lord; forasmuch
as ye know that your labour is
not in vain in the Lord.

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where, by finding the nominative case to the two verbs, in it, he may come to discover that personality, as contra-distinguished to both body and soul, may be the nominative case to verbs.

54 ^a Νίκος, "victory," often signifies end and destruction. See Vossius "de lxx interpret." cap. 24.

55 ^b This has something of the air of a song of triumph, which St. Paul breaks out into, upon a view of the saints victory over death, in a state, wherein death is never to have place any more.

SECT. XI.

CHAP. XVI. 1-4.

CONTENTS.

HE gives directions concerning their contribution to the poor Christians at Jerusalem.

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NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

² Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

³ And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

⁴ And if it be meet that I go also, they shall go with me.

AS to the collection for the converts to Christianity, who are at Jerusalem, I would have you do, as I have directed the churches of Galatia. Let every one of you, according as he thrives in his calling, lay aside some part of his gain by itself, which, the first day of the week, let him put into the common treasury^a of the church, that there may be no need of any gathering, when I come. And, ³ when I come, those, whom you shall approve of^b, will I send with letters to Jerusalem, to carry thither your benevolence. Which if it deserves, that I also ⁴ should go, they shall go along with me.

NOTES.

² * *Θησαυρίζων* seems used here in the sense I have given it. For it is certain that the apostle directs, that they should, every Lord's day, bring to the congregation, what their charity had laid aside, the foregoing week, as their gain came in, that there it might be put into some publick box, appointed for that purpose, or officers hands. For, if they only laid it aside at home, there would nevertheless be need of a collection, when he came.

³ * *Δοκιμάσητε, δι' ἐπιστολῶν τήντας πέμψω*. This pointing, that makes *δι' ἐπιστολῶν* belong to *πέμψω*, and not to *δοκιμάσητε*, the apostle's sense justifies; he telling them here, that finding their collection ready, when he came, he would write by those, they should think fit to send it by, or go himself with them, if their present were worthy of it. There needed no approbation of their messengers to him, by their letters, when he was present. And if the Corinthians, by their letters, approved of them to the saints at Jerusalem, how could St. Paul say, he would send them?

SECT. XII.

CHAP. XVI. 5—12.

CONTENTS.

HE gives them an account of his own, Timothy's, and Apollos's intention of coming to them.

TEXT.

PARAPHRASE.

⁵ **N**OW I will come unto you, when I shall pass through Macedonia (for I do pass through Macedonia:)

⁶ And it may be, that I will abide, yea, and winter with you, that

I Will come unto you, when I have been in Macedonia; for I intend to take that in my way: And perhaps I shall make some stay, nay, winter ⁶ with

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with you, that you may bring me going on my way,
7. whithersoever I go. For I do not intend just to
call in upon you, as I pass by; but I hope to spend
8. some time with you, if the Lord permit. But I
shall stay at Ephesus till Pentecost, i. e. Whitsun-
9. tide. For now I have a very fair and promising
opportunity given me of propagating the gospel,
10. though there be many opposers. If Timothy come
to you, pray take care, that he be easy, and with-
out fear amongst you: for he promotes the work of
the Lord, in preaching the gospel, even as I do.
11. Let no body, therefore, despise him; but treat him
kindly, and bring him going, that he may come unto
12. me: for I expect him with the brethren. As to
brother ^a Apollos, I have earnestly endeavoured to
prevail with him to come to you with the brethren ^b:
but he has no mind to it at all, at present. He will
come, however, when there shall be a fit occasion.

that ye may bring me on my journey, whithersoever I go.

For I will not see you now, 7
by the way; but I trust to tarry
a while with you, if the Lord
permit.

But I will tarry at Ephesus 8
until Pentecost.

For a great door and effectual 9
is opened unto me, and there
are many adversaries.

Now if Timotheus come, see 10
that he may be with you with-
out fear: for he worketh the
work of the Lord, as I also do.

Let no man, therefore, de- 11
spise him; but conduct him
forth in peace, that he may come
unto me: for I look for him
with the brethren.

As touching our brother A- 12
pollos, I greatly desired him to
come unto you, with the bre-
thren: but his will was not at
all to come at this time; but he
will come, when he shall have
convenient time.

NOTES.

12 ^a There be few, perhaps, who need to be told it; yet it may be convenient here, once for all, to remark, that in the apostle's time, "brother," was the ordinary compellation that Christians used to one another.

^b "The brethren," here mentioned, seem to be Stephanas, and those others, who, with him, came with a message, or letter, to St. Paul, from the church of Corinth, by whom he returned this epistle in answer.

SECT. XIII.

CHAP. XVI. 13—24.

CONTENTS.

THE conclusion, wherein St. Paul, according to his custom, leaves with them some, which he thinks most necessary, exhortations, and sends particular greetings.

TEXT.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XVI.

- W**atch ye, stand fast in the faith, quit you like
13 men, be strong.
14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints.)
16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus, and Achaicus : for that, which was lacking on your part, they have supplied.
18 For they have refreshed my spirit and yours : therefore acknowledge ye them that are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
20 All the brethren greet you. Greet you one another with an holy kiss.
21 The salutation of me Paul, with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be anathema, maranatha.
23 The grace of our Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

BE upon your guard, stand firm in the faith, be- 13.
have yourselves like men, with courage and resolution : And whatever is done amongst you, 14.
either in your public assemblies, or elsewhere, let it all be done with affection, and good will, one to another^a. You know the house of Stephanas, that 15.
they were the first converts of Achaia, and have all along made it their business to minister to the saints :
To such, I beseech you to submit yourselves : let 16.
such as, with us, labour to promote the gospel, be your leaders. I am glad, that Stephanas, Fortunatus, 17.
and Achaicus came to me ; because they have supplied what was deficient on your side. For, by the 18.
account they have given me of you, they have quieted my mind, and yours too^b : therefore have a regard to such men as these. The churches of Asia salute 19.
you, and so do Aquila and Priscilla, with much Christian affection ; with the church that is in their house. All the brethren here salute you : salute one 20.
another with an holy kiss. That, which followeth, 21.
is the salutation of me, Paul, with my own hand. If any one be an enemy to the Lord Jesus Christ, and 22.
his gospel, let him be accursed, or devoted to destruction. The Lord cometh to execute vengeance on him^c. The favour of the Lord Jesus Christ be with 23.
you. My love be with you all in Christ Jesus. 24.
Amen.

NOTES.

14 ^a His main design being to put an end to the faction and division which the false apostle had made amongst them, it is no wonder that we find unity and charity so much, and so often pressed, in this and the second epistle.

18 ^b Viz. By removing those suspicions and fears, that were on both sides.

22 ^c This being so different a sentence from any of those, writ with St. Paul's own hands, in any of his other epistles, may it not with probability be understood to mean the false apostle, to whom St. Paul imputes all the disorders in this church, and of whom he speaks, not much less severely ? 2 Cor. xi. 13—15.

A
P A R A P H R A S E
AND

N O T E S

ON THE

Second Epistle of St. *Paul*

TO THE

C O R I N T H I A N S.

S Y N O P S I S.

S AINT PAUL having writ his first epistle to the Corinthians, to try, as he says himself, chap. ii. 9. what power he had still with that church, wherein there was a great faction against him, which he was attempting to break, was in pain, till he found what success it had; chap. ii. 12, 13. and vii. 5. But when he had, by Titus, received an account of their repentance, upon his former letter, of their submission to his orders, and of their good disposition of mind towards him, he takes courage, speaks of himself more freely, and justifies himself more boldly; as may be seen, chap. i. 12. and ii. 14. and vi. 10. and x. 1. and xiii. 10. And as to his opposers, he deals more roundly and sharply with them, than he had done in his former epistle; as appears from chap. ii. 17. and iv. 2—5. and v. 12. and vi. 11—16. and xi. 11. and xii. 15.

Written from
Rome in the
year of our Lord
57, of Nero 3

THE observation of these particulars may possibly be of use to give us some light, for the better understanding of his second epistle, especially if we add, that the main business of this, as of his former epistle, is to take off the people from the new leader they had got, who was St. Paul's opposer; and wholly to put an end to the faction and disorder, which that false apostle had caused in the church of Corinth. He also, in this epistle, stirs them up again, to a liberal contribution to the poor saints at Jerusalem.

THIS epistle was writ in the same year, not long after the former.

V O L. III.

G g g

S E C-

SECTION I.

CHAP. I. 1, 2.

INTRODUCTION.

TEXT.

PARAPHRASE.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, our brother, unto the church of God, which is at Corinth, with all the saints, which are in all Achaia :
 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

PAUL, an apostle of Jesus Christ, by the will¹ of God, and Timothy, our brother², to the church of God, which is in Corinth, with all the Christians, that are in all Achaia³: Favour and² peace be to you, from God our Father, and from the Lord Jesus Christ.

NOTES.

¹ "Brother," i. e. either in the common faith; and so, as we have already remarked, he frequently calls all the converted, as Rom. i. 13. and in other places; or "brother" in the work of the ministry, vid. Rom. xvi. 21. 1 Cor. xvi. 12. To which we may add, that St. Paul may be supposed to have given Timothy the title, of "brother," here, for dignity's sake, to give him a reputation above his age, amongst the Corinthians, to whom he had before sent him, with some kind of authority, to rectify their disorders. Timothy was but a young man, when St. Paul writ his first epistle to him, as appears, 1 Tim. iv. 12. Which epistle, by the consent of all, was writ to Timothy, after he had been at Corinth; and in the opinion of some very learned men, not less than eight years after; and therefore his calling him, "brother," here, and joining him with himself, in writing this epistle, may be to let the Corinthians see, that, though he were so young, who had been sent to them, yet it was one, whom St. Paul thought fit to treat very much as an equal.

³ Achaia, the country wherein Corinth stood.

SECT. II.

CHAP. I. 3.—VII. 16.

CONTENTS.

THIS first part of this second Epistle, of St. Paul to the Corinthians, is spent in justifying himself, against several imputations, from the opposite faction; and setting himself right, in the opinion of the Corinthians. The particulars whereof we shall take notice of, in the following numbers.

SECT.

S E C T. II. N. I.

An. Ch. 57.
NERONIS 3.
CHAP. I.

C H A P. I. 3—14.

C O N T E N T S.

HE begins with justifying his former letter to them, which had afflicted them, (vid. chap. vii. 7, 8.) by telling them, that he thanks God for his deliverance out of his afflictions, because it enables him to comfort them, by the example, both of his affliction and deliverance; acknowledging the obligation he had to them, and others, for their prayers and thanks for his deliverance, which, he presumes, they could not but put up for him, since his conscience bears him witness (which was his comfort) that, in his carriage to all men, and to them more especially, he had been direct and sincere, without any self, or carnal interest; and that what he writ to them had no other design but what lay open, and they read in his words, and did also acknowledge; and he doubted not, but they should always acknowledge; part of them acknowledging also, that he was the man they gloried in, as they shall be his glory in the day of the Lord. From what St. Paul says, in this section, (which, if read with attention, will appear to be writ with a turn of great insinuation) it may be gathered, that the opposite faction endeavoured to evade the force of the former epistle, by suggesting, that, whatever he might pretend, St. Paul was a cunning, artificial, self-interested man, and had some hidden design in it, which accusation appears in other parts also of this epistle; as chap. iv. 2, 5.

P A R A P H R A S E.

3. **B**lessed be the God and Father of our Lord
Jesus Christ, the Father of mercies, and God
4. of all consolation; Who comforteth me, in all my
tribulations, that I may be able to comfort them^b,
who are in any trouble, by the comfort, which I
5. receive from him. Because, as I have suffered abundantly
for Christ; so, through Christ, I have been abundantly
comforted; and both these, for your ad-
6. vantage. For my affliction is for your consolation
and relief^c, which is effected by a patient enduring
those sufferings, whereof you see an example in me.
And again, when I am comforted, it is for your
G g g 2 consolation

T E X T.

Blessed be God, even the 3.
Father of our Lord Jesus
Christ, the Father of mercies,
and the God of all comfort;
Who comforteth us, in all 4
our tribulation, that we may be
able to comfort them, which are
in any trouble, by the comfort
wherewith we ourselves are com-
forted of God.
For as the sufferings of Christ 5.
abound in us, so our consolation
also aboundeth by Christ.
And, whether we be afflicted, 6
it is for your consolation and
salvation, which is effectual, in
the

N O T E S.

3 ^a That this is the right translation of the Greek here, see Eph. i. 3. and 1 Pet. i. 3. where the same words are so translated; and that it agrees with St. Paul's sense, see Eph. i. 17.

4 ^b He means, here, the Corinthians, who were troubled for their miscarriage towards him; vid. chap. vii. 7.

6 ^c Σωτηρία, "relief," rather than "salvation;" which is understood, of deliverance from death and hell; but here it signifies only deliverance from their present sorrow.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. I.

the enduring of the same sufferings, which we also suffer: or, whether we be comforted, it is for your consolation and salvation.

- 7 And our hope of you is steadfast; knowing that, as you are partakers of the sufferings, so shall ye be also of the consolation.
- 8 For we would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure, above strength; inasmuch that we despaired even of life.
- 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raised the dead:
- 10 Who delivered us from so great a death, and doth deliver; in whom we trust, that he will yet deliver us:
- 11 You also helping together by prayer for us; that, for the gift bestowed upon us, by the means of many persons, thanks may be given by many on our behalf.
- 12 For our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.
- 13 For we write none other things unto you, than what you read, or acknowledge, and I trust you shall acknowledge even to the end.
- 14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.

consolation and relief, who may expect the like, from the same compassionate God and Father. Upon which ground, I have firm hopes, as concerning you; being assured, that as you have had your share of sufferings, so ye shall, likewise, have of consolation. For I would not have you ignorant, brethren, of the load of afflictions in Asia, that were beyond measure heavy upon me, and beyond my strength; so that I could see no way of escaping with life. But I had the sentence of death in myself, that I might not trust in myself, but in God, who can restore to life even those, who are actually dead: Who delivered me from so imminent a danger of death, who doth deliver, and in whom I trust, he will yet deliver me: You also joining the assistance of your prayers for me; so that thanks may be returned, by many, for the deliverance procured me, by the prayers of many persons. For I cannot doubt of the prayers and concern of you, and many others, for me; since my glorying in this, viz. the testimony of my own conscience, that, in plainness of heart, and sincerity before God, not in fleshly wisdom, but by the favour of God directing me, I have behaved myself towards all men, but more particularly towards you. For I have no design, no meaning, in what I write to you, but what lies open, and is legible, in what you read: and you yourselves cannot but acknowledge it to be so; and I hope you shall always acknowledge it to the end. As part of you have already acknowledged that I am your glory; as you will be mine, at the day of judgment, when, being my scholars and converts, ye shall be saved.

SECT.

NOTE.

12 * What "fleshly wisdom" is, may be seen chap. iv. 2, 5.

^b This ἀλλ' ἐν χάριτι Θεοῦ, "But in the favour of God," is the same with ἀλλὰ χάρις Θεοῦ, ἡ σὺν ἡμῖν, "The favour of God, that is with me," i. e. by God's favourable assistance.

14 * "That I am your glory;" whereby he signifies that part of them, which stuck to him, owned him as their teacher: in which sense, "glorying" is much used, in these epistles to the Corinthians, upon the occasion of the several partisans boasting, some, that they were of Paul; and others, of Apollos.

II CORINTHIANS.

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SECT. II. N. 2.

An. Ch. 57.
NERONIS 3.
CHAP. I.

CHAP. I. 15—II. 17.

CONTENTS.

THE next thing St. Paul justifies, is, his not coming to them. St. Paul had promised to call on the Corinthians, in his way to Macedonia; but failed. This his opposers would have to be from levity in him; or a mind, that regulated itself wholly by carnal interest; vid. ver. 17. To which he answers, that God himself, having confirmed him amongst them, by the unction and earnest of his Spirit, in the ministry of the gospel of his Son, whom he, Paul, had preached to them steadily, the same, without any the least variation, or unsaying any thing, he had at any time delivered; they could have no ground to suspect him to be an unstable, uncertain man, that would play fast and loose with them, and could not be depended on, in what he said to them. This is what he says, ch. i. 15—22.

IN the next place, he, with a very solemn asseveration, professes, that it was to spare them, that he came not to them. This he explains, ch. i. 23. and ii. 2, 3.

HE gives another reason, ch. ii. 12, 13. why he went on to Macedonia, without coming to Corinth, as he had purposed; and that was the uncertainty he was in, by the not coming of Titus, what temper they were in, at Corinth. Having mentioned his journey to Macedonia, he takes notice of the success, which God gave to him there, and every where, declaring of what consequence his preaching was, both to the salvation, and condemnation, of those, who received, or rejected it; professing again his sincerity and disinterestedness, not without a severe reflection on their false apostle. All which we find in the following verses, viz. ch. ii. 14—17. and is all very suitable, and pursuant to his design in this epistle, which was to establish his authority and credit amongst the Corinthians.

PARAPHRASE.

TEXT.

15. **H**AVING this persuasion, (viz.) of your love and esteem of me, I purposed to come unto you ere this, that you might have a second gratification^a; 16. And to take you in my way to Macedonia, and from thence, return to you again, and, by you, be brought on,

AND, in this confidence, 15 I was minded to come unto you before, that you might have a second benefit; And to pass by you, into 16 Macedonia, and to come again, out of Macedonia, unto you; and,

NOTE.

15^a By the word *χάρις*, which our Bibles translate “benefit,” or “grace,” it is plain the apostle means, his being present among them a second time, without giving them any grief or displeasure. He had been with them before, almost two years together, with satisfaction and kindness. He intended them another visit; but it was, he says, that they might have the like gratification, i. e. the like satisfaction in his company a second time, which is the same he says, 2 Cor. ii. 1.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. I. and, of you, to be brought on my way, towards Judea.

17 When I, therefore, was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But, as God is true, our word toward you, was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you, by us, even by me, and Silvanus, and Timotheus, was not yea and nay; but in him was yea.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God, by us,

21 Now he, which stablisheth us, with you, in Christ, and hath anointed us, is God:

22 Who hath also sealed us, and given the earnest of the Spirit, in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for, by faith, ye stand.

on, in my way to Judea. If this fell not out so, as 17. I purposed, am I, therefore, to be condemned of fickleness? Or am I to be thought an uncertain man, that talks forwards and backwards, one that has no regard to his word, any farther than may suit his carnal interest? But God is my witness, that 18. what you have heard from me, has not been uncertain, deceitful, or variable. For Jesus Christ, the 19. Son of God, who was preached among you, by me, and Silvanus, and Timotheus, was not sometimes one thing, and sometimes another; but has been shewn to be uniformly one and the same, in the counsel, or revelation of God, (For all the promises of God 20. do all consent, and stand firm, in him) to the glory of God, by my preaching. Now it is God, who 21. establisheth me with you, for the preaching of the gospel, who has anointed^a, And also sealed^b me, and 22. given me the earnest^c of his Spirit, in my heart.

Moreover, I call God to witness, and may I die 23. if it is not so, that it was to spare you, that I came not yet to Corinth. Not that I pretend to such a 24. dominion over your faith, as to require you to believe what I have taught you, without coming to you, when I am expected there, to maintain and make it good; for it is by that faith you stand: but I forebore to come, as one concerned to preserve and help forward your joy, which I am tender of, and therefore declined coming to you, whilst I thought you in an estate, that would require severity from me,

NOTES.

21^a "Anointed," i. e. set apart to be an apostle, by an extraordinary call. Priests and prophets were set apart, by anointing, as well as kings.

22^b "Sealed," i. e. by the miraculous gifts of the Holy Ghost; which are an evidence of the truths, he brings from God, as a seal is of a letter.

^c "Earnest" of eternal life; for of that the Spirit is mentioned, as a pledge, in more places than one, vid. 2 Cor. v. 5. Eph. i. 13, 14. All these are arguments to satisfy the Corinthians, that St. Paul was not, nor could be, a shuffling man, that minded not what he said, but as it served his turn.

The reasoning of St. Paul, ver. 18—22. whereby he would convince the Corinthians, that he is not a fickle, unsteady man, that says and unsays, as may suit his humour or interest, being a little obscure, by reason of the shortness of his style here, which has left many things to be supplied by the reader, to connect the parts of the argumentation, and make the deduction clear; I hope I shall be pardoned, if I endeavour to set it in its clear light, for the sake of ordinary readers.

"God hath set me apart, to the ministry of the gospel, by an extraordinary call; has attested my mission, by the miraculous gifts of the Holy Ghost, and given me the earnest of eternal life, in my heart, by his Spirit; and hath confirmed me, amongst you, in preaching the gospel, which is all
"uniform,

PARAPHRASE.

TEXT.

An Ch. 5
NERONIS

CHAP. II.

1. me, that would trouble you^a. I purposed in myself, it is true, to come to you again, but I resolved too, it should be, without bringing sorrow with me^b.
2. For if I grieve you, who is there, when I am with you, to comfort me, but those very persons, whom I
3. have discomposed with grief? And this very thing^c, which made you sad, I writ to you, not coming myself; on purpose that, when I came, I might not have sorrow from those, from whom I ought to receive comfort: having this belief and confidence in you all, that you, all of you, make my joy and satisfaction so much your own, that you would re-
4. move all cause of disturbance, before I came. For I writ unto you with great sadness of heart, and many tears; not with intention to grieve you, but that you might know the overflow of tenderness and
5. affection, which I have for you. But if the fornicator has been the cause of grief, I do not say, he has been so to me, but in some degree to you all;
6. that I may not lay load on him^d. The correction he hath received from the majority of you, is sufficient in

But I determined this with myself, that I would not come again to you in heaviness.

For if I make you sorry, who is he, then, that maketh me glad, but the same, which is made sorry by me?

And I wrote this same unto you, lest, when I came, I should have sorrow from them, of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

For, out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love, which I have more abundantly unto you.

But, if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

Sufficient to such a man is this punishment, which was inflicted of many.

NOTES.

"uniform, and of a piece, as I have preached it to you, without tripping in the least: and there, to the glory of God, have shewn that all the promises concur, and are unalterably certain in Christ. I, therefore, having never faltered in any thing I have said to you, and having all these attestations, of being under the special direction and guidance of God himself, who is unalterably true, cannot be suspected of dealing doubly with you, in any thing, relating to my ministry."

24^a It is plain, St. Paul's doctrine had been opposed by some of them at Corinth, vid. 1 Cor. xv. 12. His apostleship questioned, 1 Cor. ix. 1, 2. 2 Cor. xiii. 3. He himself triumphed over, as if he durst not come, 1 Cor. iv. 18. they saying "his letters were weighty and powerful, but his bodily presence weak, and his speech contemptible;" 2 Cor. x. 10. This being the state his reputation was then in, at Corinth, and he having promised to come to them, 1 Cor. xvi. 5. he could not but think it necessary to excuse his failing them, by reasons, that should be both convincing and kind; such as are contained in this verse, in the sense given of it.

1^b That this is the meaning of this verse, and not that he would not come to them, in sorrow; a second time, is past doubt, since he had never been with them in sorrow a first time. Vid. 2 Cor. i. 15.

3^c Καὶ ἔγραψα ὑμῖν τὴν αὐτὴν, "and I writ to you this very thing." That ἔγραψα, "I writ," relates, here, to the first epistle to the Corinthians, is evident, because it is so used, in the very next verse, and again a little lower, ver. 9. What, therefore, is it in his first epistle, which he here calls τὴν αὐτὴν, "this very thing," which he had writ to them? I answer, The punishment of the fornicator. This is plain, by what follows here, to ver. 11, especially, if it be compared with 1 Cor. iv. 21. and v. 8. For there he writes to them, to punish that person; whom, if he, St. Paul, had come himself, before it was done, he must have come, as he calls it, with a rod, and have himself chastised: but now, that he knows that the Corinthians had punished him, in compliance to his letter; and he had had this trial of their obedience, he is so far from continuing the severity, that he writes to them to forgive him, and take him again into their affection.

5^d St. Paul being satisfied with the Corinthians, for their ready compliance with his orders,

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. II.

- So that, contrarywise, ye ought rather to forgive him, and comfort him; lest perhaps such a one should be swallowed up with over-much sorrow.
- Wherefore, I beseech you, that ye would confirm your love towards him.
- For to this end, also, did I write, that I might know the proof of you, whether ye be obedient in all things.
- To whom ye forgive any thing, I forgive also: for, if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ;
- Lest Satan should get an advantage of us: for we are not ignorant of his devices.
- Furthermore; when I came to Troas, to preach Christ's gospel, and a door was opened unto me of the Lord.
- I had no rest in my spirit, because I found not Titus, my brother: but, taking my leave of them, I went from thence, into Macedonia.
- Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge, by us, in every place.
- For we are, unto God, a sweet savour of Christ, in them that are saved, and in them that perish.

in the case. So that, on the contrary, it is fit rather that you forgive and comfort him, lest he should be swallowed up, by an excess of sorrow. Wherefore, I beseech you to confirm your love to him, which I doubt not of. For this, also, was one end of my writing to you, viz. To have a trial of you, and to know whether you are ready to obey me in all things. To whom you forgive any thing, I also forgive. For if I have forgiven any thing, I have forgiven it to him for your sakes, by the authority, and in the name of Christ; That we may not be over-reached by Satan: for we are not ignorant of his wiles.

Furthermore; being arrived at Troas, because Titus, whom I expected from Corinth, with news of you, was not come, I was very uneasy there; inasmuch that I made not use of the opportunity, which was put into my hands by the Lord, of preaching the gospel of Christ, for which I came thither. I hastily left those of Troas, and departed thence to Macedonia. But thanks be to God, in that he always makes me triumph every where, through Christ, who gives me success in preaching the gospel, and spreads the knowledge of Christ by me. For my ministry, and labour in the gospel, is a service, or sweet-smelling sacrifice to God, through Christ, both in regard of those that are saved, and those

NOTES.

in his former letter, to punish the fornicator, intercedes to have him restored; and, to that end, lessens his fault, and declares, however he might have caused grief to the Corinthians, yet he had caused none to him.

7 ^a Τένοντιόν, "on the contrary," here, has nothing to refer to, but ἐπιβαρῶν "overcharge," in the 5th verse, which makes that to belong to the fornicator, as I have explained it.

^b Ὁ τοιοῦτος, "such an one," meaning the fornicator. It is observable how tenderly St. Paul deals with the Corinthians, in this epistle; for, though he treats of the fornicator, from the 5th to the 10th verse inclusively; yet he never mentions him under that, or any other disobliging title, but in the soft and inoffensive terms, "of any one," or "such an one." And that, possibly, may be the reason, why he says, μὴ ἐπιβαρῶν, indefinitely, without naming the person it relates to.

12 ^c How uneasy he was, and upon what account, see ch. vii. 5—16. It was not barely for Titus's absence, but for want of the news he brought with him; ch. vii. 7.

14 ^d "Who makes me triumph every where," i. e. in the success of my preaching, in my journey to Macedonia; and also, in my victory, at the same time, at Corinth, over the false apostles, my opposers, that had raised a faction against me, amongst you. This, I think, is St. Paul's meaning, and the reason of his using the word, triumph, which implies contest and victory, though he places that word so, as modestly to cover it.

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TEXT.

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CHAP. II.

16. those that perish. To the one my preaching is of ill favour, unacceptable and offensive, by their rejecting whereof they draw death on themselves; and to the other, being as a sweet favour, acceptable, they thereby receive eternal life. And who is sufficient for these things^a? And yet, as I said, my service
17. in the gospel is well-pleasing to God. For I am not, as several^b are, who are hucksters of the word of God, preaching it for gain: but I preach the gospel of Jesus Christ, in sincerity. I speak, as from God himself, and I deliver it, as in the presence of God.

To the one, we are the favour of death unto death; and to 16 the other, the favour of life unto life; and who is sufficient for these things?

For we are not as many, 17 which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ.

NOTES.

16^a Vid. ch. iii. 5, 6.

17^b This, I think, may be understood of the false apostle.

SECT. II. N. 3.

CHAP. III. I.—VII. 16.

CONTENTS.

HIS speaking well of himself, (as he did sometimes in his first epistle, and, with much more freedom, in this, which, as it seems, had been objected to him, amongst the Corinthians) his plainness of speech, and his sincerity in preaching the gospel, are the things, which he chiefly justifies, in this section, many ways. We shall observe his arguments, as they come in the order of St. Paul's discourse, in which are mingled, with great insinuation, many expressions of an overflowing kindness to the Corinthians, not without some exhortations to them.

PARAPHRASE.

TEXT.

1. **D**O I begin again to commend myself^a; or need I, as some^b, commendatory letters to, or

DO we begin, again, to com- 1 mend ourselves? or need we, as some others, epistles of commen-

NOTES.

1^a This is a plain indication, that he had been blamed, amongst them, for commending himself.

^b Seems to intimate, that their false apostle had got himself recommended to them, by letters, and so had introduced himself into that church.

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H h h

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. III. commendation, to you, or letters of commendation, from you?

2 Ye are our epistle, written in our hearts, known and read of all men :

3 Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written, not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we, through Christ, to Godward.

5 Not that we are sufficient of ourselves, to think any thing, as of ourselves ; but our sufficiency is of God :

6 Who also hath made us able ministers of the new testament, not

or from you? You are my commendatory epistle, 2. written in my heart, known and read by all men. I need no other commendatory letter, but that you, 3. being manifested to be the commendatory epistle of Christ, written on my behalf ; not with ink, but with the Spirit of the living God ; not on tables of stone^a, but of the heart, whereof I was the amanuensis ; i. e. your conversation was the effect of my ministry. ^b And this so great confidence have I, 4. through Christ, in God. Not as if I were sufficient 5. of myself, to reckon ^c upon any thing, as of myself ; but my sufficiency, my ability, to perform any thing, is wholly from God : Who has fitted and enabled 6. me to be a minister of the new testament, not of the letter^d, but of the Spirit ; for the letter kills ^e, but

NOTES.

3 ^a The sense of St. Paul, in this 3d verse, is plainly this : that he needed no letters of commendation to them ; but that, by their conversion, and the gospel, written not with ink, but with the Spirit of God, in the tables of their hearts, and not in tables of stone, by his ministry, was as clear an evidence and testimony to them, of his mission from Christ, as the law, writ in tables of stone, was an evidence of Moses's mission ; so that he, St. Paul, needed no other recommendation : this is what is to be understood by this verse, unless we will make "the tables of stone" to have no signification here. But to say, as he does, that the Corinthians, being writ upon, in their hearts, not with ink, but with the Spirit of God, by the hand of St. Paul, was Christ's commendatory letter of him, being a pretty bold expression, liable to the exception of the captious part of the Corinthians ; he, to obviate all imputation of vanity, or vain-glory, herein immediately subjoins, what follows, in the next verse.

4 ^b As if he had said, "But mistake me not, as if I boasted of myself : this so great boasting, that I use, is only my confidence in God, through Christ : for it was God, that made me minister of the gospel, that bestowed on me the ability for it ; and, whatever I perform in it, is wholly from him."

5 ^c Πεισθῆσις, "trust," ver. 4. a milder term for "boasting," for so St. Paul uses it, chap. x. 7. compared with ver. 8. where also λογίζεσθαι, ver. 7. is used, as here, for counting upon one's self ; St. Paul also uses τήν πίστιν, for "thou boastest," Rom. ii. 19. which will appear, if compared with ver. 17 ; or if λογισάσθαι shall rather be thought to signify here, to discover by reasoning, then the apostle's sense will run thus : "Not as if I were sufficient of myself, by the strength of my own natural parts, to attain the knowledge of the gospel truths, that I preach, but my ability herein is all from God." But, in whatever sense λογισάσθαι is here taken, it is certain τὸ, which is translated "any thing," must be limited to the subject in hand, viz. the gospel, that he preached to them.

6 ^d Οὐ γράμματι, ἀλλὰ πνεύματι, "not of the letter, but of the Spirit." By expressing himself, as he does here, St. Paul may be understood to intimate, that "the new testament, or covenant," was also, though obscurely, held forth in the law. For he says, he was constituted a minister, πνεύματι, "of the Spirit," or spiritual meaning of the law, which was Christ, (as he tells us himself, ver. 17.) and giveth life, whilst the letter killeth. But both letter and Spirit must be understood of the same thing, viz. "the letter of the law, and the Spirit of the law." And, in fact, we find St. Paul truly a minister of the Spirit of the law ; especially in his epistle to the Hebrews, where he shews what a spiritual sense ran through the Mosalcal institution and writings.

^e "The letter kills," i. e. pronouncing death, without any way of remission, on all transgressors, leaves them under an irrevocable sentence of death. But the Spirit, i. e. Christ, ver. 17. who is a quickening Spirit, 1 Cor. xv. 45. giveth life.

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CHAP. III.

7. but the Spirit gives life. But, if the ministry of the law written in stone, which condemns to death, were so glorious to Moses, that his face shone so, that the children of Israel could not steadily behold the brightness of it, which was but temporary, and
8. was quickly to vanish^a; How can it be otherwise, but that the ministry of the Spirit, which giveth life, should confer more glory and lustre on the ministers of the gospel? For, if the ministration of condemnation were glory, the ministry of justification^b, in the gospel, doth certainly much more exceed in glory. Though even the glory, that Moses's ministration had, was no glory, in comparison of the far more excelling glory of the gospel-ministry^c.
11. Farther, if that which is temporary, and to be done away, were delivered with glory, how much rather is that, which remains, without being done away,
12. to appear in glory^d? Wherefore, having such hope^e, we use great freedom and plainness of speech.

And

not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

But if the ministration of death, written and ingraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away;

How shall not the ministration of the Spirit be rather glorious?

For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory,

For even that, which was made glorious, had no glory, in this respect, by reason of the glory that excelleth.

For, if that, which is done away, was glorious, much more that, which remaineth, is glorious.

Seeing then, that we have such hope, we use great plainness of speech.

NOTES.

7^a Καταργουμένην, "done away," is applied here to the shining of Moses's face, and to the law, ver. 11, and 13. In all which places it is used in the present tense, and has the signification of an adjective, standing for temporary, or of a duration, whose end was determined; and is opposed to τὸ μένουσι, "that which remaineth," i. e. that which is lasting, and hath no predetermined end set to it, as ver. 11. where the gospel dispensation is called τὸ μένον, "that which remaineth." This may help us to understand ἀπὸ δόξης εἰς δόξαν, ver. 18. "from glory to glory," which is manifestly opposed to δόξῃ καταργουμένη, "the glory done away," of this verse; and so plainly signifies a continued, lasting glory of the ministers of the gospel; which, as he tells us there, consisted in their being changed into the image and clear representation of the Lord himself; as the glory of Moses consisted in the transitory brightness of his face, which was a faint reflection of the glory of God, appearing to him in the mount.

9^b Διανοία τῆς δικαιοσύνης, "the ministration of righteousness;" so the ministry of the gospel is called, because, by the gospel, a way is provided for the justification of those, who have transgressed: but the law has nothing but rigid condemnation for all transgressors; and, therefore, is called here "the ministration of condemnation."

10^c Though the shewing, that the ministry of the gospel is more glorious, than that of the law, be what St. Paul is upon here, thereby to justify himself, if he has assumed some authority and commendation to himself, in his ministry and apostleship; yet, in his thus industriously placing the ministry of the gospel, in honour, above that of Moses, may he not possibly have an eye to the judaizing, false apostle of the Corinthians, to let them see, what little regard was to be had to that ministration, in comparison of the ministry of the gospel?

11^d Here St. Paul mentions another pre-eminency and superiority of glory, in the gospel, over the law; viz. that the law was to cease, and to be abolished; but the gospel to remain, and never be abolished.

12^e "Such hope:" that St. Paul, by these words, means the so honourable employment of an apostle and minister of the gospel, or the glory, belonging to his ministry, in the gospel, is evident, by the whole foregoing comparison, which he has made, which is all along between διανοία, "the ministry"

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TEXT.

PARAPHRASE.

CHAP. III.

And not as Moses, which put
 13 a veil over his face, that the
 children of Israel could not sted-
 fastly look to the end of that,
 which is abolished.

14 But their minds were blind-
 ed; for, until this day, remain-
 eth the same veil, untaken a-
 way, in the reading of the old
 testament; which veil is done
 away in Christ.

15 But even unto this day, when
 Moses is read, the veil is upon
 their heart.

And not as Moses, who put a veil over his face, do 13.
 we veil the light; so that the obscurity of what we
 deliver, should hinder^a the children of Israel from
 seeing, in the law, which was to be done away,
 Christ, who was the end^b of the law. But their 14.
 not seeing it, is from the blindness of their own
 minds: for, unto this day, the same veil remains
 upon their understandings, in reading of the old
 testament, which veil is done away in Christ; i. e.
 Christ, now he is come, so exactly answers all the
 types, prefigurations, and predictions of him, in the
 old testament, that presently, upon turning our eyes
 upon him, he visibly appears to be the person de-
 signed, and all the obscurity of those passages con-
 cerning him, which before were not understood, is
 taken away, and ceases. Nevertheless, even until 15.
 now,

NOTES.

nistry" of the law, and of the gospel, and not between the law and the gospel themselves. The calling of it "hope," instead of glory, here, where he speaks of his having of it, is the language of modesty, which more particularly suited his present purpose. For the conclusion, which, in this verse, he draws from what went before, plainly shews the apostle's design, in this discourse, to be the justifying his speaking freely of himself and others; his argument amounting to thus much:

"Having, therefore, so honourable an employment, as is the ministry of the gospel, which far exceeds the ministry of the law in glory; though even that gave so great a lustre to Moses's face, that the children of Israel could not with fixed eyes look upon him; I, as becomes one of such hopes, in such a post as sets me above all mean considerations and compliances, use great freedom and plainness of speech, in all things, that concern my ministry."

13 ^a Πρὸς τὸ μὴ ἀτενίσαι, &c. "That the children of Israel could not stedfastly look," &c. St. Paul is here justifying, in himself, and other ministers of the gospel, the plainness and openness of their preaching, which he had asserted, in the immediately preceding verse. These words, therefore, here, must of necessity be understood, not of Moses, but of the ministers of the gospel; viz. that it was not the obscurity of their preaching, not any thing veiled, in their way of proposing the gospel, which was the cause, why the children of Israel did not understand the law, to the bottom, and see Christ, the end of it, in the writings of Moses. What St. Paul says, in the next verse, "But their minds were blinded: for, until this day, remaineth the same veil untaken away," plainly determines the words, we are upon, to the sense I have taken them in: For what sense is this? "Moses put a veil over his face, so that the children of Israel could not see the end of the law; but their minds were blinded; for the veil remains upon them, until this day." But this is very good sense, and to St. Paul's purpose, viz. "We, the ministers of the gospel, speak plainly and openly, and put no veil upon ourselves, as Moses did, whereby to hinder the Jews from seeing Christ, in the law: but that, which hinders them, is a blindness on their minds, which has been always on them, and remains to this day." This seems to be an obviating an objection, which some among the Corinthians might make, to his boasting of so much plainness and clearness in his preaching, viz. If you preach the gospel, and Christ, contained in the law, with such a shining clearness and evidence, how comes it that the Jews are not converted to it? His reply is, "Their unbelief comes not from any obscurity in our preaching, but from a blindness, which rests upon their minds to this day; which shall be taken away, when they turn to the Lord."

^b Vid. Rom. x. 2-4.

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TEXT.

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CHAP. III.

now, when the writings of Moses are read, the veil^a remains upon their hearts, they see not the spiritual
16. and evangelical truths contained in them. But, when their heart shall turn to the Lord, and, laying by prejudice and aversion, shall be willing to receive the truth, the veil shall be taken away, and they shall plainly see him to be the person spoken of, and in-
17. tended^b. But the Lord is the Spirit^c, whereof we are ministers; and they, who have this Spirit, they have liberty^d, so that they speak openly and freely.
18. But we, all the faithful ministers of the new testa- ment, not veiled^e, but with open countenances, as mirrors, reflecting the glory of the Lord, are changed into his very image, by a continued succession of glo- ry, as it were, streaming upon us from the Lord, who is the Spirit, who gives us this clearness and freedom.

Nevertheless, when it shall¹⁶ turn to the Lord, the veil shall be taken away.

Now the Lord is that Spirit: 17 and where the Spirit of the Lord is, there is liberty.

But we all, with open face, 18, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

NOTES.

15^a St. Paul, possibly, alludes here to the custom of the Jews, which continues still in the syna- gogue, that, when the law is read, they put a veil over their faces.

16^b When this shall be, see Rom. xi. 25—27.

17^c Ο δὲ Κύριος τὸ πνεῦμα ἐστίν, "but the Lord is that Spirit." These words relate to ver. 6. where he says, that he is a minister, not of the letter of the law, not of the outside and literal sense, but of the mystical and spiritual meaning of it; which he here tells us, is Christ.

^d "There is liberty;" because the Spirit is given only to sons, or those that are free. See Rom. viii. 15. Gal. iv. 6, 7.

18^e St. Paul justifies his freedom and plainness of speech, by his being made, by God himself, a minister of the gospel, which is a more glorious ministry, than that of Moses, in promulgating the law. This he does from ver. 6. to ver. 12. inclusively. From thence, to the end of the chapter, he justifies his liberty of speaking; in that he, as a minister of the gospel, being illuminated with greater and brighter rays of light, than Moses, was to speak (as he did) with more freedom and clearness, than Moses had done. This being the scope of St. Paul, in this place, it is visible, that all from these words, "who put a veil upon his face," ver. 13. to the beginning of ver. 18. is a parenthesis; which being laid aside, the comparison between the ministers of the gospel and Moses stand clear; "Moses, with a veil, covered the brightness and glory of God, which shone in his countenance;" but we, the ministers of the gospel, with open countenances, καλοπριζόμενοι, reflecting as mirrors the glory of the Lord. So the word καλοπριζόμενοι, must signify here, and not "beholding as in a mirror; be- cause the comparison is between the ministers of the gospel and Moses, and not between the ministers of the gospel and the children of Israel: now the action, of "beholding," was the action of the children of Israel; but of "shining, or reflecting the glory, received in the mount," was the action of Moses; and, therefore, it must be something answering that, in the ministers of the gospel, wherein the comparison is made; as is farther manifest, in another express part of the comparison, between the veiled face of Moses, ver. 13. and the open face of the ministers of the gospel, in this verse. The face of Moses was veiled, that the bright shining, or glory of God, remaining on it, or reflected from it, might not be seen; and the faces of the ministers of the gospel are open, that the bright shining of the gospel, or the glory of Christ, may be seen. Thus the justness of the comparison stands fair, and has an easy sense, which is hard to be made out, if καλοπριζόμενοι be translated, "beholding as in a glass."

Τὴν αὐτὴν εἰκόνα μεταμορφόμεθα, "we are changed into that very image," i. e. the reflection of the glory

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NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. IV.

Therefore, seeing we have
this ministry, as we have received
mercy, we faint not :

2 But have renounced the hid-
den things of dishonesty, not
walking in craftiness, nor hand-
ling the word of God deceitful-
ly ; but, by manifestation of the
truth, commending ourselves to
every man's conscience, in the
sight of God.

3 But, if our gospel be hid, it
is hid to them that are lost :

4 In whom the god of this
world hath blinded the minds
of them, which believe not, lest the

freedom. Seeing, therefore, I am intrusted with 1.
such a ministry, as this, according as I have received
great mercy, being extraordinarily and miraculously
called, when I was a persecutor, I do not fail ^a, nor
flag : I do not behave myself unworthily in it, nor
misbecoming the honour and dignity of such an em-
ployment : But, having renounced all unworthy and 2.
indirect designs, which will not bear the light, free
from craft, and from playing any deceitful tricks, in
my preaching the word of God ; I recommend myself
to every one's conscience, only by making plain ^b the
truth, which I deliver, as in the presence of God.
But if the gospel which I preach, be obscure and 3.
hidden, it is so; only to those, who are lost : In 4.
whom, being unbelievers, the God of this world ^c
has blinded their minds ^d, so that the glorious ^e
brightness

N O T E S.

glory of Christ, from us, is so very bright and clear, that we are changed into his very image ; whereas
the light that shone in Moses's countenance, was but a faint reflection of the glory, which he saw,
when God shewed him his back-parts, Exod. xxxiii. 23.

^a Από δόξης εις δόξαν, "from glory to glory," i. e. with a continued influx and renewing of glory,
in opposition to the shining of Moses's face, which decayed and disappeared in a little while, ver. 7.

Καθάπερ ἀπὸ Κυρίου, πνεύματος, "as from the Lord, the Spirit," i. e. as if this irradiation of light
and glory came immediately from the source of it, the Lord himself, who is that Spirit, whereof we
are the ministers, ver. 6. which giveth life and liberty, ver. 17.

This liberty he here speaks of, ver. 17. is παρρησία, "liberty of speech," mentioned ver. 12. the
subject of St Paul's discourse here ; as is farther manifest, from what immediately follows, in the six
first verses of the next chapter, wherein an attentive reader may find a very clear comment on this
18th verse, we are upon, which is there explained, in the sense, we have given of it.

¹ Οὐκ ἐκκακῶμεν, "we faint not," is the same with πολλῇ παρρησίᾳ χρῶμεθα, "we use great
plainness of speech," ver. 12. of the foregoing chapter ; and signifies, in both places, the clear, plain,
direct, disinterested preaching of the gospel ; which is what he means, in that figurative way of speak-
ing, in the former chapter, especially the last verse of it, and which he more plainly expresses, in the
five or six first verses of this ; the whole business of the first part of this epistle being, as we have alrea-
dy observed, to justify to the Corinthians, his behaviour in his ministry, and to convince them, that
in his preaching the gospel, he hath been plain, clear, open, and candid, without any hidden design,
or the least mixture of any concealed, secular interest.

² Ἀπειπάμειθα τὰ κρυπτά τῆς αἰσχύνης, "have renounced the hidden things of dishonesty," and
τῇ φανερώσει τῆς ἀληθείας, "by manifestation of the truth." These expressions explain ἀνακαλυμμένῳ
πρόσωπῳ ; "with open face," chap. iii. 18.

⁴ "The god of this world, i. e. the devil, so called because the men of the world worshipped and
obeyed him, as their God.

^d Ετύφλωσε τὰ νοήματα, "blinded their minds, answers ἐπωρώθη τὰ νοήματα, their minds were
blinded," chap. iii. 14. And the second and third verse of this explains the 13th and 14th verses of
the preceding chapter.

^e Δόξα, "glory," here, as in the former chapter, is put for shining and brightness ; so that
ἐναγέλιον τῆς δόξης τοῦ Χριστοῦ, is the brightness, or clearness, of the doctrine, wherein Christ is manifest-
ed in the gospel.

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P A R A P H R A S E.

T E X T.

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brightness of the light of the gospel of Christ, who
5. is the image of God, cannot enlighten them. For I
seek not my own glory, or secular advantage, in
preaching, but only the propagating of the gospel
of the Lord Jesus Christ; professing myself your ser-
6. vant for Jesus' sake. For God, who made light to
shine out of darkness, hath enlightened also my dark
heart, who before saw not the end of the law, that
I might communicate the knowledge and light of
the glory of God, which shines in the face ^a of Jesus
7. Christ. But yet we, to whom this treasure of know-
ledge, the gospel of Jesus Christ, is committed, to
be propagated in the world, are but frail men; that
so the exceeding great power, that accompanies it,
8. may appear to be from God, and not from us. I
am pressed on every side, but do not shrink: I am
9. perplexed, but yet not so as to despond; Persecuted,
but yet not left to sink under it; thrown down, but
10. not slain; Carrying about every where, in my body,
the mortification, i. e. a representation of the suffer-
ings of the Lord Jesus, that also the life of Jesus,
risen from the dead, may be made manifest by the
energy, that accompanies my preaching in this frail
11. body. For, as long as I live, I shall be exposed to
the danger of death, for the sake of Jesus, that the
life of Jesus, risen from the dead, may be made ma-
nifest by my preaching, and sufferings, in this mortal
12. flesh of mine. So that the preaching of the gospel
procures sufferings, and danger of death to me; but
to

the light of the glorious gospel
of Christ, who is the image of
God, should shine unto them.

For we preach not ourselves, 5
but Christ Jesus the Lord; and
ourselves your servants for Jesus
sake.

For God, who commanded 6
the light to shine out of dark-
ness, hath shined in our hearts,
to give the light of the know-
ledge of the glory of God, in
the face of Jesus Christ.

But we have this treasure in 7
earthen vessels, that the excel-
lency of the power may be of
God, and not of us.

We are troubled, on every 8
side, yet not distressed; we are
perplexed, but not in despair;

Persecuted, but not forsaken; 9
cast down, but not destroyed;

Always bearing about in the 10
body, the dying of the Lord Je-
sus, that the life also of Jesus
might be made manifest in our
body.

For we, which live, are alway 11
delivered unto death for Jesus
sake, that the life also of Jesus
might be made manifest in our
mortal flesh.

So then, death worketh in us; 12
but life in you.

N O T E.

6 ^a This is a continuation still of the allegory of Moses, and the shining of his face, &c. so much insisted on, in the foregoing chapter.

For the explication whereof, give me leave to add here one word more, to what I have said upon it already; Moses, by approaching to God, in the mount, had a communication of "glory," or "light," from him, which irradiated from his face, when he descended from the mount. Moses put a veil over his face, to hide this "light," or "glory;" for both these names St. Paul uses, in this and the foregoing chapter, for the same thing. But the "glory," or "light," of the knowledge of God, more fully and clearly communicated by Jesus Christ, is said here "to shine in his face;" and in that respect it is, that Christ, in the foregoing verse, is called by St. Paul, "the image of God;" and the apostles are said, in the last verse of the precedent chapter, to be "transformed into the same image, from glory to glory;" i. e. by their large and clear communications of the knowledge of God, in the gospel, they are said to be transformed into the same image, and to represent, as mirrors, the glory of the Lord, and to be, as it were, the images of Christ, as Christ is (as we are told here, ver. 4.) "the image of God."

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CHAP. IV.

TEXT.

PARAPHRASE.

13 We having the same Spirit of faith, according as it is written, "I believed, and therefore have I spoken:" we also believe, and therefore speak;

14 Knowing that he, which raised up the Lord Jesus, shall raise up us also, by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but, though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things, which are seen, but at the things, which are not seen: so the things, which are seen, are temporal; but the things, which are not seen, are eternal.

CHAP. V.

1 For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

to you it procures life, i. e. the energy of the Spirit of Christ, whereby he lives in, and gives life to those, who believe in him. Nevertheless, though suffering and death accompany the preaching the gospel; yet, having the same Spirit of faith that David had, when he said, "I believe, therefore have I spoken," I also, believing, therefore speak; Knowing that he, who raised up the Lord Jesus, shall raise me up also, by Jesus, and present me, with you, to God. For I do, and suffer, all things, for your sakes, that the exuberant favour of God may abound, by the thanksgiving of a greater number, to the glory of God; i. e. I endeavour, by my sufferings and preaching, to make as many converts as I can, that so, the more partaking of the mercy and favour of God, of which there is a plentiful and inexhaustible store, the more may give thanks unto him, it being more for the glory of God, that a greater number should give thanks and pray to him. For which reason I faint not, I flag not; but though my bodily strength decay, yet the vigour of my mind is daily renewed. For the more my sufferings are here, in propagating the gospel, which at worst are but transient and light, the more will they procure me an exceedingly far greater addition of that glory in heaven, which is solid and eternal; I having no regard to the visible things of this world, but to the invisible things of the other: for the things, that are seen, are temporal; but those, that are not seen, are eternal. For I know, that if this my body, which is but as a tent for my sojourning here upon earth, for a short time, were dissolved, I shall have another, of a divine original, which shall not, like buildings made with mens hands, be subject to decay, but shall be

NOTES.

16 "I faint not." What this signifies, we have seen, ver. 1. Here St. Paul gives another proof of his sincerity, in his ministry; and that is, the sufferings and danger of death, which he daily incurs, by his preaching the gospel. And the reason, why those sufferings and dangers deter him not, nor make him at all flag, he tells them, is, the assurance he has, that God, through Christ, will raise him again, and reward him with immortality in glory. This argument he pursues, chap. iv. 17. and v. 9.

17 "Weight of glory." What an influence St. Paul's Hebrew had, upon his Greek, is every where visible: כבד in Hebrew signifies "to be heavy," and "to be glorious;" St. Paul, in the Greek, joins them, and says, "the weight of glory."

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PARAPHRASE.

TEXT.

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NERONIS 3.

CHAP. V.

2. be eternal in the heavens. For, in this tabernacle*, I groan earnestly, desiring, without putting off this mortal, earthly body, by death, to have that celestial body superinduced: If so be, the coming^b of Christ shall overtake me, in this life, before I put off this body. For we, that are in the body, groan under the pressures and inconveniencies, that attend us in it; which yet we are not, therefore, willing to put off, but had rather, without dying, have it changed^c into a celestial, immortal Body, that so this mortal state may be put an end to, by an immediate entrance into an immortal life. Now it is God, who prepares and fits us for this immortal state, who also gives us the Spirit, as a pledge^d of it. Wherefore, being always undaunted*, and knowing, that whilst I dwell, or sojourn, in this body, I am absent from my proper home, which is with the Lord, (For I regulate my conduct, not by the enjoyment of the visible things of this world, but by my hope and expectation of the invisible things of the world to come) I, with boldness, preach the gospel, preferring, in my choice, the quitting this habitation to get home to the

For in this we groan earnestly, desiring to be cloathed upon, with our house, which is from heaven:

If so be, that being cloathed, we shall not be found naked,

For we, that are in this tabernacle, do groan, being burdened: not, for that we would be uncloathed, but cloathed upon, that mortality might be swallowed up of life.

Now he, that hath wrought us for the self-same thing, is God; who also hath given unto us the earnest of the Spirit.

Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight.)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

NOTES.

2 * Vid. ver. 4.

3 ^b That the apostle looked on the coming of Christ, as not far off, appears, by what he says, 1 Thess. iv. 15. and v. 6. which epistle was written some years before this. See also, to the same purpose, 1 Cor. i. 7. and vii. 29, 31. and x. 11. Rom. xiii. 11, 12. Heb. x. 37.

4 ^c The same, that he had told them, in the first epistle, chap. xv. 51. should happen to those, who should be alive at Christ's coming. This, I must own, is no very easy passage, whether we understand by γυμνοί, "naked," as I do here, the state of the dead, uncloathed with immortal bodies, until the resurrection; which sense is favoured by the same word, 1 Cor. 15. 37. or whether we understand "the cloathing upon," which the apostle desires, to be those immortal bodies, which souls shall be cloathed with, at the resurrection; which sense "of cloathing upon," seems to be favoured by 1 Cor. xv. 53, 54. and is that, which one should be inclined to, were it not accompanied with this difficulty; viz. that, then, it would follow that the wicked should not have immortal bodies, at the resurrection. For whatever it be, that St. Paul here means, by "being cloathed upon," it is something, that is peculiar to the saints, who have the Spirit of God, and shall be with the Lord, in contradistinction to others, as appears from the following verses, and the whole tenor of this place.

5 ^d The Spirit is mentioned in more places than one, as the pledge and earnest of immortality: more particularly, Eph. i. 13, 14. which compared with Rom. viii. 23. shews that the inheritance, whereof the Spirit is the earnest, is the same, which the apostle speaks of here, viz. the possession of immortal bodies.

6, 8 * Θαρρύντες and θάρσυνεν, "we are confident," signifies in these two verses the same, that ἐκ ἰκκαχόμεν, "we faint not," does, chap. iv. 1. and 16. i. e. "I go on undauntedly, without flagging, preaching the gospel with sincerity, and direct plainness of speech." This conclusion, which he draws here, from the consideration of the resurrection and immortality, is the same, that he makes, upon the same ground, chap. iv. 14. 16.

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NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. V. Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing, therefore, the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust, also, are made manifest in your consciences.

12 For we commend not ourselves again unto you; but give you occasion to glory on our behalf, that you may have somewhat to answer them, which glory in appearance, and not in heart.

the Lord. Wherefore, I make this my only aim, 9. whether staying ^a here in this body, or departing out of it, so to acquit myself, as to be acceptable to him ^b. For we must all appear before the judgment-seat of 10. Christ, that every one may receive according to what he has done in the body, whether it be good, or bad. Knowing, therefore, this terrible judgment of 11. the Lord, I preach the gospel, persuading men to be Christians. And with what integrity I discharge that duty, is manifest to God, and I trust, you also are convinced of it, in your consciences. And this 12. I say, not that I commend ^c myself again: but that I may give you an occasion not to be ashamed of me, but to glory on my behalf, having wherewithal to reply to those, who make a shew of glorying in outward appearance, without doing so inwardly in their hearts ^d. For

NOTES.

9 ^a Εἴτε ἐνδμεντες, εἴτε ἐκδμεντες, "whether staying in the body, or going out of it," i. e. whether I am to stay longer here, or suddenly to depart. This sense the foregoing verse leads us to; and what he says in this verse, that he endeavours (whether ἐνδμεν, or ἐκδμεν) "to be well-pleasing to the Lord," i. e. do what is well-pleasing to him, shews, that neither of these words can signify, here, his being with Christ in heaven. For, when he is there, the time of endeavouring to approve himself is over.

^b St. Paul, from chap. iv. 12. to this place, has, to convince them of his uprightness in his ministry, been shewing, that the hopes, and sure expectation, he had, of eternal life, kept him steady and resolute, in an open, sincere preaching of the gospel, without any tricks or deceitful artifice. In which his argument stands thus: "Knowing that God, who raised up Christ, will raise me up again, I without any fear, or consideration of what it may draw upon me, preach the gospel faithfully, making this account, that the momentaneous afflictions, which, for it, I may suffer here, which are but slight, in comparison of the eternal things of another life, will exceedingly increase my happiness in the other world, where I long to be; and therefore death, which brings me home to Christ, is no terror to me; all my care is, that whether I am to stay longer in this body, or quickly to leave it, living or dying, I may approve myself to Christ, in my ministry." In the next two verses, he has another argument, to fix in the Corinthians the same thoughts of him; and that is, the punishment he shall receive at the day of judgment, if he should neglect to preach the gospel faithfully, and not endeavour sincerely and earnestly to make converts to Christ.

12 ^c From this place, and several others in this epistle, it cannot be doubted, but that his speaking well of himself, had been objected to him as a fault. And in this lay his great difficulty, how to deal with this people. If he answered nothing to what was talked of him, his silence might be interpreted guilt and confusion: if he defended himself, he was accused of vanity, self commendation and folly. Hence it is, that he uses so many reasons to shew, that his whole carriage was upon principles, far above all wordly considerations: and tells them here, once for all, that the account he gives of himself, is only to furnish them, who are his friends, and stuck to him, with matter to justify themselves, in their esteem of him, and to reply to the contrary faction.

^d This may be understood of the leaders of the opposite faction, who, as it is manifest from ch. x. 7, 15. and xi. 12, 22, 23. pretended to something that they gloried in, though St. Paul assures us, they were satisfied, in conscience, that they had no solid ground of glorying.

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CHAP. V.

13. For if^a I am besides myself^b, in speaking, as I do, of myself, it is between God and me; he must judge: men are not concerned in it, nor hurt by it. Or, if I do it soberly, and upon good ground; if what I profess of myself, be in reality true, it is for your sake and
14. advantage. For it is the love of Christ constraineth me, judging as I do, that if Christ died for all, then
15. all were dead: And that, if he died for all, his intention was, that they, who by him have attained to a state of life, should not any longer live to themselves alone, seeking only their own private advantage; but should imploy their lives in promoting the gospel and kingdom of Christ, who for them
16. died, and rose again: So that, from henceforth, I have no regard to any one, according to the flesh^c; i. e. for being circumcised, or a Jew. For, if I myself have gloried in this, that Christ himself was circumcised, as I am, and was of my blood and nation,
17. I do so now no more any longer. So that if any one be in Christ, it is, as if he were in a new creation^d, wherein

For, whether we be besides ourselves, it is to God: or, whether we be sober, it is for¹³ your cause.

For the love of Christ constraineth us; because we thus judge, that, if one died for all, then were all dead:

And that he died for all, that¹⁵ they, which live, should not henceforth live unto themselves, but unto him, which died for them, and rose again.

Wherefore, henceforth, know¹⁶ we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

Therefore, if any man be in¹⁷ Christ, he is a new creature: old things are past away, behold, all things are become new.

NOTES.

13^a St. Paul, from the 13th verse of this chapter, to chap. vi. 12. gives another reason for his disinterested carriage, in preaching the gospel, and that is his love to Christ, who, by his death, having given him life, who was dead, he concludes, that in gratitude, he ought not to live to himself any more. He therefore, being as in a new creation, had now no longer any regard to the things, or persons, of this world; but being made, by God, a minister of the gospel, he minded only the faithful discharge of his duty in that embassy; and, pursuant thereunto, took care that his behaviour should be such as he describes, ch. vi. 3.—10.

^b “Besides myself,” i. e. in speaking well of myself, in my own justification. He that observes what St. Paul says, ch. xi. 1. and 16—21. chap. xii. 6, and 11. will scarce doubt, but that the speaking of himself, as he did, was, by his enemies, called glorying, and imputed to him as folly and madness.

16^c This may be supposed to be said with reflection on their Jewish, false apostle, who gloried in his circumcision; and, perhaps, that he had seen Christ in the flesh, or was some way related to him.

17^d Gal. vi. 14. may give some light to this place. To make these 16th and 17th verses coherent to the rest of St. Paul's discourse here, they must be understood, in reference to the false apostle, against whom St. Paul is here justifying himself; and makes it his main business, in this, as well as in his former epistle, to shew, what that false apostle gloried in, was no just cause of boasting. Pursuant to this design, of sinking the authority and credit of that false apostle, St. Paul, in these and the following verses, dexterously insinuates these two things; 1st, That the ministry of reconciliation being committed to him, they should not forsake him, to hearken to, and follow, that pretender. 2dly, That they, being in Christ, and the new creation, should, as he does, not know any man in the flesh, not esteem, or glory in, that false apostle, because he might, perhaps, pretend to have seen our Saviour in the flesh, or have heard him, or the like. *Kriōis* signifies “creation,” and is so translated, Rom. viii. 22.

TEXT.

PARAPHRASE.

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NERONIS 3

CHAP. V.

18 And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the

CHAP. VI. righteousness of God in him.

1 We then as workers together with him, beseech you also, that ye receive not the grace of God in vain:

2 (For he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:" behold, now is the accepted time; behold, now is the day of salvation!)

3 Giving no offence, in any thing, that the ministry be not blamed:

4 But, in all things, approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power

wherein all former, mundane relations, considerations, and interests, are ceased, and at an end; all things in that state are new to him: And he owes his very 18. being in it, and the advantages he therein enjoys, not, in the least measure, to his birth, extraction, or any legal observances, or privileges, but wholly and solely to God alone; Reconciling the world to him- 19. self by Jesus Christ, and not imputing their trespasses to them. And therefore I, whom God hath reconciled to himself, and to whom he hath given the ministry, and committed the word of his reconciliation; As an ambassador for Christ, as though God did by 20. me beseech you, I pray you in Christ's stead, be ye reconciled to God. For God hath made him sub- 21. ject to sufferings and death, the punishment and consequence of sin, as if he had been a sinner, though he were guilty of no sin; that we, in and by him, might be made righteous, by a righteousness imputed to us by God. I, therefore, working to- 1. gether with him, beseech you alway, that you receive not the favour of God, in the gospel, preached to you, in vain^b. (For he saith, "I have heard 2. thee in a time accepted, and in the day of salvation have I succoured thee:" behold, now is the accepted time; behold, now is the day of salvation!) Giving 3. no offence to any one, in any thing, that the ministry be not blamed: But, in every thing, approving 4. myself, as becomes the minister of God, by much patience, in afflictions, in necessities, in straits, In stripes, in imprisonments, in being tossed up and 5. down, in labours, in watchings, in fastings; By a 6. life undefiled; by knowledge; by long-sufferings; by the gifts of the Holy Ghost; by love unfeigned; By preaching the gospel of truth sincerely; by the 7. power of God, assisting my ministry; by uprightness of of

NOTES.

18^a Τα ἀρχαία, "old things," perhaps, may here mean the Jewish economy; for the false apostle was a Jew, and, as such, assumed to himself some authority, probably by right of blood, and privilege of his nation: vid. 2 Cor. xi. 21, 22. But that, St. Paul here tells them, now, under the gospel, is all antiquated, and quite out of doors.

1^b "Receive the grace of God in vain," the same with "believing in vain," 1 Cor. xv. 2: i. e. receiving the doctrine of the gospel for true, and professing Christianity, without persisting in it, or performing what the gospel requires.

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PARAPHRASE.

TEXT.

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CHAP. VI.

of mind, wherewith I am armed at all points, both
8. to do and to suffer; By honour and disgrace; by
good and bad report; as a deceiver^a, and yet faith-
9. ful; As an obscure, unknown man, but yet known
and owned; as one often in danger of death, and
yet, behold, I live; as chastened, but yet not killed;
10. As sorrowful, but yet always rejoicing; as poor, yet
making many rich; as having nothing, and yet
11. possessing all things. O ye Corinthians, my mouth
is opened to you, my heart is enlarged^b to you; my
affection, my tenderness, my compliance for you, is
12. not strait, or narrow. It is your own narrowness
13. makes you uneasy. Let me speak to you, as a father
to his children; in return, do you, likewise, enlarge
14. your affections and deference to me. Be ye not as-
sociated with unbelievers, having nothing to do with
them in their vices, or worship^c: for what fellow-
ship hath righteousness with unrighteousness? What
15. communion hath light with darkness? What con-
cord hath Christ with Belial^d? Or what part hath a
16. believer with an unbeliever? What agreement hath
the temple of God with idols? For ye are the tem-
ple of the living God; as God hath said, "I will
dwell in them, among them will I walk; and I will
17. be their God, and they shall be my people." Where-
fore, "Come out from among them, and be sepa-
rate, saith the Lord, and touch not the unclean
thing,

power of God, by the armour of
righteousness, on the right hand,
and on the left.

By honour and dishonour, by 8
evil report and good report: as
deceivers, and yet true;

As unknown, and yet well 9
known; as dying, and behold
we live; as chastened, and not
killed;

As sorrowful, yet always re- 10
joicing; as poor, yet making
many rich; as having nothing,
and yet possessing all things.

O ye Corinthians, our mouth 11
is open unto you, our heart is
enlarged.

Ye are not straitened in us, 12
but ye are straitened in your
own bowels.

Now, for a recompense in the 13
same, (I speak as unto my chil-
dren) be ye also enlarged.

Be ye not unequally yoked 14
together with unbelievers: for
what fellowship hath righteous-
ness with unrighteousness? And
what communion hath light
with darkness?

And what concord, hath 15
Christ with Belial? Or what
part hath he that believeth, with
an infidel?

And what agreement hath the 16
temple of God with idols? For
ye are the temple of the living
God; as God hath said, "I
will dwell in them, and walk in
them; and I will be their God,
and they shall be my people."

Wherefore, "Come out 17
from among them, and be ye
separate, saith the Lord, and
touch not the unclean thing;
and I will receive you.

NOTES.

8. ^a "Deceiver," a title (it is like) he had received from some of the opposite faction at Corinth: vid. chap. xiii. 16.

11. ^b Another argument, St. Paul makes use of, to justify and excuse his plainness of speech to the Corinthians, is, the great affection he has for them, which he here breaks out into an expression of, in a very pathetic manner. This, with an exhortation to separate from idolaters and unbelievers, is what he insists on, from this place to chap. vii. 16.

14. ^c Vid. chap. vii. 1.

15. ^d Belial is a general name for all the false gods, worshipped by the idolatrous Gentiles.

An. Ch. 57.
NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. VI. And will be a Father unto
18 you, and ye shall be my sons
and daughters," saith the Lord

CHAP. VII. Almighty.

- 1 Having therefore these promises, (dearly beloved) let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
- 2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.
- 3 I speak not this to condemn you: for I have said before, that you are in our hearts, to die and live with you.
- 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful, in all our tribulation.
- 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.
- 6 Nevertheless, God, that comforteth those that are cast down, comforted us, by the coming of Titus:
- 7 And not by his coming only, but by the consolation, where-with he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.
- 8 For, though I made you sorry with a letter, I do not repent; though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season.
- 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing.

thing, and I will receive you to me; And I will be 18.
a Father, and ye shall be my sons and daughters,"
saith the Lord Almighty. Having, therefore, these 1.
promises, (dearly beloved) let us cleanse ourselves
from the defilement of all sorts of sins, whether of
body or mind, endeavouring after perfect holiness,
in the fear of God. Receive me, as one to be 2.
hearkened to, as one to be followed, as one that hath
done nothing to forfeit your esteem. I have wrong-
ed no man: I have corrupted no man: I have de-
frauded no man^a. I say not this to reflect on your 3.
carriage towards me^b: for I have already assured
you, that I have so great an affection for you, that I
could live and die with you. But, in the transport of 4.
my joy, I use great liberty of speech towards you.
But let it not be thought to be of ill-will, for I boast
much of you; I am filled with comfort, and my
joy abounds exceedingly, in all my afflictions. For, 5:
when I came to Macedonia, I had no respite, from
continual trouble, that beset me on every side. From
without, I met with strife and opposition, in preach-
ing the gospel: and within, I was filled with fear,
upon your account; lest the false apostle, continuing
his credit and faction amongst you, should pervert
you from the simplicity of the gospel^c. But God, 6.
who comforteth those who are cast down, comforted
me, by the coming of Titus: Not barely by his pre- 7.
sence, but by the comfort I received from you, by
him, when he acquainted me with your great desire
of conforming yourselves to my orders; your trouble
for any neglects, you have been guilty of, towards
me; the great warmth of your affection and concern
for me; so that I rejoiced the more, for my past
fears; Having writ to you a letter, which I repented 8.
of, but now do not repent of, perceiving, that, though
that letter grieved you, it made you sad, but for a
short time: But now I rejoice, not that you were 9.
made sorry, but that you were made sorry to repen-
tance. For this proved a beneficial sorrow, accept-
able

N O T E S.

- 2^a This seems to insinuate the contrary behaviour of their false apostle.
3^b Vid. 1 Cor. iv. 3. 2 Cor. x. 2. and xi. 20, 21. and xiii. 3.
5^c Vid. chap. xi. 3.

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PARAPHRASE.

TEXT.

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NBRONIS 3.
CHAP. VII.

able to God, that, in nothing, you might have
cause to complain, that you were damaged by me,
10. For godly sorrow worketh repentance to salvation,
not to be repented of: but sorrow arising from world-
11. ly interest, worketh death. In the present case,
mark it^a, that godly sorrow, which you had, what
carefulness it wrought in you, to conform yourselves
to my orders, ver. 15. yea, what clearing yourselves
from your former miscarriages; yea, what indigna-
tion against those, who led you into them; yea,
what fear to offend me^b; yea, what vehement de-
fire of satisfying me; yea, what zeal for me; yea,
what revenge against yourselves, for having been so
missled! You have shewn yourselves to be set right*,
and be, as you should be, in every thing, by this
12. carriage of yours †. If, therefore, I wrote unto
you, concerning the fornicator, it was not for his
sake, that had done, nor his that had suffered, the
wrong; but principally, that my care and concern
for

For godly sorrow worketh re-
pentance, to salvation, not to be
repented of: but the sorrow of
the world worketh death.

For, behold, this self-same 11
thing that ye sorrowed, after a
godly sort, what carefulness it
wrought in you; yea, what
clearing of yourselves; yea,
what indignation; yea, what
fear; yea, what vehement de-
fire; yea, what zeal; yea, what
revenge! in all things ye have
approved yourselves to be clear
in this matter.

Wherefore, though I wrote 12
unto you, I did it not for his
cause, that had done the wrong,
nor for his cause, that suffered
wrong, but that our care for you,
in the sight of God, might ap-
pear unto you.

NOTES.

11^a St. Paul, writing to those, who knew the temper they were in, and what were the objects of the
several passions, which were raised in them, doth both here, and in the seventh verse, forbear to men-
tion, by, and to, what they were moved, out of modesty, and respect to them. This is necessary, for
the information of ordinary readers, to be supplied, as can be best collected from the main design of
the apostle, in these two epistles, and from several passages, giving us light in it.

^b Vid. ver. 15. * "Clear." This word answers very well *ἀγνός*, in the Greek: but then, to be
clear, in English, is generally understood to signify, not to have been guilty; which could not be the
sense of the apostle, he having charged the Corinthians so warmly, in his first epistle. His meaning
must therefore be, "that they had now resolved on a contrary course, and were so far clear," i. e.
were set right, and in good disposition again, as he describes it, in the former part of this verse. † And
therefore I think *ἐν τῷ πένθει*, may be best rendered, "in fact," i. e. by your sorrow, your fear,
your indignation, your zeal, &c. I think it cannot well be translated, "in this matter," understand-
ing thereby the punishment of the fornicator. For that was not the matter, St. Paul had been speaking
of; but the Corinthians siding with the false apostle against him, was the subject of the preceding
part of this, and of the three or four foregoing chapters; wherein he justifies himself against their
slanders, and invalidates the pretences of the adverse party. This is that, which lay chiefly upon his
heart, and which he labours, might and main, both in this and the former epistle, to rectify, as the
foundation of all the disorders amongst them; and, consequently, is the matter, wherein he rejoices
to find them all set right. Indeed, in the immediately following verse, he mentions his having writ to
them, concerning the fornicator; but it is only as an argument of his kindness and concern for them:
but that, which was the great cause of his rejoicing, what it was that gave him the great satisfaction,
was the breaking of the faction, and the re-uniting them "all" to himself, which he expresses in the
word, "all," emphatically used, ver. 13, 15. and, from thence, he concludes thus, ver. 16. "I re-
joice, therefore, that I have confidence in you in all things." His mind was now at rest, the partisans
of his opposer, the false apostle, having forsaken that leader, whom they had so much gloried in, and
being all now come over to St. Paul, he doubted not, but all would go well; and so leaves off the
subject he had been upon, in the seven foregoing chapters, viz. the justification of himself, with here-
and there reflections on that false apostle.

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NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. VII.

- Therefore, we were comforted in your comfort: yea, and exceedingly the more joyed we, for the joy of Titus, because his spirit was refreshed by you all.
- For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus is found a truth.
- And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.
- I rejoice, therefore, that I have confidence in you, in all things.

for you might be made known to you, as in the presence of God. Therefore, I was comforted in your comfort: but much more exceedingly rejoiced I, in the joy of Titus; because his mind was set at ease, by the good disposition he found you all in, towards me¹. So that I am not ashamed of having boasted of you to him. For all that I have said to you, is truth; so, what I said to Titus, in your commendation, he has found to be true; Whereby his affection to you is abundantly increased, he carrying in his mind the universal obedience of you all, unanimously, to me, and the manner of your receiving him with fear and trembling. I rejoice, therefore, that I have confidence in you in all things.

NOTE.

13^a Vid. ver. 15.

S E C T. III.

C H A P. VIII. 1.—IX. 15.

C O N T E N T S.

THE apostle having imployed the seven foregoing chapters, in his own justification, in the close whereof he expresses the great satisfaction, he had, in their being all united again, in their affection, and obedience to him; he, in the two next chapters, exhorts them, especially by the example of the churches of Macedonia, to a liberal contribution to the poor Christians in Judea.

TEXT.

PARAPHRASE.

Moreover, brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia:

Moreover, brethren, I make known to you the gift¹, which, by the grace of God, is given in

NOTE.

¹ Χάρις, which is translated, "grace," is here used, by St. Paul, for "gift," or "liberality," and is so used, ver. 4, 6, 7, 9, 19. and 1 Cor. xvi. 3. It is called also χάρις Θεῷ, the "gift of God," because God is the author and procurer of it, moving their hearts to it. Besides δέδοται in cannot signify "bestowed on," but "given in," or "by."

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PARAPHRASE.

TEXT.

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NERONIS 3.

2. in the churches of Macedonia : viz. That, amidst the afflictions^a, they have been much tried with, they have, with exceeding chearfulness and joy, made their very low estate of poverty yield a rich contribution of liberality : Being forward of themselves (as I must bear them witness) to the utmost of their power ; nay, and beyond their power : Earnestly intreating me to receive their contribution, and be a partner with others, in the charge of conveying and distributing it to the saints. And in this they out-did my expectation, who could not hope for so large a collection from them. But they gave themselves first to the Lord, and to me, to dispose of what they had, according as the good pleasure of God should direct. Insomuch that I was moved to persuade Titus, that, as he had begun, so he would also see this charitable contribution carried on among you, till it was perfected : That, as you excel in every thing, abounding in faith, in well-speaking, in knowledge, in every good quality, and in your affection to me ; ye might abound in this act of charitable liberality also. This I say to you, not as a command from God, but on occasion of the great liberality of the churches of Macedonia, and to shew the world a proof of the genuine, noble temper of your love^b. For ye know the munificence^c of our

How that, in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

For to their power, (I bear record) yea, and beyond their power, they were willing of themselves.

Praying us, with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

And this they did, not as we hoped ; but first gave their own selves to the Lord, and unto us by the will of God.

Insomuch that we desired Titus, that, as he had begun, so he would also finish in you the same grace also.

Therefore, as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us ; see that you abound in this grace also.

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

For ye know the grace of our

NOTES.

2^a How ill-disposed and rough to the Christians the Macedonians were, may be seen, Acts xvi. and xvii.

8^b Τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων, “ shewing the world a proof of the genuine temper of your love.” Thus, I think, it should be rendered. St. Paul, who is so careful, all along in this epistle, to shew his esteem and good opinion of the Corinthians, taking all occasions to speak and presume well of them, whereof we have an eminent example in these words, “ ye abound in your love to us,” in the immediately preceding verse ; he could not, in this place, so far forget his design, of treating them very tenderly, now they were newly returned to him, as to tell them, that he sent Titus, for the promoting their contribution, to make a trial of “ the sincerity of their love :” this had been but an ill expression of that confidence, which, ch. vii. 16. he tells them, “ he has in them in all things.” Taking, therefore, as, without violence to the words, one may, δοκιμάζων for “ drawing out a proof,” and γνήσιον for “ genuine,” the words very well express St. Paul’s obliging way of stirring up the Corinthians to a liberal contribution, as I have understood them. For St. Paul’s discourse to them briefly stands thus : “ The great liberality of the poor Macedonians, made me send Titus to you, to carry on the collection of your charity, which he had begun, that you, who excel in all other virtues, might be eminent also in this. But this I urge, not as a command from God ; but, upon occasion of others liberality, lay before you an opportunity of giving the world a proof of the genuine temper of your charity, which, like that of your other virtues, loves not to come behind that of others.”

9^c τὴν χάριν, “ the grace, rather the munificence,” the signification, wherein St. Paul uses χάρις over and over again in this chapter, and is translated “ gift,” ver. 4.

V O L. III.

K k k

An. Ch. 57.
NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. VIII. our Lord Jesus Christ, that, though he was rich, yet, for our sakes, he became poor, that ye, through his poverty, might be rich.

10 And herein I give my advice : for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now, therefore, perform the doing of it ; that, as there was a readiness to will, so there may be a performance also, out of that which you have.

12 For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not, that other men may be eased, and you burdened :

14 But, by an equality, that now, at this time, your abundance may be a supply for their want ; that their abundance also may be a supply for your want, that there may be equality.

15 As it is written, " He that " had gathered much, had nothing over ; and he that had " gathered little had no lack."

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For, indeed, he accepted the exhortation ; but being more forward, of his own accord, he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel, throughout all the churches :

19 (And not that only, but who was also chosen of the churches to travel with us, with this grace, which is administered by us, to the glory of the same Lord, and declaration of your ready mind)

our Lord Jesus Christ, who, being rich, made himself poor for your sakes, that you, by his poverty, might become rich. I give you my opinion in the case, because it becomes you so to do, as having begun not only to do something in it, but to shew a willingness to it, above a year ago. Now, therefore, apply yourselves to the doing of it in earnest ; so that, as you undertook it readily, you would as readily perform it, out of what you have : For every man's charity is accepted by God, according to the largeness and willingness of his heart, in giving, and not according to the narrowness of his fortune. For my meaning is not, that you should be burdened to ease others : But that, at this time, your abundance should make up, what they, through want, come short in ; that, in another occasion, their abundance may supply your deficiency, that there may be an equality. As it is written, " He that had much, had nothing over, and he that had little, had no lack." But thanks be to God, who put into the heart of Titus the same concern for you, Who not only yielded to my exhortation ; but, being more than ordinary concerned for you, of his own accord went unto you : With whom I have sent the brother, who has praise through all the churches, for his labour in the gospel (And not that only, but who was also chosen of the churches, to accompany me, in the carrying this collection, which service I undertook for the glory of our Lord, and for your encouragement to a liberal contribution :)

To

N O T E S.

17^a Vid. ver. 6.

18^b This brother most take to be St. Luke, who now was, and had been a long while, St. Paul's companion in his travels.

PARAPHRASE.

TEXT.

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NERONIS 3

CHAP. VIII.

20. To prevent any aspersion might be cast on me, by any one, on occasion of my meddling with the management of so great a sum; And to take care, by having such men joined with me, in the same trust, that my integrity and credit should be preserved, not only in the sight of the Lord, but also in the sight of men. With them I have sent our brother, of whom I have had frequent experience in sundry affairs, to be a forward, active man; but now much more earnestly intent, by reason of the strong persuasion he has, of your contributing liberally. Now, whether I speak of Titus, he is my partner, and one, who, with me, promotes your interest; or the two other brethren sent with him, they are the messengers of the churches of Macedonia, by whom their collection is sent, and are promoters of the glory of Christ. Give, therefore, to them, and, by them, to those churches, a demonstration of your love, and a justification of my boasting of you. For, as touching the relief of the poor Christians in Jerusalem, it is needless for me to write to you. For I know the forwardness of your minds, which I boasted of, on your behalf, to the Macedonians, that Achaia was ready a year ago, and your zeal in this matter hath been a spur to many others. Yet I have sent these brethren, that my boasting of you may not appear to be vain and groundless, in this part; but that you may, as I said, have your collection ready: Left, if perchance the Macedonians should come with me, and find it not ready, I (not to say, you) should be ashamed in this matter, whereof I have boasted. I thought it, therefore, necessary to put the brethren upon going before unto you, to prepare things, by a timely notice before-hand, that your contribution may be ready, as a free benevolence of yours, and not as a niggardly gift, extorted from you.

Avoiding this, that no man should blame us, in this abundance, which is administered by us:

Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

And we have sent with them our brother, whom we have often-times proved diligent in many things; but now, much more diligent, upon the great confidence which I have in you.

Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

For, as touching the string to the saints, it is superfluous for me to write to you. CHAP. IX.

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.

Yet have I sent the brethren, lest our boasting of you should be in vain, in this behalf; that, as I said, ye may be ready:

Lest haply, if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

Therefore, I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

NOTE.

2 * Achaia, i. e. the church of Corinth, which was made up of the inhabitants of that town, and of the circumjacent parts of Achaia. Vid. ch. i. 1.

K k k 2

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. IX.

- But this I say, He, which
6 soweth sparingly, shall reap also sparingly: and he, which soweth bountifully, shall reap also bountifully.
7 Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.
8 And God is able to make all grace abound towards you; that ye, always having all sufficiency, in all things, may abound to every good work.
9 (As it is written, "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever."
10 Now He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness:)
11 Being enriched in every thing to all bountifulness, which causeth, through us, thanksgiving to God.
12 For the administration of this service, not only supplieth the want of the saints; but is abundant also, by many thanksgivings unto God.
13 (Whilst, by the experiment of this ministration, they glorify God, for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;)
14 And, by their prayer for you, which long after you, for the exceeding grace of God in you.
15 Thanks be unto God for his unspeakable gift.

you. This, I say, "He who soweth sparingly, shall 6. reap also sparingly; and he who soweth plentifully, shall also reap plentifully." So give, as you find 7. yourselves disposed, every one, in his own heart, not grudgingly, as if it were wrung from you; for God loves a cheerful giver. For God is able to make 8. every charitable gift^a of yours redound to your advantage; that, you having in every thing, always, a fulness of plenty, ye may abound in every good work (As it is written, "He hath scattered, he hath given 9. to the poor, and his liberality^b remaineth for ever." Now he, that supplies seed to the sower, and bread 10. for food, supply and multiply your stock of seed^c, and increase the fruit of your liberality:) Enriched 11. in every thing to all beneficence, which, by me, as instrumental in it, procureth thanksgiving to God. For the performance of this service doth not only 12. bring supply to the wants of the saints; but reacheth farther, even to God himself, by many thanksgivings (whilst they, having such a proof of you, in 13. this your supply, glorify God for your professed subjection to the gospel of Christ, and for your liberality, in communicating to them, and to all men;) And 14. to the procuring their prayers for you, they having a great inclination towards you, because of that gracious gift of God bestowed on them, by your liberality. Thanks be to God for this his unspeakable 15. gift.

NOTES.

8 ^a Χάρις "grace," rather "charitable gift," or "liberality," as it signifies in the former chapter, and as the context determines the sense here.

9, ^b Δικαιοσύνη "righteousness," rather "liberality;" for so δικαιοσύνη, in scripture language, often signifies. And so Matt. vi. 1. for ἐλεημοσύνη "alms," some copies have δικαιοσύνη "liberality." And so Joseph, Mat. i. 19. is called δίκαιος "just, benign."

10 ^c Σπόρον "seed sown," rather, "your seed, and seed-plot," i. e. increase your plenty, to be laid out in charitable uses.

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SECT. IV.

An. Ch. 57.
NERONIS 3.
CHAP. X.

CHAP. X. 1—XIII. 10.

CONTENTS.

ST. Paul having finished his exhortation to liberality, in their collection for the Christians at Jerusalem, he here resumes his former argument, and prosecutes the main purpose of this epistle, which was totally to reduce and put a final end to the adverse faction, (which seems not yet to be entirely extinct) by bringing the Corinthians wholly off from the false apostle, they had adhered to; and to re-establish himself and his authority in the minds of all the members of that church. And this he does, by the steps, contained in the following numbers.

SECT. IV. N. I.

CHAP. X. 1—6.

CONTENTS.

HE declares the extraordinary power he hath in preaching the gospel, and to punish his opposers amongst them.

PARAPHRASE.

TEXT.

1. **N**OW I, the same Paul, who am (as it is said amongst^a you) base and mean, when present with you, but bold towards you, when absent, beseech you, by the meekness and gentleness^b of
2. Christ; I beseech you, I say, that I may not, when present among you, be bold, after that manner, I have resolved to be bold towards some, who account that, in my conduct and ministry, I regulate myself wholly

NOW I Paul, myself, beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

But I beseech you, that I may not be bold, when I am present, with that confidence, wherewith I think to be bold against some, which think of us, as if we walked according to the flesh.

NOTES.

^a Vid. ver. 10.

^b St. Paul, thinking it fit to appear all severity, till he had by fair means reduced as many of the contrary party, as he could, to a full submission to his authority, (vid. ver. 6.) begins, here, his discourse, by conjuring them, by the meekness and gentleness of Christ, as an example, that might excuse his delay of exemplary punishment on the ringleaders and chief offenders, without giving them reason to think, it was for want of power.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. X. For though we walk in the flesh, we do not war after the

3 flesh,
4 (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds:)

5 Casting down imaginations, and every high thing, that exalteth itself against the knowledge of God; and bringing into captivity every thought, to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

wholly by carnal considerations. For, though I live 3. in the flesh, yet I do not carry on the work of the gospel (which is a warfare) according to the flesh (For the weapons of my warfare are not fleshly^a, 4. but such, as God hath made mighty, to the pulling down of strong holds, i. e. whatever is made use of, in opposition :) Beating down human reasonings, 5. and all the towering and most elevated superstructures raised thereon, by the wit of men, against the knowledge of God, as held forth in the gospel; captivating all their notions, and bringing them into subjection to Christ: And having by me, in a readiness, 6. power, wherewithal to punish and chastise all disobedience; when you, who have been misled by your false apostle, withdrawing yourselves from him, shall return to a perfect obedience^b.

NOTES.

4^a What the ὅπλα σαρκικά, "the carnal weapons," and those other, opposed to them, which he calls δυνατὰ τῷ Θεῷ, "mighty through God," are, may be seen, if we read and compare 1 Cor. 23, 24. and ii. 1, 2, 4, 5, 12, 13. 2 Cor. iv. 2, 6.

6^b Those, whom he speaks to, here, are the Corinthian converts, to whom this epistle is written. Some of these had been drawn into a faction, against St. Paul; these he had been, and was endeavouring to bring back, to that obedience and submission, which the rest had continued in, to him, as an apostle of Jesus Christ. The Corinthians of these two sorts, are those he means, when he says to them, chap. ii. 3. and chap. vii. 13, 15. "You all," i. e. all ye Christians of Corinth and Achaia. For he, that had raised the faction amongst them, and given so much trouble to St. Paul, was a stranger, and a Jew, vid. chap. xi. 22. crept in amongst them, after St. Paul had gathered and established that church, 1 Cor. iii. 6, 10. 2 Cor. x. 15, 16. Of whom St. Paul seems to have no hopes, chap. xi. 13—15. And, therefore, he every where threatens, 2 Cor. iv. 19. and here particularly ver. 6, and 11, to make an example of him and his adherents, (if any were so obstinate to stick to him) when he had brought back again all the Corinthians, that he could hope to prevail on.

SECT. IV. N. 2.

CHAP. X. 7—18.

CONTENTS.

ST. Paul examines the false apostle's pretensions, and compares his own with his performances.

PARA-

PARAPHRASE.

TEXT.

An Ch. 57.
NERONIS 3.

CHAP. X.

7. **D**O ye judge of men, by the outward appearance of things? Is it by such measures, you take an estimate of me and my adversaries? If he has confidence in himself, that he is Christ's, i. e. assumes to himself the authority of one imployed and commissioned by Christ^a? let him, on the other side, count thus with himself, that, as he is Christ's, 8. so I also am Christ's. Nay, if I should boastingly say something more^b, of the authority and power, which the Lord has given me for your edification, and not for your destruction^c, I should not be put 9. to shame^d: But that I may not seem to terrify you 10. by letters, as is objected to me by some, Who say, that my letters are weighty and powerful, but my bodily presence weak, and my discourse contemptible. Let him, that says so, reckon upon this, that such as I am in word, by letters, when I am absent, such shall I be also in deed, when present. 12. For I dare not be so bold, as to rank or compare myself with some, who vaunt themselves: but they, measuring themselves within themselves^d, and comparing themselves with themselves, do not understand^e. 13. But I, for my part, will not boast of myself in what has not been measured out, or allotted to me^f; i. e. I will not go out of my own province, to seek matter of commendation; but proceeding orderly, in the

DO ye look on things after the outward appearance? 7 If any man trust to himself, that he is Christ's, let him of himself, think this again, that, as he is Christ's, even so are we Christ's.

For, though I should boast 8 somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

That I may not seem, as if I 9 would terrify you by letters.

"For his letters (say they) 10 are weighty and powerful, but his bodily presence is weak, and his speech contemptible."

Let such an one think this, 11 that such as we are in word by letters when we are absent, such will we be also, in deed, when we are present.

For we dare not make our- 12 selves of the number, or compare ourselves with some, that commend themselves: but they, measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

But we will not boast of things

NOTES.

7^a Vid. chap. xi. 23.

8^b "More," vid. chap. xi. 23. * Another reason insinuated by the apostle for his forbearing severity to them.

^c "I should not be put to shame," i. e. the truth would justify me in it.

12^d This is spoken ironically: *ἐν ἑαυτοῖς*, "amongst themselves," rather "within themselves." For in all likelihood, the faction and opposition against St. Paul was made by one person, as we before observed. For though he speaks here, in the plural number, which is the softer and decenter way in such cases; yet we see, in the foregoing verse, he speaks directly and expressly, as of one person; and therefore *ἐν ἑαυτοῖς* may, most consonantly to the apostle's meaning here, be understood to signify, "within themselves," i. e. with what they find in themselves. The whole place shewing, that this person made an estimate of himself, only by what he found in himself; and thereupon preferred Paul, without considering, what St. Paul was, or had done.

^e "Do not understand," that they ought not to intrude themselves into a church, planted by another man, and there vaunt themselves, and set themselves above him that planted it; which is himself to St. the meaning of the four next verses.

13^f *Ἀμετρεῖα*, here and in ver. 15. doth not signify immense, or immoderate, but something, that hath not been measured out, and allotted to him, something, that is not committed to him, nor within his province.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. X.

- things without our measure, but according to the measure of the rule, which God hath distributed to us, a measure to reach even unto you.
- ¹⁴ For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also, in preaching the gospel of Christ:
- ¹⁵ Not boasting of things without our measure, that is of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly:
- ¹⁶ To preach the gospel in the regions beyond you, and not to boast, in another man's line, of things made ready to our hand.
- ¹⁷ But he, that glorieth, let him glory in the Lord.
- ¹⁸ For not he, that commendeth himself, is approved, but whom the Lord commendeth.

the province, which God hath measured out, and allotted to me, I have reached even unto you; i. e. I preached the gospel in every country, as I went, till I came as far as you. For I do not extend myself ¹⁴ farther than I should, as if I had skipped over other countries in my way, without proceeding gradually to you; no, for I have reached even unto you, in preaching of the gospel, in all countries, as I passed along: Not extending my boasting ¹⁵, beyond my own bounds, into provinces not allotted to me, nor vaunting myself of any thing, I have done, in another's labour; i. e. in a church planted by another man's pains: but having hope, that, your faith increasing, my province will be enlarged by you yet farther: So that I may preach the gospel to the yet ¹⁶ unconverted countries beyond you, and not take glory to myself, from another man's province, where all things are made ready to my hand. But he that ¹⁷ will glory, let him glory, or seek praise, from that which is committed to him by the Lord, or in that which is acceptable to the Lord. For not he, who ¹⁸ commends himself does thereby give a proof of his authority, or mission; but he, whom the Lord commends, by the gifts of the Holy Ghost ^d.

NOTES.

¹⁴ ^a This seems to charge the false, pretended apostle, who had caused all this disturbance in the Church of Corinth, that, without being appointed to it, without preaching the gospel, in his way thither, as became an apostle, he had crept into the church of Corinth.

¹⁵ ^b "Boasting," i. e. intermeddling, or assuming to myself authority to meddle, or honour for meddling.

^{15, 16} ^c Here St. Paul visibly taxes the false apostle, for coming into a church, converted and gathered by another, and there pretending to be some body, and to rule all. This is another thing, that makes it probable, that the opposition made to St. Paul, was but by one man, that had made himself the head of an opposite faction. For it is plain, it was a stranger, who came thither, after St. Paul had planted this church, who pretending to be more an apostle than St. Paul, with greater illumination, and more power, set up against him, to govern that church, and withdraw the Corinthians from following St. Paul's rules and doctrine. Now this can never be supposed to be a combination of men, who came to Corinth with that design, nor that they were different men, that came thither separately, each setting up for himself; for then they would have fallen out, one with another, as well as with St. Paul. And, in both cases, St. Paul must have spoken of them, in a different way from what he does now. The same character and carriage is given to them all throughout both these epistles; and 1 Cor. iii. 10. he plainly speaks of one man; and that setting up thus to be a preacher of the gospel, amongst those, that were already Christians, was looked upon, by St. Paul, to be a fault, we may see, Rom. xv. 20.

¹⁸ ^d It is of these weapons of his warfare, that St. Paul speaks, in this chapter; and it is by them, that he intends to try, which is the true apostle, when he comes to them.

II CORINTHIANS.

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SECT. IV. N. 3.

An. Ch. 57.
NERONIS 3.
CHAP. XI.

CHAP. XI. 1—6.

CONTENTS.

HE shews that their pretended apostle, bringing to them no other Saviour or gospel, nor conferring greater power of miracles, than he [St. Paul] had done, was not to be preferred before him.

PARAPHRASE.

TEXT.

1. **W**ould you could bear me a little, in my folly;
2. and, indeed, do bear with me. For I am
jealous over you, with a jealousy, that is for God :
for I have fitted and prepared you for one alone, to
be your husband, viz. that I might deliver you up, a
3. pure virgin, to Christ. But, I fear, lest, some way
or other, as the serpent beguiled Eve by his cunning;
so your minds should be debauched from that single-
4. ness which is due to Christ^b. For if this intruder,
who has been a leader amongst you, can preach to
you another Saviour, whom I have not preached ;
or if you receive from him other, or greater gifts of
the Spirit, than those you received from me ; or an-
other gospel, than what you accepted from me ; you
might

Would to God ye could¹
bear with me a little,
in my folly ; and, indeed, bear
with me.
For I am jealous over you²
with godly jealousy : for I have
espoused you to one husband,
that I may present you as a chaste
virgin, to Christ.
But I fear lest, by any means,³
as the serpent beguiled Eve,
through his subtilty, so your
minds should be corrupted from
the simplicity that is in Christ.
For if he, that cometh,⁴
preacheth another Jesus, whom
we have not preached ; or if ye
receive another Spirit, which
ye have not received ; or an-
other

NOTES.

1^a "Folly;" so he modestly calls his speaking in his own defence.
3^b Ἀπλότης τῆς εἰς τὸν Χριστὸν. "The simplicity that is in," rather "towards, Christ,"
answers to ἐν ἀνδρὶ Χριστῷ, "to one husband, Christ," in the immediately foregoing verse. For ἐν
"one," is not put there for nothing, but makes the meaning plainly this : "I have formed and fitted
"you for one person alone, one husband, who is Christ : I am concerned, and in care, that you may
"not be drawn aside from that submission, that obedience, that temper of mind, that is due singly to
"him ; for I hope to put you into his hands, possessed with pure virgin thoughts, wholly fixed
"on him, not divided, nor roving after any other, that he may take you to wife, and marry you to
"himself for ever." It is plain, their perverter, who opposed St. Paul, was a Jew, as we have seen.
It was from the Jews, from whom, of all, professing Christianity, St. Paul had most trouble and op-
position. For they having their hearts set upon their old religion, endeavoured to mix Judaism and
Christianity together. We may suppose the case, here, to be much the same with that, which he
more fully expresses, in the epistle to the Galatians, particularly Gal. i. 6—12. and ch. iv. 9—11:
and 16—21. and ch. v. 1—13. The meaning of this place here seems to be this : "I have taught
"you the gospel alone, in its pure and unmixed simplicity, by which only you can be united to
"Christ : but I fear, lest this, your new apostle, should draw you from it ; and that your minds
"should not stick to that singly, but should be corrupted by a mixture of Judaism." After the like
manner, St. Paul, expresses Christians being delivered from the law, and their freedom from the ritual
observances of the Jews, by being married to Christ, Rom. vii. 4. which place may give some light
to this.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XI.

other gospel, which ye have not accepted, ye might well bear with him.

5 For, I suppose, I was not a whit behind the very chiefest apostles.

6 But, though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest, among you, in all things.

might well bear with him, and allow his pretensions of being a new and greater apostle. For, as to the 5. apostles of Christ, I suppose I am not a whit behind the chiefest of them. For though I am but a mean 6. speaker, yet I am not without knowledge; but in every thing have been made manifest unto you, i. e. to be an apostle.

SECT. IV. N. 4.

CHAP. XI. 7.—15.

CONTENTS.

HE justifies himself to them, in his having taken nothing of them. There had been great talk about this, and objections raised against St. Paul thereupon; vid. 1 Cor. ix. i—3. As if, by this, he had discovered himself not to be an apostle: to which he there answers, and here toucheth it again, and answers another objection, which it seems was made, viz. that he refused to receive maintenance from them out of unkindness to them.

TEXT.

PARAPHRASE.

7 **H**AVE I committed an offence, in abasing myself, that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And, when I was present with you, and wanted, I was chargeable to no man: for that, which was lacking to me, the brethren, which came from Macedonia, supplied:

HAVE I committed an offence * in abasing myself, to work with my hands, neglecting my right of maintenance, due to me, as an apostle, that you might be exalted in Christianity, because I preached the gospel of God to you gratis? I robbed 8. other churches, taking wages of them, to do you service. And, being with you and in want, I was 9. chargeable to not a man of you: for the brethren, who came from Macedonia, supplied me with what I needed: and, in all things, I have kept myself from

NOTE.

7 * The adverse party made it an argument against St. Paul, as an evidence, that he was no apostle, since he took not from the Corinthians maintenance, 1 Cor. ix. 1—3. Another objection raised against him from hence, was, that he would receive nothing from them, because he loved them not, 2 Cor. xi. 11. This he answers here, by giving another reason for his so doing. A third allegation was, That it was only a crafty trick in him to catch them, 2 Cor. xii. 16. which he answers there.

II CORINTHIANS.

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PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.

CHAP. XL

from being burdensome to you, and so I will continue
10. to do. The truth and sincerity I owe to Christ is,
in what I say to you, viz. This boasting of mine shall
11. not in the regions of Achaia be stopped in me. Why
so? Is it, because I love you not? For that God can
12. be my witness, he knoweth. But what I do, and
shall do^a, is, that I may cut off all occasion from
those, who, if I took any thing of you, would be
glad of that occasion to boast, that in it they had me
for a pattern, and did nothing but what even I my-
13. self had done. For these are false^b apostles, deceit-
ful labourers in the gospel, having put on the coun-
14. terfeited shape and outside of apostles of Christ: And
no marvel; for Satan himself is sometimes trans-
15. formed into an angel of light. Therefore it is not
strange, if so be his ministers are disguised so, as to
appear ministers of the gospel: whose end shall be
according to their works.

supplied: and in all things I
have kept myself from being
burdensome unto you, and so
will I keep myself.

As the truth of Christ is in 10
me, no man shall stop me of this
boasting, in the regions of Achaia.

Wherefore? because I love
you not? God knoweth.

But what I do, that I will do, 11
that I may cut off occasion from
them, which desire occasion,
that, wherein they glory, they
may be found even as we.

For such are false apostles, 13
deceitful workers, transforming
themselves into the apostles of
Christ.

And no marvel; for Satan 14
himself is transformed into an
angel of light.

Therefore it is no great thing, 15
if his ministers also be trans-
formed, as the ministers of righ-
teousness: whose end shall be
according to their works.

NOTES.

12^a Καὶ ποιήσω, "that I will do," rather, "and will do;" so the words stand in the Greek,
and do not refer to ver. 10. as a profession of his resolution to take nothing of them; but to ver.
11. to which it is joined; shewing that his refusing any reward from them, was not out of unkindness,
but for another reason.

13^b They had questioned St. Paul's apostleship, 1 Cor. ix. because of his not taking maintenance
of the Corinthians. He here directly declares them to be no true apostles.

SECT. IV. N. 5.

CHAP. XI. 16.—33.

CONTENTS.

HE goes on, in his justification, reflecting upon the carriage of the false
apostle towards the Corinthians, ver. 16—21. He compares himself
with the false apostle, in what he boasts of, as being a Hebrew, ver. 21, 22.
or minister of Christ, ver. 23. and here St. Paul enlarges upon his labours and
sufferings.

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TEXT.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XI.

- I** Say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.
- 17 That which I speak, I speak it not after the Lord, but, as it were, foolishly, in this confidence of boasting.
- 18 Seeing that many glory after the flesh, I will glory also.
- 19 For ye suffer fools gladly, seeing ye yourselves are wise.
- 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.
- 21 I speak, as concerning reproach, as though we had been weak: howbeit, whereinfoever any are bold, (I speak foolishly) I am bold also.
- 22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.
- 23 Are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

I Say again, Let no man think me a fool, that I speak so much of myself: or, at least, if it be a folly in me, bear with me as a fool, that I too, as well as others^a, may boast myself a little. That, which I say on this occasion, is not by command from Christ, but, as it were, foolishly, in this matter of boasting. Since many^b glory in their circumcision, or extraction^c, I will glory also. For ye bear with fools easily^d, being yourselves wise. For you bear with it, if a man bring you into bondage^e, i. e. domineer over you, and use you like his bondmen; if he make a prey of you; if he take, or extort presents, or a salary, from you; if he be elevated, and high, amongst you; if he smite you on the face, i. e. treat you contumeliously. I speak, according to the reproach has been cast upon me, as if I were weak, i. e. destitute of what might support me in dignity and authority, equal to this false apostle; as if I had not as fair pretences to power and profit amongst you, as he. Is he an Hebrew^f, i. e. by language an Hebrew? So am I. Is he an Israelite, truly of the Jewish nation, and bred up in that religion? So am I. Is he of the seed of Abraham, really descended from him? And not a proselyte, of a foreign extraction? So am I. Is he a minister of Jesus Christ? (I speak in my foolish way of boasting) I am more so: in toilsome labours I surpass him: in stripes I am exceedingly beyond

NOTES.

16 ^a Vid. ver. 18.

18 ^b Vid. ch. xii. 11.

^c "After the flesh." What this glorying "after the flesh," was, in particular here, vid. ver. 22. viz. being a Jew by descent.

19 ^d Spoken ironically, for their bearing with the insolence and covetousness of their false apostle.

20 ^e The "bondage" here meant, was, subjection to the will of their false apostle, as appears by the following particulars of this verse, and not subjection to the Jewish rites. For if that had been, St. Paul was so zealous against it, that he would have spoken more plainly and warmly, as we see in his epistle to the Galatians; and not have touched it thus, only by the bye, slightly; in a doubtful expression. Besides, it is plain, no such thing was yet attempted openly; only St. Paul was afraid of it; vid. ver. 3.

22 ^f "Is he an Hebrew?" Having, in the foregoing verse, spoke in the singular number, I have been fain to continue the same number here, though different from that in the text, to avoid an inconsistency in the paraphrase, which could not but shock the reader. But this I would be understood to do, without imposing my opinion on any body, or pretending to change the text: but, as an expositor, to tell my reader that I think, though St. Paul says, "they," he means but one; as often, when he says, "we," he means only himself, the reason whereof I have given elsewhere.

II CORINTHIANS.

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PARAPHRASE.

TEXT.

An. Ch. 57.
NERONIS 3.
CHAP. XL.

beyond him^a: in prisons I have been oftener; and
24. in the very jaws of death, more than once: Of the
Jews I have, five times, received forty stripes save
25. one. Thrice was I whipped with rods: once was I
stoned: thrice shipwrecked: I have passed a night
26. and a day in the sea: In journeying often: in perils
by water; in perils by robbers; in perils by mine
own countrymen; in perils from the heathen; in
perils in the city; in perils in the country; in perils
27. at sea; in perils among false brethren: in toil and
trouble, and sleepless nights, often; in hunger and
thirst; in fastings, often; in cold and nakedness.
28. Besides these troubles from without, the disturbance
that comes daily upon me, from my concern for all
29. the churches. Who is a weak Christian, in danger,
through frailty or ignorance, to be misled, whose
weakness I do not feel and suffer in, as if it were
my own? Who is actually misled, for whom my zeal
and concern does not make me uneasy, as if I had a
30. fire in me? If I must be compelled^b to glory^c, I
will glory of those things which are of my weak and
31. suffering side. The God and Father of our Lord
Jesus Christ, who is blessed for ever, knoweth that I
32. lye not. In Damascus, the governor, under Aretas
the king, who kept the town with a garrison, being
33. desirous to apprehend me; I was, through a win-
dow, let down in a basket, and escaped his hands.

Of the Jews, five times, re- 24
ceived I forty stripes save one.

Thrice was I beaten with rods, 25
once was I stoned, thrice I suf-
fered shipwreck; a night and a
day I have been in the deep:

In journeying often, in perils 26
of waters, in perils of robbers,
in perils by mine own country-
men, in perils by the heathen,
in perils in the city, in perils in
the wilderness, in perils in the
sea, in perils among false brethren;

In weariness and painfulness, 27
in watchings often, in hunger
and thirst, in fastings often, in
cold and nakedness.

Besides those things that are 28
without, that which cometh up-
on me daily, the care of all the
churches.

Who is weak, and I am not 29
weak? who is offended, and I
burn not?

If I must needs glory, I will 30
glory of the things which con-
cern mine infirmities.

The God and Father of our 31
Lord Jesus Christ, which is
blessed for evermore, knoweth
that I lye not.

In Damascus, the governor 32
under Aretas the king, kept the
city of the Damascenes, with a
garrison, desirous to apprehend
me:

And, through a window, in a 33
basket, was I let down by the
wall, and escaped his hands.

NOTES.

23^b Ἐν πληγαῖς ὑπερβαλλόντως, "in stripes above measure," rather "in stripes exceeding." For these words, as the other particulars of this verse, ought to be taken comparatively, with reference to the false apostle, with whom St. Paul is comparing himself, in the ministry of the gospel. Unless this be understood so, there will seem to be a disagreeable tautology in the following verses; which, taking these words in a comparative sense, are proofs of his saying, "In stripes I am exceedingly beyond him; for of the Jews five times," &c.

30^b "Compelled." Vid. ch. xii. 11.

^c By Καυχᾶσθαι, which is translated sometimes "to glory," and sometimes "to boast;" the apostle, all along, where he applies it to himself, means nothing, but the mentioning some commendable action of his, without vanity, or ostentation, but barely upon necessity, on the present occasion.

SECT.

SECT. IV. N. 6.

CHAP. XII. 1—11.

CONTENTS.

HE makes good his apostleship, by the extraordinary visions and revelations, which he had received.

TEXT.

- ¹ **I**T is not expedient for me, doubtless, to glory: I will come to visions and revelations of the Lord.
- ² I knew a man in Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such an one caught up to the third heaven.
- ³ And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth)
- ⁴ How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
- ⁵ Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.
- ⁶ For, though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me, above that which he seeth me to be, or that he heareth of me.
- ⁷ And, lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

PARAPHRASE.

IF I must be forced to glory ^a for your sakes; (for ¹ me it is not expedient) I will come to visions and revelations of the Lord. I knew a man ^b, by the ² power of Christ, above fourteen years ago, caught up into the third heaven, whether the intire man, body and all, or out of the body in an ecstasy, I know not; God knows. And I knew such an one ^b, ³ whether in the body, or out of the body, I know not, God knows, That he was caught up into para- ⁴ dise, and there heard what is not in the power of man to utter. Of such an one I will glory: but ⁵ myself I will not mention, with any boasting, unless in things, that carry the marks of weakness, and shew my sufferings. But, if I should have a mind ⁶ to glory in other things, I might do it, without being a fool; for I would speak nothing but what is true, having matter in abundance ^c: but I forbear, lest any one should think of me beyond what he sees me, or hears commonly reported of me. And that ⁷ I might not be exalted above measure, by reason of the abundance of revelations that I had, there was given me a thorn in the flesh ^d, the messenger of Satan to buffet me, that I might not be over-much elevated.

NOTES.

¹ ^a Εἰ καυχᾶσθαι δεῖ, "If I must glory," is the reading of some copies, and is justified by ver. 30. of the foregoing chapter, by the vulgar translation, and by the Syriac, much to the same purpose; and suiting better with the context, renders the sense clearer.

^{2, 3} ^b Modestly speaking of himself in a third person.

⁶ ^c Vid ver. 7.

⁷ ^d "Thorn in the flesh," what this was in particular, St. Paul having thought fit to conceal it, is not easy for those, who come after, to discover, nor is it much material.

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P A R A P H R A S E.

T E X T.

An. Ch. 57:
NERONIS 3.

CHAP. XII.
8

8. elevated. Concerning this thing, I besought the
9. Lord thrice, that it might depart from me. And he
said, My favour is sufficient for thee ; for my power
exerts itself, and its sufficiency is seen the more per-
fectly; the weaker thou thyself art. I, therefore,
most willingly chuse to glory, rather in things that
shew my weakness, than in my abundance of glo-
rious revelations, that the power of Christ may the
10. more visibly be seen to dwell in me. Wherefore, I
have satisfaction in weaknesses, in reproaches, in ne-
cessities, in persecutions, in distresses, for Christ's sake.
For when I, looked upon in my outward state, appear
weak, then by the power of Christ, which dwelleth
11. in me, I am found to be strong. I am become
foolish in glorying thus : but it is you, who have
forced me to it. For I ought to have been com-
mended by you ; since in nothing came I behind the
chiefest of the apostles, though in myself I am nothing.

For this thing I besought the
Lord thrice, that it might de-
part from me.

And he said unto me, " My 9
" grace is sufficient for thee :
" for my strength is made per-
" fect in weakness." Most glad-
ly, therefore, will I rather glory
in my infirmities, that the power
of Christ may rest upon me.

Therefore, I take pleasure in 10
infirmities, in reproaches, in ne-
cessities, in persecutions, in dis-
tresses for Christ's sake: for when
I am weak, then am I strong.

I am become a fool in glory- 11
ing: ye have compelled me: for
I ought to have been com-
mended of you; for, in nothing,
am I behind the very chiefest
apostles, though I be nothing.

S E C T. IV. N. 7.

C H A P. XII. 12, 13.

C O N T E N T S.

HE continues to justify himself to be an apostle, by the miracles he did,
and the supernatural gifts he bestowed amongst the Corinthians.

P A R A P H R A S E.

T E X T.

12. **T**Ruly the signs, whereby an apostle might be
known, were wrought among you, by me, in
all patience ^a and submission, under the difficulties I
there met with, in miraculous, wonderful and mighty
13. works, performed by me. For what is there, which
you were any way shortened in, and had not equally
with other churches ^b, except it be that I myself
was not burdensome to you? Forgive me this in-
jury.

TRuly the signs of an apostle 12
were wrought among you,
in all patience, in signs and won-
ders and mighty deeds.

For what is it, wherein ye 13
were inferior to other churches,
except it be that I myself was
not burdensome to you? For-
give me this wrong.

N O T E S.

12 ^a This may well be understood to reflect on the haughtiness and plenty, wherein the false apostle
lived amongst them.

13 ^b Vid. 1 Cor. i. 4—7.

S E C T.

II CORINTHIANS.

S E C T. IV. N. 8.

C H A P. XII. 14—12.

C O N T E N T S.

HE farther justifies himself, to the Corinthians, by his past disinterestedness, and his continued kind intentions to them.

T E X T.

P A R A P H R A S E.

14 **B**Ehold, the third time, I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend, and be spent, for you, though, the more abundantly I love you, the less I be loved.

16 "But be it so, I did not burden you: nevertheless being crafty, I caught you with guile."

17 Did I make a gain of you, by any of them, whom I sent unto you?

18 I desired Titus, and with him I sent a brother; did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?

19 Again, think you that we excuse ourselves unto you? We speak before God, in Christ: but we do all things, dearly beloved, for your edifying.

BEhold, this is the third time, I am ready to come unto you; but I will not be burdensome to you; for I seek not what is yours, but you: for it is not expected, nor usual, that children should lay up for their parents, but parents for their children.

I will gladly lay out, whatever is in my possession, or power; nay, even wear out and hazard myself for your souls^b, though it should so fall out that the more I love you, the less I should be beloved by you^c.

"Be it so, as some suggest, that I was not burden-some to you; but it was in truth out of cunning, with a design to catch you, with that trick, drawing from you, by others, what I refused in person."

In answer to which, I ask, Did I, by any of those, I sent unto you, make a gain of you? I desired Titus to go to you, and with him I sent a brother: Did Titus make a gain of you? Did not they behave themselves with the same temper, that I did, amongst you? Did we not walk in the same steps? i. e. neither they, nor I, received any thing from you.

Again^d, do not, upon my mentioning my sending of Titus to you, think that I apologize for my not coming myself: I speak, as in the presence of God, and as a Christian, there is no such thing: in all my whole carriage towards you, beloved, all that has been done, has been done only for your edification.

No

N O T E S.

14^a Vid. 1 Cor. iv. 14, 15.

15^b Vid. 2 Tim. ii. 10.

^c Vid. ch. vi. 12, 13.

19^d He had before given the reason, chap. i. 23. of his not coming to them, with the like asseveration that he uses here. If we trace the thread of St. Paul's discourse here, we may observe, that having concluded the justification of himself and his apostleship by his past actions, ver. 13 he had it in his thoughts to tell them, how he would deal with the false apostle and his adherents, when he came,

P A R A P H R A S E.

T E X T.

An. Ch. 57.
NERONIS 3.

CHAP. XII.

No, there is no need of an apology for my not coming to you sooner: For I fear, when I do come, I shall not find you such as I would, and that you will find me such as you would not: I am afraid, that among you there are disputes, envyings, animosities, strifes, backbitings, whisperings, swellings of mind, disturbances: And that my God, when I come to you again, will humble me amongst you, and I shall bewail many, who have formerly sinned, and have not yet repented of the uncleanness, fornication, and lasciviousness, whereof they are guilty.

For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you, such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

And lest, when I come again, my God will humble me among you, and that I shall bewail many, which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

N O T E.

as he was ready now to do. And, therefore, solemnly begins, ver. 14, with "behold;" and tells them now, "the third time," he was ready to come to them, to which joining, (what was much upon his mind) that he would not be burdensome to them, when he came, this suggested to his thoughts an objection, viz. that this personal shyness in him was but cunning; for that he designed to draw gain from them, by other hands. From which he clears himself, by the instance of Titus, and the brother, whom he had sent together to them, who were as far from receiving any thing from them, as he himself. Titus and his other messenger being thus mentioned, he thought it necessary to obviate another suspicion, that might be raised in the minds of some of them, as if he mentioned the sending of those two, as an apology for his not coming himself. This he disclaims utterly; and to prevent any thoughts of that kind, solemnly protests to them, that, in all his carriage to them, he had done nothing but for their edification; nor had any other aim, in any of his actions, but purely that; and that he forbore coming merely out of respect and good will to them. So that all, from "Behold, this third time, I am ready to come to you," ver. 14. to "this third time I am coming to you," chap. xiii. 1. must be looked on, as an incident discourse, that fell in occasionally, though tending to the same purpose with the rest; a way of writing very usual with our apostle, and with other writers, who abound in quickness and variety of thoughts, as he did. Such men are often, by new matter rising in their way, put by, from what they were going, and had begun to say; which, therefore, they are fain to take up again, and continue at a distance; which St. Paul does here, after the interposition of eight verses. Other instances of the like kind, may be found in other places of St. Paul's writings.

S E C T. IV. N. 9.

C H A P. XIII. 1—10.

C O N T E N T S.

HE reassumes what he was going to say, chap. xii. 14. and tells them, how he intends to deal with them, when he comes to them, and assures them, that, however they question it, he shall be able, by miracles, to give proof of his authority and commission from Christ.

V O L. III.

M m m

T E X T.

An. Ch. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. XIII.

THIS is the third time I am coming to you : in the mouth of two or three witnesses shall every word be established.

² I told you before, and foretel you, as if I were present the second time ; and, being absent, now I write to them, which heretofore have sinned, and to all other, that, if I come again, I will not spare :

³ Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

⁴ For, though he was crucified through weakness, yet he liveth by the power of God : for we also are weak in him, but we shall live, with him, by the power of God towards you.

THIS is, now, the third time I am coming to you ; and, when I come, I shall not spare you, having proceeded, according to our Saviour's rule, and endeavoured by fair means, first to reclaim you, before I come to the last extremity. And of this ² my former epistle, wherein I applied myself to you, and this, wherein I now, as if I were present with you, foretel those, who have formerly sinned, and all the rest, to whom being now absent, I write, that when I come, I will not spare you. I say, these two letters are my witnesses, according to our Saviour's rule, which says, "In the mouth of two or three witnesses every word shall be established." Since ³ you demand a proof of my mission, and of what I deliver, that it is dictated by Christ, speaking in me, who must be acknowledged not to be weak to you-ward, but has given sufficient marks of his power amongst you. For, though his crucifixion and death ⁴ were with appearance ^b of weakness ; yet he liveth with the manifestation ^b of the power of God, appearing

NOTES.

² "In the mouth of two or three witnesses, shall every word be established." These words seem to be quoted from the law of our Saviour, Mat. xviii. 16. and not from the law of Moses in Deuteronomy ; not only because the words are the same with those in St. Matthew, but from the likeness of the case. In Deuteronomy, the rule given concerns only judicial trials : In St. Matthew, it is a rule given for the management of persuasion, used for the reclaiming an offender, by fair means before coming to the utmost extremity, which is the case of St. Paul here : In Deuteronomy the judge was to hear the witnesses, Deut. xvii. 6. and xix. 15. In St. Matthew, the party was to hear the witnesses, Matt. xviii. 17. which was also the case of St. Paul here ; the witnesses, which he means, that he made use of, to persuade them, being his two epistles. That, by witnesses, he means his two epistles, is plain from his way of expressing himself here, where he carefully sets down his telling them twice, viz. "before," in his former epistle, ch. iv. 19. and now a "second time," in his second epistle ; and also, by these words, *ὡς παρὼν τὸ δεύτερον*, "as if I were present with you a second time." By our Saviour's rule, the offended person was to go twice to the offender ; and therefore St. Paul says, "as if I were with you a second time," counting his letters, as two personal applications to them, as our Saviour directed, should be done, before coming to rougher means. Some take the witnesses to be the three messengers, by whom his first epistle is supposed to be sent. But this would not be, according to the method, prescribed by our Saviour, in the place, from which St. Paul takes the words he uses : for there were no witnesses to be made use of, in the first application ; neither, if those had been the witnesses meant, would there have been any need for St. Paul, so carefully and expressly, to have set down *ὡς παρὼν τὸ δεύτερον*, "as if present a second time," words which, in that case, would be superfluous. Besides, those three men are no-where mentioned, to have been sent by him, to persuade them, nor the Corinthians required to hear them, or reproved for not having done it : and lastly, they could not be better witnesses of St. Paul's endeavours, twice to gain the Corinthians, by fair means, before he proceeded to severity, than the epistles themselves.

⁴ ^b *Ἐξ ἀσθενείας*, "through weakness," *ἐκ δυνάμεως Θεοῦ*, "by the power of God," I have rendered "with the appearance of weakness, and with the manifestation of the power of God ;" which I think,

II CORINTHIANS.

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PARAPHRASE.

TEXT.

An Ch. 57.
NERONIS 3.

CHAP. XIII.

5. peering in my punishing you. You examine me, whether I can, by any miraculous operation, give a proof, that Christ is in me. Pray, examine yourselves, whether you be in the faith; make a trial upon yourselves, whether you yourselves are not somewhat destitute of proofs^a. Or, are you so little acquainted with yourselves, as not to know, whether Christ be in you? But, if you do not know yourselves, whether you can give proofs or no, yet I hope, you shall know, that I am not unable to give 7. proof^a of Christ in me. But I pray to God that you may do no evil, wishing not for an opportunity to shew my proofs^a: but that, you doing what is right, I may be, as if I had no proofs^a, no supernatural power. For, though I have the power of punishing supernaturally, I cannot shew this power upon any of you, unless it be that you are offenders, and your punishment be for the advantage of the 9. gospel. I am, therefore, glad, when I am weak, and can inflict no punishment upon you; and you are so strong, i. e. clear of faults, that ye cannot be touched. For all the power I have, is only for promoting the truth of the gospel; whoever are faithful and obedient to that, I can do nothing to; I cannot make examples of them, by all the extraordinary power I have, if I would: nay, this also I wish, even 10. your perfection. These things, therefore, I write to you, being absent, that when I come, I may not use severity, according to the power which the Lord hath given me, for edification, not for destruction.

Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

But I trust that ye shall know, that we are not reprobates.

Now I pray to God, that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

For we can do nothing against the truth, but for the truth.

For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

Therefore I write these things, being absent; lest, being present, I should use sharpness, according to the power, which the Lord hath given me, to edification, and not to destruction.

NOTES.

I think, the sense of the place, and the style of the apostle, will justify. St. Paul, sometimes, uses the Greek prepositions, in a larger sense, than that tongue ordinarily allows. Farther, it is evident, that *ἐξ*, joined to *ἀσθενείας*, has not a casual signification; and therefore, in the antithesis, *ἐκ δυνάμεως Θεοῦ*, it cannot be taken casually. And it is usual for St. Paul, in such cases, to continue the same word, though it happens, sometimes, seemingly to carry the sense another way. In short, the meaning of the place is this; Tho' Christ, in his crucifixion, appeared weak and despicable; yet he "now lives, to shew the power of God, in the miracles, and mighty works, which he does: so I, though I, by my sufferings and infirmities, appear weak and contemptible; yet shall I live to shew the power of God, in punishing you miraculously."

5, 6, 7^b *Ἀδύκῃμῃ*, translated here "reprobates," 'tis plain in these three verses has no such signification, reprobation being very remote from the argument the apostle is here upon; but the word *ἀδύκῃμῃ*, is here used for one, that cannot give proof of Christ being in him; one that is destitute of a supernatural power: for thus stands St. Paul's discourse, ver. 3. *ἐπεὶ δοκιμὴν ζητεῖτε*, ver. 6. *γινώσκετε ὅτι ἐκ ἀδύκῃμῃ ἵσμεν*, "Since you seek a proof, you shall know, that I am not destitute of a proof."

M m m 2

SECT.

11 **F**inally brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Finally, brethren, farewell: bring yourselves into one well united, firm, un-jarring society^a. Be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you. Salute one another with a holy kiss: All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

NOTES.

11. ^a The same, that he exhorts them to, in the beginning of the first epistle, ch. i. ver. 10.

PARAPHRASE

AND

NOTES

ON THE

EPISTLE of St. *PAUL*

TO THE

ROMANS.

SYNOPSIS.

BEFORE we take into consideration the epistle to the Romans in particular, it may not be amiss to premise, that the miraculous birth, life, death, resurrection and ascension of our Lord Jesus Christ, were all events, that came to pass within the confines of Judea; and that the ancient writings of the Jewish nation, allowed by the Christians to be of divine original, were appealed to, as witnessing the truth of his mission and doctrine whereby it was manifest, that the Jews were the depositaries of the proofs of the Christian religion. This could not chuse but give the Jews, who were owned to be the people of God, even in the days of our Saviour, a great authority among the convert Gentiles, who knew nothing of the Messiah, they were to believe in, but what they derived from that nation, out of which he and his doctrine sprung. Nor did the Jews fail to make use of this advantage, several ways, to the disturbance of the Gentiles, that embraced Christianity. The Jews, even those of them that received the Gospel, were, for the most part, so devoted to the law of Moses and their ancient rites, that they could, by no means, bring themselves to think, that they were to be laid aside. They were, every where, stiff and zealous for them, and contended that they were necessary to be observed, even by Christians, by all that pretended to be the people of God, and hoped to be
accepted

An. Ch. 57. accepted by him. This gave no small trouble to the newly converted Gentiles, and was a great prejudice to the Gospel, and therefore we find it complained of, in more places than one; vid. Acts xv. 1. 2 Cor. xi. 3. Gal. ii. 4. and v. 1, 10, 12. Phil. iii. 2. Col. ii. 4, 8, 16. Tit. i. 10, 11, 14, &c. This remark may serve to give light, not only to this epistle to the Romans, but to several other of St. Paul's epistles, written to the churches of converted Gentiles.

As to this epistle to the Romans, the Apostle's principal aim in it seems to be, to persuade them to a steady perseverance in the profession of Christianity, by convincing them, that God is the God of the Gentiles, as well as of the Jews; and that now, under the Gospel, there is no difference between Jew and Gentile. This he does several ways.

1. BY shewing that, though the Gentiles were very sinful, yet the Jews, who had the law, kept it not, and so could not, upon account of their having the law (which being broken, aggravated their faults, and made them as far from righteous, as the Gentiles themselves) have a title to exclude the Gentiles, from being the people of God, under the Gospel.

2. THAT Abraham was a father of all that believe; as well uncircumcised, as circumcised; so that those, that walk in the steps of the faith of Abraham, though uncircumcised, are the seed, to which the promise is made, and shall receive the blessing.

3. THAT it was the purpose of God, from the beginning, to take the Gentiles to be his people under the Messiah, in the place of the Jews, who had been so, till that time, but were then nationally rejected, because they nationally rejected the Messiah, whom he sent to them to be their King and Deliverer, but was received by but a very small number of them, which remnant was received into the kingdom of Christ, and so continued to be his people, with the converted Gentiles, who all together made now the church and people of God.

4. THAT the Jewish nation had no reason to complain of any unrighteousness in God, or hardship from him, in their being cast off, for their unbelief, since they had been warned of it, and they might find it threatened in their antient prophets. Besides, the raising, or depressing of any nation is the prerogative of God's sovereignty. Preservation in the land, that God has given them, being not the right of any one race of men, above another. And God might, when he thought fit, reject the nation of the Jews, by the same sovereignty, whereby he at first chose the posterity of Jacob to be his people, passing by other nations, even such as descended from Abraham and Isaac: but yet he tells them, that at last they shall be restored again.

BESIDES the assurance he labours to give the Romans, that they are, by faith in Jesus Christ, the people of God, without circumcision, or other observances of the Jews, whatever they may say, (which is the main drift of this epistle,) it is farther remarkable, that this epistle being writ to a church of Gentiles, in the metropolis of the Roman empire, but not planted by St. Paul himself; he, as apostle of the Gentiles, out of care that they should rightly understand the Gospel, has woven into his discourse the chief doctrines of it, and given them a comprehensive view of God's dealing with mankind, from first to last, in reference to eternal life. The principal heads whereof are these:

THAT, by Adam's transgression, sin entered into the world, and death by sin, and so death reigned over all men, from Adam to Moses. An. Ch. 57.
NERONIS 3.

THAT, by Moses, God gave the children of Israel (who were his people, i. e. owned him for their God, and kept themselves free from the idolatry and revolt of the heathen world) a law, which if they obeyed they should have life thereby, i. e. attain to immortal life, which had been lost by Adam's transgression.

THAT though this law, which was righteous, just and good, were ordained to life, yet not being able to give strength, to perform what it could not but require, it failed, by reason of the weakness of human nature, to help men to life. So that, though the Israelites had statutes, which if a man did, he should live in them; yet they all transgressed, and attained not to righteousness and life, by the deeds of the law.

THAT, therefore, there was no way to life left to those under the law, but by the righteousness of faith in Jesus Christ, by which faith alone they were that seed of Abraham, to whom the blessing was promised.

THIS was the state of the Israelites.

As to the Gentile world; he tells them,

THAT, though God made himself known to them, by legible characters of his being and power, visible in the works of the creation; yet they glorified him not, nor were thankful to him; they did not own nor worship the one, only, true, invisible God, the creator of all things, but revolted from him, to gods set up by themselves, in their own vain imaginations, and worshipped stocks and stones, the corruptible images of corruptible things.

THAT, they having thus cast off their allegiance to him, their proper Lord, and revolted to other gods, God, therefore, cast them off, and gave them up to vile affections, and to the conduct of their own darkened hearts, which led them into all sorts of vices.

THAT both Jews and Gentiles, being thus all under sin, and coming short of the glory of God; God, by sending his son Jesus Christ, shews himself to be the God both of the Jews and Gentiles; since he justifieth the circumcision by faith, and the uncircumcision through faith, so that all, that believe, are freely justified by his grace.

THAT, though justification unto eternal life be only by grace, through faith in Jesus Christ; yet we are, to the utmost of our power, sincerely to endeavour after righteousness, and from our hearts obey the precepts of the Gospel, whereby we become the servants of God; for his servants we are whom we obey, whether of sin unto death, or of obedience unto righteousness.

THESE are but some of the more general and comprehensive heads of the Christian doctrine, to be found in this epistle. The design of a synopsis will not permit me to descend more minutely to particulars. But this let me say, that he, that would have an enlarged view of true Christianity, will do well to study this epistle.

SEVERAL exhortations, suited to the state that the Christians of Rome were then in, make up the latter part of the epistle.

This epistle was writ from Corinth, the year of our Lord, according to the common account, 57, the third year of Nero, a little after the second epistle to the Corinthians.

An. C. 57.
NERONIS 3.
CHAP. I.

SECT. I.

CHAP. I. 1—15.

CONTENTS.

INTRODUCTION, with his profession of a desire to see them.

TEXT.

PARAPHRASE.

¹ PAUL a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

² (Which he had promised afore, by his prophets, in the holy scriptures)

³ Concerning his son Jesus Christ our Lord, which was made of the seed of David, according to the flesh;

⁴ And declared to be the son of God with power, according to the spirit of holiness; by the resurrection from the dead:

⁵ By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name;

PAUL a servant of Jesus Christ, called ^a to be an ¹ Apostle, separated ^b to the preaching of the Gospel of God (Which he had heretofore promised, ² by his prophets, in the holy scriptures) Concerning ³ his son Jesus Christ our Lord; (who according to the flesh, i. e. as to the body, which he took in the womb of the blessed virgin, his mother, was of the posterity and lineage of David ^c; According to the ⁴ spirit of holiness ^d, i. e. as to that more pure and spiritual part, which in him over-ruled all, and kept even his frail flesh holy, and spotless from the least taint of sin ^e, and was of another extraction, with most mighty power ^f, declared ^g to be the son of God, by his resurrection from the dead; By whom I have ⁵ received favour, and the office of an Apostle, for the bringing of the Gentiles, every where, to the obedience of faith, which I preach in his name; Of

NOTES.

¹ ^a "Called." The manner of his being called, see Acts ix. 1—22.

^b Separated, vid. Acts xiii. 2.

³ ^c "Of David," and so would have been registered of the house and lineage of David, as both his mother and reputed father were, if there had been another tax in his days. Vid. Luke ii. 4. Matt. xiii. 55.

⁴ ^d "According to the spirit of holiness," is here manifestly opposed to, "according to the flesh," in the foregoing verse, and so must mean that more pure and spiritual part in him, which, by divine extraction, he had immediately from God: unless this be so understood, the antithesis is lost.

^e See paraphrase, chap. viii. 3.

^f ^{Ev dynamei}, with power: he that will read in the original what St. Paul says, Eph. i. 19, 20. of the power, which God exerted, in raising Christ from the dead, will hardly avoid thinking that he there sees St. Paul labouring for words to express the greatness of it.

^g "Declared" does not exactly answer the word in the original, nor is it, perhaps, easy to find a word in English, that perfectly answers *oprobetur*, in the sense the Apostle uses it here, *ὁρίζω* signifies properly to bound, terminate, or circumscribe; by which termination the figure of things sensible is made, and they are known to be of this, or that race, and are distinguished from others. Thus St. Paul takes Christ's resurrection from the dead, and his entering into immortality, to be the most eminent and characteristical mark, whereby Christ is certainly known, and as it were determined to be the son of God.

R O M A N S.

P A R A P H R A S E.

T E X T.

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NERONIS 3.

CHAP. I.

6. which number ^a, i. e. Gentiles, that I am sent to preach to, are ye who are already called ^b, and become Christians.) To all the beloved of God ^b, and called to be saints, who are in Rome, favour and peace be to you from God our Father, and the Lord 8. Jesus Christ. In the first place, I thank my God, through Jesus Christ for you all, that your faith is 9. spoken of throughout the whole world. For God is my witness, whom I serve with the whole bent of my mind, in preaching the gospel of his son, that without ceasing I constantly make mention of you in 10. my prayers. Requesting (if it be God's will, that I may now at length, if possible, have a good opportunity) to come unto you. For I long to see you, 11. that I may communicate to you some spiritual gift ^c, 12. for your establishment ^d in the faith; That is ^e, that when I am among you, I may be comforted together with you, both with your faith and my own. This I think fit you should know, brethren, that I often purposed

Among whom are ye also the 6 called of Jesus Christ.)

To all that be in Rome, beloved of God, called to be saints: 7 Grace to you, and peace from God our Father, and the Lord Jesus Christ.

First, I thank my God, 8 through Jesus Christ, for you all, that your faith is spoken of, throughout the whole world.

For God is my witness, whom 9 I serve with my spirit, in the gospel of his son, that without ceasing I make mention of you always in my prayers;

Making request (if by any 10 means, now at length, I might have a prosperous journey, by the will of God) to come unto you.

For I long to see you, that I 11 may impart unto you some spiritual gift, to the end you may be established;

That is, that I may be com- 12 forted together with you, by the mutual faith both of you and me.

Now I would not have you, 13 ignorant;

N O T E S.

6 ^a To take the thread of St. Paul's words here right, all from the word Lord in the middle of ver. 3. to the beginning of this 7th, must be read as a parenthesis.

6 and 7 ^b "Called of Jesus Christ; called to be saints; beloved of God;" are but different expressions for professors of Christianity.

11 ^c "Spiritual gift." If any one desire to know more particularly the spiritual gifts, he may read 1 Cor. xii.

^d "Establishment." The Jews were the worshippers of the true God, and had been, for many ages, his people; this could not be denied by the Christians. Whereupon they were very apt to persuade the convert Gentiles, that the Messias was promised, and sent, to the Jewish nation alone, and that the Gentiles could claim, or have no benefit by him; or, if they were to receive any benefit by the Messias, they were yet bound to observe the law of Moses, which was the way of worship, which God had prescribed to his people. This, in several places, very much shook the Gentile converts. St. Paul makes it (as we have already observed) his business, in this epistle, to prove, that the Messias was intended for the Gentiles, as much as for the Jews, and that to make any one partaker of the benefits and privileges of the Gospel, there was nothing more required, but to believe and obey it: And accordingly, here in the entrance of the epistle, he wishes to come to Rome, that, by imparting some miraculous gifts of the Holy Ghost to them, they might be established in the true notion of Christianity, against all attempts of the Jews, who would either exclude them from the privileges of it, or bring them under the law of Moses. So, where St. Paul expresses his care, that the Colossians should be established in the faith, Col. ii. 7. it is visible, by the context, that what he opposed was Judaism.

12 ^e "That is." St. Paul, in the former verse, had said that he desired to come amongst them, to establish them; in these words, "that is," he explains, or as it were, recalls what he had said, that he might not seem to think them not sufficiently instructed, or established in the faith, and therefore turns the end of his coming to them, to their mutual rejoicing in one another's faith, when he and they came to see and know one another.

V O L. III.

N n n

T E X T.

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NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. I.

ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

¹⁴ I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

¹⁵ So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

purposed to come unto you, that I may have some fruit of my ministry, among you also, even as among other Gentiles. I owe, what service I can do, to ¹⁴ the Gentiles of all kinds, whether Greeks or Barbarians, to both the more knowing and civilized, and the uncultivated and ignorant; So that, as much as ¹⁵ in me lies, I am ready to preach the gospel to you also, who are at Rome.

S E C T. II.

CHAP. I. 16—II. 29.

C O N T E N T S.

ST. Paul, in this section, shews, that the Jews exclude themselves from being the people of God, under the gospel, by the same reason that they would have the Gentiles excluded.

It cannot be sufficiently admired how skilfully, to avoid offending those of his own nation, St. Paul here enters into an argument, so unpleasing to the Jews, as this of persuading them, that the Gentiles had as good a title to be taken in, to be the people of God, under the Messiah, as they themselves, which is the main design of this epistle.

In this latter part of the first chapter, he gives a description of the Gentile world, in very black colours, but very adroitly interweaves such an apology for them, in respect of the Jews, as was sufficient to beat that assuming nation, out of all their pretences to a right, to continue to be alone the people of God, with an exclusion of the Gentiles. This may be seen, if one carefully attends to the particulars, that he mentions, relating to the Jews and Gentiles; and observes how, what he says of the Jews, in the second chapter, answers to what he had charged on the Gentiles, in the first. For there is a secret comparison of them, one with another, runs through these two chapters, which, as soon as it comes to be minded, gives such a light and lustre to St. Paul's discourse, that one cannot but admire the skilful turn of it; and look on it as the most soft, the most beautiful, and most pressing argumentation, that one shall any where meet with, altogether: Since it leaves the Jews nothing to say for themselves, why they should have the privilege continued to them, under the Gospel, of being alone the

the people of God, All the things, they stood upon, and boasted in, giving them no preference, in this respect, to the Gentiles; nor any ground to judge them to be incapable, or unworthy to be their fellow-subjects, in the kingdom of the Messias. This is what he says, speaking of them nationally. But as to every one's personal concerns in a future state, he assures them, both Jews and Gentiles, that the unrighteous of both nations, whether admitted, or not, into the visible communion of the people of God, are liable to condemnation. Those, who have sinned without law, shall perish without law; and those, who have sinned in the law, shall be judged, i. e. condemned by the law.

PERHAPS some readers will not think it superfluous, if I give a short draught of St. Paul's management of himself here, for allaying the sourness of the Jews, against the Gentiles, and their offence at the Gospel, for allowing any of them place among the people of God, under the Messias.

AFTER he had declared that the Gospel is the power of God unto salvation, to those who believe; to the Jew first, and also to the Gentile; and that the way of this salvation is revealed to be, by the righteousness of God, which is by faith; he tells them, that the wrath of God is also now revealed against all atheism, polytheism, idolatry, and vice whatsoever, of men holding the truth in unrighteousness, because they might come to the knowledge of the true God, by the visible works of the creation; so that the Gentiles were without excuse, for turning from the true God to idolatry, and the worship of false gods, whereby their hearts were darkened; so that they were without God in the world. Wherefore, God gave them up to vile affections, and all manner of vices, in which state, though, by the light of nature, they know what was right, yet understanding not that such things were worthy of death, they not only do them themselves, but abstaining from censure, live fairly, and in fellowship with those that do them. Whereupon he tells the Jews, that they are more inexcusable than the Heathen, in that they judge, abhor, and have in aversion, the Gentiles, for what they themselves do with greater provocation. Their censure and judgment in the case is unjust and wrong: But the judgment of God is always right and just, which will certainly overtake those, who judge others, for the same things they do themselves; and do not consider, that God's forbearance to them ought to bring them to repentance. For God will render to every one according to his deeds; to those that in meekness and patience continue in well-doing, everlasting life; but to those, who are censorious, proud and contentious, and will not obey the Gospel, condemnation and wrath, at the day of judgment, whether they be Jews or Gentiles: for God puts no difference between them. Thou, that art a Jew, boastest that God is thy God; that he has enlightened thee by the law that he himself gave thee from heaven, and hath, by that immediate revelation, taught thee what things are excellent and tend to life, and what are evil and have death annexed to them. If, therefore, thou transgresses, dost not thou more dishonour God and provoke him, than a poor heathen, that knows not God, nor that the things he doth, deserve death, which is their reward? Shall not he, if, by the light of nature, he do what is conformable to the revealed law of God, judge thee, who hast received that law from God, by revelation,

An. Ch. 57. revelation, and breakest it? Shall not this, rather than circumcision, make him
 NERONIS 3. an Israelite? For he is not a Jew, i. e. one of God's people, who is one out-
 CHAP. I. wardly, by circumcision of the flesh, but he that is one inwardly, by the cir-
 cumcision of the heart.

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16 **F**OR I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

18 For the wrath of God is revealed from heaven, against all ungod-

FOR I am not ashamed to preach the Gospel of Christ, even at Rome itself, that mistress of the world: for, whatever it may be thought of there^a, by that vain and haughty people, it is that, wherein God exerts himself, and shews his power^b, for the salvation of those who believe, of the Jews in the first^c place, and also of the Gentiles. For there-
 17. in is the righteousness^d, which is of the free grace of God, through Jesus Christ, revealed to be wholly by faith^e, as it is written, the just shall live by faith. And it is no more than need, that the Gospel, where-
 18. in the righteousness of God, by faith in Jesus Christ, is revealed, should be preached to you Gentiles, since the wrath of God is now revealed^f from hea-
 ven,

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^a Vid. ver. 22. and 1 Cor. i. 21.

^b Vid. Eph. i. 19.

^c "First." The Jews had the first offers of the Gospel, and were always considered as those, who were first regarded in it. Vid. Luke xxiv. 47. Mat. x. 6. and xv. 24. Acts xiii. 46. and xvii. 2.

^d *δικαιοσύνη Θεοῦ*, "the righteousness of God," called so, because it is a righteousness of his contrivance, and his bestowing. It is God that justifieth, Ch. iii. 21—24, 26, 30. and viii. 33. Of which St. Paul speaks thus, Phil. iii. 9. "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

^e "From faith to faith." The design of St. Paul here, being to shew, that neither Jews nor Gentiles could, by works, attain to righteousness, i. e. such a perfect and compleat obedience, whereby they could be justified, which he calls "their own righteousness," ch. x. 3. He here tells them, that in the Gospel, the righteousness of God, i. e. the righteousness, of which he is the author, and which he accepts, in the way of his own appointment, is revealed from faith to faith, i. e. to be all through, from one end to the other, founded in faith. If this be not the sense of this phrase here, it will be hard to make the following words, as it is written, the just shall live by faith, cohere: But thus they have an easy and natural connexion, viz. whoever are justified either before, without, or under the law of Moses, or under the Gospel, are justified, not by works, but by faith alone. Vid. Gal. iii. 11. which clears this interpretation. The same figure of speaking St. Paul uses, in other places, to the same purpose; ch. vi. 19. "Servants to iniquity unto iniquity;" i. e. wholly to iniquity. 2 Cor. iii. 18. "From glory to glory," i. e. wholly glorious.

^f "Now revealed." Vid. Acts xvii. 30, 31. "God now commandeth all men, every where, to repent, because he hath appointed a day, in the which he will judge the world in righteousness, by the man, whom he hath ordained." These words of St. Paul to the Athenians, give light to these here to the Romans. A life again after death, and a day of judgment, wherein men should be all brought to receive sentence, according to what they had done, and be punished for their misdeeds, was what was before unknown, and was brought to light, by the revelation of the Gospel from heaven, 2 Tim. i. 10. Mat. xiii. 40, &c. Luke xiii. 27. and Rom. ii. 5. he calls the day of judgment, the day of wrath, consonant to his saying here, the wrath of God is revealed.

P A R A P H R A S E.

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NERONIS 3.

CHAP. I.

ven, by Jesus Christ, against all ungodliness^a and
unrighteousness of men^b, who live not up to the
19. light that God has given them^c. Because God, in
a clear manifestation of himself amongst them, has
laid before them, ever since the creation of the world,
20. his divine nature and eternal power; So that what is
to be known, of his invisible being, might be clearly
discovered and understood, from the visible beauty,
order, and operations, observable in the constitution
and parts of the universe, by all those, that would
cast their regards, and apply their minds^d that way:
21. inasmuch that they are utterly without excuse: For
that, when the deity was so plainly discovered to
them, yet they glorified him not, as was suitable to
the excellency of his divine nature: nor did they,
with due thankfulness, acknowledge him as the au-
thor of their being, and the giver of all the good
they enjoyed: but, following the vain fancies of
their own vain^e minds, set up to themselves ficti-
tious no-gods, and their foolish understandings were
22. darkened: Assuming to themselves the opinion and
23. name^f of being wise, they became fools; And,
quitting the incomprehensible majesty and glory of
the

ungodliness, and unrighteous-
ness of men, who hold the truth
in unrighteousness.

Because that, which may be¹⁹
known of God, is manifest in
them; for God hath shewed it
unto them.

For the invisible things of²⁰
him, from the creation of the
world, are clearly seen, being
understood by the things that
are made, even his eternal pow-
er and godhead; so that they
are without excuse.

Because that, when they knew²¹
God, they glorified him not as
God, neither were thankful; but
became vain in their imagina-
tions, and their foolish heart
was darkened.

Professing themselves to be²²
wise, they became fools:

And changed the glory of the²³
uncorruptible God, into an
image,

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^a Ἀσέβειαν, "ungodliness," seems to comprehend the atheism, polytheism and idolatry of the hea-
then world, as ἀδικίαν, "unrighteousness," their other miscarriages and vicious lives, according to
which, they are distinctly threatened by St. Paul, in the following verses. The same appropriation of
these words, I think, may be observed in other parts of this epistle.

^b "Of men," i. e. of all men, or as in the xviith of Acts, before cited, "all men, every where,"
i. e. all men of all nations: before it was only to the children of Israel, that obedience and transgression
were declared and proposed, as terms of life and death.

^c "Who hold the truth in unrighteousness," i. e. who are not wholly without the truth, but yet
do not follow what they have of it, but live contrary to that truth they do know, or neglect
to know what they might. This is evident from the next words, and for the same reason, of
God's wrath, given, chap. ii. 8. in these words, "who do not obey the truth, but obey unrighte-
ousness."

20^d St. Paul says, νοούμενα καθορᾶται, if they are minded they are seen: the invisible things of God
lie within the reach and discovery of men's reason and understandings, but yet, they must exercise
their faculties and employ their minds about them.

21^e Ἐμαλαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, "became vain in their imaginations," or reasonings.
What it is, to become vain, in the scripture-language, one may see in these words, "and they fol-
lowed vanity, and became vain, and went after the heathen, and made to themselves molten images,
and worshipped all the host of heaven, and served Baal," 2 Kings xvii. 15, 16. And accordingly,
the forsaking of idolatry, and the worship of false gods, is called by St. Paul, "turning from vanity
to the living God," Acts xiv. 15.

22^f Φάσκοντες εἶναι σοφοί, "professing themselves to be wise;" though the nations of the heathen
generally

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CHAP. I.

image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves;

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use, into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust, one toward another, men with men, working that which is unseemly, and receiving in themselves that recompence of their error, which was meet.

28 And, even as they did not like to retain God in their knowledge, God gave them over to a reprobate

the eternal, incorruptible Deity, set up to themselves the images of corruptible men, birds, beasts, and insects, as fit objects of their adoration and worship. Wherefore, they having forsaken God, he also left 24. them to the lusts of their own hearts, and that uncleanness their darkened hearts led them into, to dishonour their bodies among themselves: Who 25. so much debased themselves, as to change the true God, who made them, for a lie ^a of their own making, worshipping and serving the creature, and things even of a lower rank than themselves, more than the Creator, who is God over all, blessed for evermore, Amen. (For this cause God gave them up to shameful and infamous lusts and passions: for even their 26. women did change their natural use, into that which is against nature: And likewise, their men, leaving 27. also the natural use of the women, burned in their lusts one towards another, men with men practising that which is shameful, and receiving in themselves a fit reward of their error, i. e. idolatry ^b.) And ^c, 28. as they did not search out ^d God, whom they had in the world, so as to have him with a due acknowledgment ^e of him, God gave them up to an unsearching and unjudicious ^f mind, to do things incongruous,

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generally thought themselves wise, in the religion they embraced; yet, the Apostle here having all along in this and the following chapter, used Greeks for Gentiles, he may be thought to have an eye to the Greeks, among whom the men of study and enquiry had assumed to themselves the name of σοφοί wise.

25 ^a The false and fictitious gods of the heathen are very fitly called in the scripture, "lies," Amos ii. 4. Jer. xvi. 19, 20.

27 ^b "Error," so idolatry is called, 2 Pet. ii. 18. As they, against the light of nature, debased and dishonoured God, by their idolatry, it was a just and fit recompence they received, in being left to debase and dishonour themselves by unnatural lusts.

28 ^c "And." This copulative joins this verse to the 25th, so that the Apostle will be better understood, if all between be looked on as a parenthesis, this being a continuation of what he was there saying, or rather a repetition of it in short, which led him into the thread of his discourse.

^d Οὐκ ἐδοκίμασαν, "did not like," rather did not try, or search; for the Greek word signifies to search, and find out by searching: so St. Paul often uses it, chap. ii. 18. and xii. 2. compared, and xiv. 22. Eph. v. 10.

^e Ἐν ἐπιγνώσει, with acknowledgment. That the Gentiles were not wholly without the knowledge of God in the world, St. Paul tells us, in this very chapter, but they did not acknowledge him, as they ought, ver. 21. They had God εἶχον Θεόν but οὐκ ἐδοκίμασαν ἔχειν αὐτὸν ἐν ἐπιγνώσει, did not so improve that knowledge, as to acknowledge, or honour him, as they ought. This verse seems, in other words, to express the same that is said, ver. 21.

^f Εἰς ἀδόκιμον νουν, "to a reprobate mind," rather to an unsearching mind, in the sense of St. Paul, who

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CHAP. I.

29. congruous, and not meet * to be done ; Being filled with all manner of iniquity, fornication, wickedness, covetousness, malice, full of envy, contention, deceit, 30. malignity even to murder, Backbiters, haters of God, insulters of men, proud, boasters, inventors of new 31. arts of debauchery, disobedient to parents, Without understanding, covenant-breakers, without natural 32. affection, implacable, unmerciful : Who, though they acknowledge the rule of right ^b prescribed them by God, and discovered by the light of nature, did not yet understand ^c that those, who did such things, were worthy of death, do ^d not only do them themselves, but live well together, without any mark of disesteem, or censure, with them that do them.
There-

bate mind, to do those things which are not convenient :
Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity ; whisperers, Backbiters, haters of God, 30 despightful, proud, boasters, inventors of evil things, disobedient to parents,
Without understanding, covenant-breakers, without natural affection, implacable, unmerciful :
Who knowing the judgment 32 of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

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who often uses compounds and derivatives in the sense, wherein, a little before, he used the primitive words, though a little varying from the precise Greek idiom : an example whereof we have, in this very word ἀδόμιμα, 2 Cor. xiii. where having, ver. 3. used δοκιμή for a proof of his mission by supernatural gifts, he uses ἀδόμιμα for one that was destitute of such proofs. So here he tells the Romans, that, the Gentiles not exercising their minds, to search out the truth, and form their judgments right, God left them to an unsearching, unjudicious mind.

Non explorantibus permittit mentem non exploratricem.

* A discourse like this of St. Paul here, wherein idolatry is made the cause of the enormous crimes and profligate lives, men run into, may be read, Wisdom xiv. 11, &c.

32 ^b Το δίκαιωμα τοῦ Θεοῦ, "the judgment of God;" might it not be translated, the rectitude of God, i. e. that rule of rectitude, which God had given to mankind, in giving them reason ? as that righteousness, which God requires, for salvation, in the Gospel, is called "the righteousness of God," ver. 17. Rectitude, in the translation, being used in this appropriated sense, as δίκαιωμα is in the original. Vid. note, chap. ii. 26.

^c Οὐκ ἐνόησαν ὅτι, did not understand that they who commit, &c. This reading is justified by the Clermont, and another ancient MS, as well as by that, which the old Latin version followed, as well as Clement, Isidore, and Oecumenius ; and will, probably, be thought the more genuine by those, who can hardly suppose that St. Paul should affirm, that the Gentile world did know, that he, who offended against any of the directions of this natural rule of rectitude, taught, or discoverable by the light of reason, was worthy of death ; especially if we remember what he says, chap. v. 13. "That sin is not imputed when there is no positive law," and chap. vii. 9. "I was alive without the law, once:" both which places signifying, that men did not know death to be the wages of sin, in general, but by the declaration of a positive law.

^d Συνευδοκῶσι τοῖς πράσσει, "have pleasure in those that do them." He that considers, that the design of the apostle here, manifest in the immediately following words, is to combat the animosity of the Jews against the Gentiles ; and that there could not be a more effectual way to shame them into a more modest and mild temper, than by shewing them that the Gentiles, in all the darkness that blinded them, and the extravagancies they ran into, were never guilty of such an absurdity as this, to censure and separate from others, and shew an implacable aversion to them, for what they themselves were equally guilty of. He, I say, that considers this, will be easily persuaded to understand συνευδοκῶσι here as I do, for a complacency, that avoided censuring, or breaking with them, who were in

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NERONIS 3.

CHAP. II.

TEXT.

PARAPHRASE.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for, wherein thou judgest another, thou condemnest thyself; for thou, that judgest, dost the same things.
2 But we are sure that the judgment of God is according to truth, against them which commit such things.

Therefore, thou art inexcusable, O man, whosoever thou art¹, that judgest^c or censurest another; for wherein thou judgest another, thou condemnest thyself: for thou, that judgest, art alike guilty, in doing the same things. But this we are sure of, that the² judgment, that God passes upon any offenders, is according

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the same state and course of life with themselves, that did nothing amiss, but what they themselves were equally guilty of. There can be nothing clearer than that *συνευδοκῆσαι*, have pleasure, in this verse, is opposed to *κρίνειν*, judgest, in the next verse, without which I do not see how it is possible to make out the inference, which the Apostle draws here.

1 "Therefore." This is a term of illation, and shews the consequence here, drawn from the foregoing words. Therefore the Jew is inexcusable in judging, because the Gentiles, with all the darkness that was on their minds, were never guilty of such a folly, as to judge those, who were no more faulty than themselves. For the better understanding of this place, it may not, perhaps, be amiss to set the whole argumentation of the apostle here in its due light: it stands thus; "the Gentiles acknowledged the rectitude of the law of nature, but knew not that those, who break any of its rules, incurred death, by their transgression: but, as much in the dark as they were, they are not guilty of any such absurdity, as to condemn others, or refuse communication with them, as unworthy of their society, who are no worse than themselves, nor do any thing, but what they themselves do equally with them, but live in complacency, on fair terms, with them, without censure, or separation, thinking as well of their condition as of their own: therefore, if the blinded heathen do so, thou, O Jew, art inexcusable, who having the light of the revealed law of God, and knowing by it, that the breaches of the law merit death, dost judge others to perdition, and shut them out from salvation, for that, which thou thyself art equally guilty of, viz. disobedience to the law. Thou, a poor, ignorant, conceited, fallible man, fittest in judgment upon others, and committest the same things, thou condemnest them for: but this thou mayst be sure, that the judgment and condemnation of God is right and firm, and will certainly be executed upon those, who do such things. For thou, who adjudgest the heathen to condemnation, for the same things which thou dost thyself, canst thou imagine that thou thyself shalt escape the same judgment of God? God, whatever thou mayst think, is no respecter of persons: both Jews as well as Gentiles, that are perversely contentious against others, and do not themselves obey the Gospel, shall meet with wrath and indignation from God: and Gentiles as well as Jews, whom the goodness and forbearance of God bringeth to repentance, and an humble, submissive acceptance of the Gospel, shall find acceptance with God, and eternal life, in the kingdom of the Messiah; from which, if thou art contentious to shut out the Gentiles, thou manifestly shuttest out thyself."

"O man, whosoever thou art." It is plain from ver. 17, and 27, and the whole tenor of this chapter, that St. Paul, by these words, means the Jews; but there are two visible reasons, why he speaks in these terms: 1st, he makes his conclusion general, as having the more force, but less offence, than if he had bluntly named the Jews, whom he is very careful, in all this epistle, to treat in the softest manner imaginable. 2dly, He uses the term, man, emphatically, in opposition to God, in the next verse.

"Judgest." There will need nothing to be said to those, who read this epistle with the least attention, to prove, that the judging, which St. Paul here speaks of, was, that aversion, which the Jews generally had to the Gentiles; so that the unconverted Jews could not bear with the thoughts of a Messiah, that admitted the heathen, equally with them, into his kingdom; nor could the converted Jews be brought to admit them into their communion, as the people of God, now equally with themselves: so that they generally, both one and the other, judged them unworthy the favour of God, and out of capacity to become his people, any other way, but by circumcision and an observance of the ritual parts of the law, the inexcusableness and absurdity whereof St. Paul shews in this chapter.

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3. cording to ^a truth, right and just. Canst thou, who dost those things which thou condemnest in another, think that thou shalt escape the condemning sentence
4. of God? Or slightest thou the riches of his goodness, forbearance and long-suffering, not knowing, nor considering, that the goodness of God ought to lead
5. thee to repentance? But layest up to thyself wrath and punishment, which thou wilt meet with, at the day of judgment, and that just retribution, which shall be awarded thee by God, in proportion to thy
6. impenitency, and the hardness of thy heart; Who will retribute to every one according to his works,
7. viz. Eternal life to all those who by patience ^b and gentleness in well-doing seek glory and honour, and
8. a state of immortality: But to them who are contentious ^{*} and froward, and will not obey the truth ^c, but subject themselves to unrighteousness; indigna-
9. tion and wrath; Tribulation and anguish shall be poured out upon every soul of man that worketh
10. evil, of the Jew first, and also of the Gentile. But glory, honour and peace, shall be bestowed on every man, that worketh good, on the Jew first ^d, and also
on

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NERONIS 3.

CHAP. II.

And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?

Or despisest thou the riches ⁴ of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance?

But, after thy hardness and ⁵ impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God;

Who will render to every man ⁶ according to his deeds:

To them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life:

But unto them that are ⁸ contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath:

Tribulation and anguish, upon ⁹ every soul of man that doth evil, of the Jew first, and also of the Gentile.

But glory, honour, and peace, ¹⁰ to

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2 ^a "According to truth," doth, I suppose, signify not barely a true judgment, which will stand in opposition to erroneous, and that will not take effect, but something more, i. e. according to the truth of his predictions and threats. As if he had said, "But if God in judgment cast off the Jews, from being any longer his people, we know this to be according to his truth, who hath forewarned them of it. Ye Jews judge the Gentiles not to be received into the people of God, and refuse them admittance into the kingdom of the Messias though you break the law, as well as they; you judge as prejudiced, passionate men. But the judgment of God against you will stand firm." The reason why he does it so covertly, may be that, which I have before mentioned, his great care not to shock the Jews, especially here in the beginning, till he had got fast hold upon them. And hence possibly it is, that he calls obeying the Gospel, obeying the truth, ver. 8. and uses other the like soft expressions in this chapter.

7 ^b Patience, in this verse, is opposed to contentious ^{*} in the next, and seems principally to regard the Jews, who had no patience for any consideration of the Gentiles; but, with a strange peevishness and contention, opposed the freedom of the Gospel, in admitting the believing Gentiles to the franchises of the kingdom of the Messias, upon equal terms with themselves.

8 ^c Though by "truth," the gospel be here meant, yet I doubt not but St. Paul used the term, truth, with an eye to the Jews, who though some few of them received the Gospel, yet even a great part of those few joined with the rest of their nation, in opposing this great truth of the Gospel, that, under the Messias, the Gentiles, who believed, were the people of God, as well as the Jews, and as such as were to be received by them.

9, 10 ^d "The Jew first and also the Gentile." We see, by these two verses, and ch. i. 16. that St. Paul carefully lays it down, that there was now, under the Gospel, no other national distinction between the Jews and the Gentiles, but only a priority in the offer of the Gospel, and in the design

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PARAPHRASE.

CHAP. II. to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For, as many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, the mean while, accusing, or else excusing one another)

16 In the day, when God shall judge the secrets of men, by Jesus Christ, according to my Gospel.

on the Gentile. For with God there is no respect of 11. persons. For all, that have sinned without having 12. the positive law of God, which was given the Israelites, shall perish without the law; and all, who have sinned, being under the law, shall be judged by the law. (For the bare hearers of the law are not 13. thereby just, or righteous, in the sight of God, but the doers of the law; they, who exactly perform all that is commanded in it, shall be justified. For, 14. when the Gentiles, who have no positive law given them by God, do, by the direction of the light of nature, observe, or keep to the moral rectitude, contained in the positive law, given by God to the Israelites, they, being without any positive law given them, have nevertheless a law within themselves; And shew the rule of the law written in their hearts, 15. their consciences also bearing witness to that law, they amongst themselves, in the reasoning of their own minds, accusing, or excusing one another) At 16. the day of judgment, when as I make known in my preaching

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of rewards and punishments, according as the Jews obeyed, or not. Which may farther satisfy us, that the distinction, which St. Paul insists on so much here, and all through the first part of this epistle, is national; the comparison being between the Jews, as nationally the people of God; and the Gentiles, as not the people of God, before the Messiah: and that, under the Messiah, the professors of Christianity, consisting most of converted Gentiles, were the people of God, owned and acknowledged as such by him, the unbelieving Jews being rejected, and the unbelieving Gentiles never received; but that yet personally both Jews and Gentiles, every single person, shall be punished for his own particular sin, as appears by the two next verses.

12. *Ἀπολείνται*, "shall perish;" *κρίθονται*, "shall be judged." Those under the law, St. Paul says, "shall be judged by the law;" and this is easy to conceive, because they were under a positive law, wherein life and death were annexed, as the reward and punishment of obedience and disobedience; but of the Gentiles, who were not under that positive law, he says barely, that "they shall perish." St. Paul does not use these so eminently differing expressions for nothing; they will, I think, give some light to chap. v. 13. and my interpretation of it, if they lead us no farther.

14. *Μὴ νόμον ἔχοντες*, "having not the law," or not having a law. The apostle, by the word law, generally, in this epistle, signifying a positive law, given by God, and promulgated by a revelation from heaven, with the sanction of declared rewards and punishments annexed to it, it is not improbable, that in this verse, (where by the Greek particle, he so plainly points out the law of Moses) by *νόμος*, without the article, may intend law, in general, in his sense of a law, and so this verse may be translated thus; "for when the Gentiles, who have not a law, do by nature the things contained in the law; these, not having a law, are a law to themselves." And so ver. 12. "As many as have sinned, being under a law, shall be judged by a law." For though, from Adam to Christ, there was no revealed, positive law, but that given to the Israelites; yet it is certain that, by Jesus Christ, a positive law from heaven is given to all mankind, and that those, to whom this has been promulgated, by the preaching of the Gospel, are all under it, and shall be judged by it.

P A R A P H R A S E.

T E X T.

An Ch. 57.
NERONIS 3.
CHAP. II.

preaching the Gospel^a; God shall judge all the ac-
17. tions of men, by Jesus Christ. Behold thou art
named^b a Jew; and thou, with satisfaction, retest
in the privilege of having the law, as a mark of
God's peculiar favour^c; whom thou gloriest in, as
being thy God, and thou one of his people; a peo-
18. ple, who alone know and worship the true God;
And thou knowest his will, and hast the touch-stone
of things excellent^d, having been educated in the
19. law. And takest upon thee as one, who art a guide
to the blind^e; a light to the ignorant Gentiles, who
20. are in darkness^f; An instructor of the foolish^g; a
teacher of babes, having an exact draught, and a
complete system^h of knowledge and truth in the law.
21. Thou, therefore, who art a master in this know-
ledge, and teachest others, teachest thou not thyself?
thou, that preachest that a man should not steal,
22. dost thou steal? Thou, that declarest adultery to be
unlawful, dost thou commit it? thou, that abhorrest
23. idols, dost thou commit sacrilege? Thou, who glo-
riest in the law, dost thou, by breaking of the law,
24. dishonour God? For the name of God is blasphemed
amongst the Gentiles, by reason of your miscarriages,
as

Behold, thou art called a Jew, and retest in the law, and makest
17 thy boast of God;
And knowest his will, and ap- 18
provest the things that are more
excellent, being instructed out
of the law,
And art confident that thou 19
thyself art a guide of the blind,
a light of them which are in
darkness,
An instructor of the foolish, a 20
teacher of babes, which hast the
form of knowledge, and of the
truth in the law.
Thou, therefore, which teach- 21
est another, teachest thou not
thyself? thou that preachest a
man should not steal, dost thou
steal?
Thou, that sayest a man 22
should not commit adultery,
dost thou commit adultery?
thou, that abhorrest idols, dost
thou commit sacrilege?
Thou, that makest thy boast 23
of the law, through breaking the
law dishonourest thou God?
For the name of God is blas- 24
phemed among the Gentiles,
through you, as it is written;

N O T E S.

16^a "According to my Gospel," i. e. as I make known in my preaching the Gospel. That this is the meaning of this phrase, may be seen, 2 Tim. ii. 8. And of St. Paul's declaring of it, in his preaching, we have an instance left upon record, Acts xvii. 31.

17^b ἑβραϊστί, thou art named, emphatically said by St. Paul; for he, that was such a Jew, as he describes in the following verses, he insists on it, was a Jew only in name, not in reality, for so he concludes, ver. 28, and 29. he is not, in the esteem of God, a Jew, who is so outwardly only.

17—20^c In these four verses St. Paul makes use of the titles, the Jews assumed to themselves, from the advantages they had, of light and knowledge, above the Gentiles, to shew them how inexcusable they were, in judging the Gentiles, who were even in their own account so much beneath them in knowledge, for doing those things, which they themselves were also guilty of.

17^c Vid. Mic. iii. 11.

18^d τὰ διαφέροντα, signifies things excellent, convenient, controverted or differing. In either of these senses it may be understood here, though the last, viz. their difference in respect of lawful and unlawful, I think may be pitched on, as most suited to the Apostle's design here, and that which the Jews much stood upon, as giving them one great pre-eminence above the defiled Gentiles.

19, 20^e "Blind, in darkness, foolish, babes," were appellations which the Jews gave to the Gentiles, signifying how much inferior to themselves they thought them in knowledge.

20^f Μόρφωσις, "form," seems here to be the same with τύπος, "form," chap. vi. 17. i. e. "such a draught, as contained and represented the parts and lineaments of the whole." For it is to be remembered, that the apostle uses these expressions and terms here, in the same sense the Jews spoke of themselves, vauntingly, over the Gentiles, he thereby aggravating their fault, in judging the Gentiles as they did.

AN. CH. 57.
NERONIS 3.

TEXT.

PARAPHRASE.

CHAP. II. For circumcision verily pro-
25 fiteth, if thou keep the law: but
if thou be a breaker of the law,
thy circumcision is made uncir-
cumcision.

26 Therefore, if the uncircum-
cision keep the righteousness of
the law, shall not his uncircum-
cision be counted for circumci-
sion?

as it is written^a, Circumcision^b indeed, and thy being²⁵
a Jew, profiteth^c, if thou keep the law: but, if thou
be a transgressor of the law, thy circumcision is made
uncircumcision; thou art no way better than an hea-
then. If, therefore, an uncircumcised Gentile keep²⁶
the moral rectitudes^d of the law, shall he not be
reckoned and accounted of, as if he were circum-
cised,

NOTES.

24^a See 2 Sam. xii. 14. Ezek. xxxvi. 23.

25^b Circumcision is here put for being a Jew," as being one of the chief and most discriminating
rites of that people.

^c "Profiteth, if thou keep the law;" because a Jew, that kept the law, was to have life therein,
Lev. xviii. 5.

26^d Τα δικαιώματα τῷ νόμῳ, "the righteousness of the law." I have taken the liberty to render
it, the rectitude of the law, in an appropriated sense of the word, rectitude, in imitation of St. Paul,
who uses δικαιώματα here for all those precepts of the law, which contain in them any part of the na-
tural and eternal rule of rectitude, which is made known to men, by the light of reason. This rule of
their actions all mankind, uncircumcised as well as circumcised, had, and is that which St. Paul calls
δικαίωμα τῷ Θεῷ, ch. i. 32. Because it came from God, and was made by him; the moral rule to all
mankind being laid within the discovery of their reason, which if they kept to, it was δικαίωμα,
righteousness to them, or they were justified. And this rule of morality St. Paul says the Gentile
world did acknowledge. So that δικαίωμα τῷ Θεῷ, ch. i. 32. signifies that rule of right, taken in ge-
neral, and δικαιώματα τῷ νόμῳ here signifies the particular branches of it, contained in the law of
Moses. For no other part of the law of Moses could an heathen be supposed to observe, or be con-
cerned in: and, therefore, those only can be the δικαιώματα τῷ νόμῳ here meant. If we consider the
various senses, that translators and expositors have given to this term δικαίωμα, in the several places of
St. Paul's epistles, where it occurs, we shall have occasion to think that the Apostle used this word with
great latitude and variety of significations; whereas I imagine, that, if we carefully read those passages,
we shall find, that he used it, every where in the same sense, i. e. for that rule, which, if complied with,
justified, or rendered perfect, the person, or thing it referred to. For example:

Rom. i. 32. Δικαίωμα Θεοῦ, translated "the judgment of God," is that rule of right, which, if
the heathen world had kept and perfectly obeyed, they had been righteous before God.

Rom. ii. 26. Δικαιώματα τῷ νόμῳ, "the righteousness of the law," are those precepts of the law
of Moses, which, if the uncircumcised, whom he there speaks of, had kept, they had been righteous
before God.

Rom. v. 16. Ἐς δικαίωμα, "to justification," is to the obtaining of righteousness.

Rom. v. 18. Δι' ἑνὸς δικαιώματος, "by one righteousness," is by one act, whereby he was justified
or completely perfected, to be what he had undertaken to be, viz. the redeemer and saviour of the
world. For it was διὰ παθήματων, or as some copies read it, διὰ πάληματος, by his suffering, viz.
death on the cross, that he was perfected, Heb. ii. 9, 10. and 14, 15. and v. 7—9. Rom. v. 10.
Phil. ii. 8. Col. i. 21, 22. Rom. viii. 4. τὸ δικαίωμα τῷ νόμῳ, "the righteousness of the law." Here,
as Rom. ii. 26. it is that rule of right, contained in the law, which, if a man exactly performed, he
was righteous and perfect before God.

Heb. ix. 1. Δικαιώματα λατρείας, "Ordinances of divine service," are those rules, or precepts,
concerning the outward worship of God, which, when conformed to, render it perfect, and such as
was right and unblameable before God.

Heb. ix. 10. Δικαιώματα σαρκός, "carnal ordinances," are such rules, concerning ritual perfor-
mances, as when observed, justified the flesh. By these observances, according as they were pre-
scribed, the flesh, or natural outward man, obtained a legal outward holiness, or righteousness; there
was no exception against him, but he was freely admitted into the congregation, and into the sanctuary.

P A R A P H R A S E.

T E X T.

An. Ch. 57.
NERONIS 3.

27. cised, and every way a Jew, And shall not a Gentile, who in his natural state of uncircumcision, fulfils the law, condemn thee, who, notwithstanding the advantage of having the law and circumcision,
28. art a transgressor of the law? For he is not a Jew, who is one in outward appearance and conformity, nor is that the circumcision, which renders a man acceptable to God, which is outwardly in the flesh.

And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh.

But

N O T E S.

In the same sense δικαιώματα is also used in the Apocalypse.

Rev. xv. 4. Τα δικαιώματά σου ἐφανερώθησαν, "thy judgments are made manifest," i. e. those terms whereupon men are to be justified before God, were clearly and fully made known, under the Gospel. Here, as Rom. i. they are called δικαιώματα Θεῷ, the terms which God had prescribed to men, for their justification. And,

Rev. xix. 8. Τα δικαιώματα τῶν ἁγίων, "the righteousness of the saints," i. e. the performances, whereby the saints stand justified before God.

So that, if we will observe it, δικαίωμα is the rule of right; as having God for its author, it is δικαίωμα Θεῷ; as contained in the precepts of the law, it is δικαιώματα τῷ νόμῳ; as it concerns the external, instituted rites, of the levitical worship of God, it is δικαιώματα λατρείας; as it concerns the outward, legal, or ritual holiness of the Jews, it is δικαιώματα σαρκός; as it is in holy men made perfect, it is δικαιώματα ἁγίων.

It may not be amiss to take a little notice also of St. Paul's use of the other term here, νόμος, "law," which he commonly puts for a positive rule given to men, with the sanction of a penalty annexed; and in particular, frequently (sometimes with, sometimes without, the particle) for the law of Moses, without naming what law he means, as if there had been no other law in the world, as indeed there was not any other in St. Paul's notion of a law, from the fall, to our Saviour's time, but only the law, given by God to the Israelites, by the hand of Moses. Under the Gospel the law of Moses was abrogated: but yet the δικαιώματα τῷ νόμῳ were not abrogated. The δικαίωμα τῷ Θεῷ not only stood firm, but was, by the divine authority, promulgated anew, by Jesus Christ, the King and Saviour of the world. For it is of this that he says, "that he is not come to destroy the law, but to fulfil it," i. e. to give it positively and plainly, in its full latitude and extent, and set these δικαιώματα τῷ νόμῳ in their due light and full force; and accordingly, we see all the branches of it more expressly commanded, and with penalties more vigorously enforced, on all his subjects, by our Saviour and his Apostles, than they were in the law of Moses.

Thus we see that, by the doctrine of St. Paul and the new testament, there is one and the same rule of rectitude set to the actions of all mankind, Jews, Gentiles, and Christians; and that failing of a complete obedience to it in every tittle, makes a man unrighteous, the consequence whereof is death. For the Gentiles, that have sinned without a law, shall perish without a law; the Jews, that have sinned, having a law, shall be judged by that law; but that both Jews and Gentiles shall be saved from death, if they believe in Jesus Christ, and sincerely endeavour after righteousness, though they do not attain unto it; their faith being accounted to them for righteousness, Rom. iii. 19—24.

27. "Judge thee." This he saith, prosecuting the design he began with, ver. 1. of shewing the folly and unreasonableness of the Jews, in judging the Gentiles, and denying them admittance and fellowship with themselves, in the kingdom of the Messiah.

It is plain that by nature, and by the letter and circumcision, are there opposed to one another, and mean the one, a man, in his natural state, wholly a stranger to the law of God revealed by Moses, and the other, a Jew, observing the external rites contained in the letter of that law.

28. Vid. ch. ix. 6, 7. Gal. vi. 15, 16.

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NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAP. II.

But he is a Jew, which is one
inwardly; and circumcision is
that of the heart, in the spirit,
and not in the letter, whose
praise is not of men, but of God.

But he is a Jew, and one of the people of God, who²⁹
is one in an inward conformity to the law: and that
is the circumcision which avails a man, which is of
the heart^a, according to the spiritual sense of the
law, which is the purging our hearts from iniquity,
by faith in Jesus Christ, and not in an external ob-
servance of the letter^b, by which a man cannot at-
tain life; such true Israelites as these, though they
are judged, condemned, and rejected, by men of the
Jewish nation, are nevertheless honoured and ac-
cepted by God.

N O T E S.

²⁹ * St. Paul's exposition of this, see Phil. iii. 3. Col. ii. 11.
* "Letter," vid. ch. vii. 6. 2 Cor. iii. 6, 7. compared with 17.

S E C T. III.

C H A P. III. 1—31.

C O N T E N T S.

IN this third chapter, St. Paul goes on to shew, that the national privileges
the Jews had over the Gentiles, in being the people of God, gave them no
peculiar right, or better title to the kingdom of the Messias, than what the Gen-
tiles had. Because they, as well as the Gentiles, all sinned, and, not being able
to attain righteousness by the deeds of the law, more than the Gentiles, justifi-
cation was to be had, only by the free grace of God, through faith in Jesus
Christ; so that, upon their believing, God, who is the God not of the Jews
alone, but also of the Gentiles, accepted the Gentiles, as well as the Jews; and
now admits all, who profess faith in Jesus Christ, to be equally his people.

To clear his way to this, he begins, with removing an objection of the Jews,
ready to say; "if it be so, as you have told us in the foregoing section, that it
" is the circumcision of the heart alone that availeth, what advantage have the
" Jews, who keep to the circumcision of the flesh, and the other observances
" of the law, by being the people of God?" To which he answers, that the
Jews had many advantages above the Gentiles; but yet that, in respect of their
acceptance with God under the Gospel, they had none at all. He declares that
both Jews and Gentiles are sinners, both equally incapable of being justified by
their own performances: that God was equally the God, both of Jews and
Gentiles, and out of his free grace justified those, and only those, who believed,
whether Jews, or Gentiles.

P A R A P H R A S E.

T E X T.

An. Ch. 57.
NERONIS 3.

CHAP. III.

1. **I**F it be thus, that circumcision, by a failure of obedience to the law, becomes uncircumcision; and that the Gentiles, who keep the righteousness, or moral part of the law, shall judge the Jews, that transgress the law, what advantage have the Jews? or what profit is there of circumcision? I answer,
2. Much every way^a; chiefly, that God, particularly present amongst them, revealed his mind and will, and engaged himself in promises to them, by Moses and other his prophets, which oracles they had, and kept amongst them, whilst the rest of mankind had no such communication with the Deity, had no revelation of his purposes of mercy to mankind, but
3. were, as it were, without God in the world. For, though some of the Jews, who had the promises of the Messias, did not believe in him, when he came, and so did not receive the righteousness, which is by faith in Jesus Christ; yet their unbelief cannot render the faithfulness and truth of God of no effect, who had promised to be a God to Abraham and his seed after him, and bless them to all generations^b. No,
4. by no means. God forbid, that any one should entertain such a thought! Yea, let God be acknowledged to be true, and every man a liar, as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
5. But you will say farther, if it be so, that our sinfulness commendeth the righteousness of God, shewn in keeping his word^c given to our forefathers, what shall I say, is it not injustice in God to punish us for it, and cast us off (I must be understood to say this, in the person of a carnal man, pleading for himself)

WHat advantage then hath the Jew? or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God.

For what if some did not believe? shall their unbelief make the faith of God without effect?

God forbid! yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome, when thou art judged.

But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? (I speak as a man)

N O T E S.

2^a A list of the advantages, the Jews had over the Gentiles, he gives, chap. ix. 4, 5, but here mentions only one of them, that was most proper to his present purpose.

3^b How this was made good, St. Paul explains more at large in the following chapter, and chap. ix. 6—13.

5^c That, by "the righteousness of God," St. Paul here intends God's faithfulness, in keeping his promise of saving believers, Gentiles as well as Jews, by righteousness through faith in Jesus Christ, is plain, ver. 4, 7, 26. St. Paul's great design here, and all through the eleven first chapters of this epistle, being to convince the Romans, that God purposed, and in the old testament declared, that he would receive and save the Gentiles, by faith in the Messias, which was the only way, whereby Jews, or Gentiles (they being all sinners, and equally destitute of righteousness by works) were to be saved.

This

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NERONIS 3.

T E X T.

P A R A P H R A S E.

CHAR III.

God forbid: for then, how
6 shall God judge the world?

7 For, if the truth of God
hath more abounded, through
my lie, unto his glory; why yet
am I also judged as a sinner?

8 And not rather (as we be slan-
derously reported, and as some
affirm that we say) "Let us do
evil, that good may come?"
whose damnation is just.

9 What then? are we better
than they? No, in no wise:
for we have before proved both
Jews and Gentiles, that they are
all under sin;

God forbid! For if God be unrighteous, how shall 6.
he judge the world? For, if the truth and veracity 7.
of God hath the more appeared to his glory, by rea-
son of my lie, i. e. my sin, why yet am I condem-
ned for a sinner, and punished for it? Why rather 8.
should not this be thought a right consequence, and
a just excuse? Let us do evil that good may come of
it, that glory may come to God by it. This some
maliciously and slanderously report us Christians to
say, for which they deserve, and will from God re-
ceive, punishment, as they deserve.

Are we Jews, then, in any whit a better condi- 9.
tion than the Gentiles? Not at all. For I have al-
ready brought a charge of guilt and sin, both against
Jews and Gentiles, and urged that there is not one
of them clear, which I shall prove now against you
Jews;

N O T E S.

This was a doctrine, which the Jews could not bear, and therefore the Apostle here, in the person of a Jew, urges, and, in his own person, answers their objections against it, confirming to the Romans the veracity and faithfulness of God, on whom they might, with all assurance, depend, for the performance of whatever he said.

6 * This, which is an argument in the mouth of Abraham, Gen. xviii. 25. St. Paul very appositely makes use of, to stop the mouths of the blasphemous Jews.

7 * "For." This particle plainly joins what follows, in this and the next verse, to vengeance in the 5th verse, and shews it to be, as it is, a continuation of the objection begun in that verse, why St. Paul broke it into pieces, by intruding the 6th verse into the middle of it, there is a very plain reason. In the objection there were two things to be corrected; first, the charging God with unrighteousness, which as soon as mentioned, it was a becoming interruption of St. Paul, to quash immediately, and to stop the Jews mouths, with the words of Abraham. 2dly, The other thing, in the objection, was a false calumny upon the Christians, as if they, preaching justification by free grace, said, "let us do evil that good may come of it." To which the apostle's answer was the more distinct, being subjoined to that branch, separated from the other.

"Lie." The sense of the place makes it plain, that St. Paul, by lie, here means sin in general, but seems to have used the word lie, as having a more forcible and graceful antithesis to the truth of God, which the objection pretends, to be thereby illustrated.

8 * "Some." It is past doubt that these were the Jews. But St. Paul, always tender towards his own nation, forbears to name them, when he pronounces this sentence, that their casting-off and destruction now at hand, for this scandal and other opposition to the Christian religion, was just.

9 * Having, in the six foregoing verses, justified the truth of God, notwithstanding his casting off the Jews, and vindicated the doctrine of grace, against the cavils of the Jews, which two objections of theirs came naturally in his way, the Apostle takes up, here again, the Jews question proposed, ver. 1. and argues it home to the case in hand. Τὸ ἴδιον ἀποκρίσθαι; being but the same with Τὸ ἴδιον τὸ ἀποκρίσθαι τῷ Ἰσραὴλ; ver. 1. "Have Jews, then, any preference in the kingdom of the Messiah?" To which he answers, "No, not at all." That this is the meaning, is visible from the whole chapter, where he lays both Jews and Gentiles in an equal state, in reference to justification.

"Already," viz. chap. ii. 3. where St. Paul, under the gentler compellation of, "O man," charges the Jews to be sinners, as well as the Gentiles; and ver. 17—24. shews, that, by having the

P A R A P H R A S E.

T E X T.

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NERONIS 3.
CHAP. III.

10. Jews; for it is written, There is none righteous, no
11. not one: There is none that understandeth, there is
12. none that seeketh after God, They are all gone out
of the way, they are together become unprofitable,
13. there is none that doth good, no, not one. Their
throat is an open sepulchre; with their tongues they
have used deceit; the poison of asps is under their
14. lips; Whose mouth is full of cursing and bitterness.
15. Their feet are swift to shed blood: Destruction and
16. misery are in their ways, And the way of peace have
17. they not known. There is no fear of God before
18. their eyes. This is all said in the sacred book of our
19. law; and what is said there, we know is said to the
Jews, who are under the law, that the mouth of
every Jew, that would justify himself, might be
stopped, and all the world, Jews as well as Gentiles,
may be forced to acknowledge themselves guilty be-
20. fore God. From whence it is evident, that by his
own performances, in obedience to a law^b, no^a man
can attain to an exact conformity to the rule of right,
so as to be righteous in the sight of God. For by
law,

As it is written, there is none
righteous, no not one:

There is none that under-
standeth, there is none that seek-
eth after God.

They are all gone out of the
way, they are together become
unprofitable, there is none that
doeth good, no not one.

Their throat is an open sepul-
chre; with their tongues they
have used deceit; the poison of
asps is under their lips;

Whose mouth is full of cur-
sing and bitterness.

Their feet are swift to shed
blood.

Destruction and misery are in
their ways:

And the way of peace have
they not known.

There is no fear of God be-
fore their eyes.

Now we know that what
things soever the law saith, it
saith to them who are under the
law; that every mouth may be
stopped, and all the world may
become guilty before God.

Therefore by the deeds of the
law, there shall no flesh be justi-
fied in his sight: for by the law
is the knowledge of sin.

N O T E S.

the law, they were no more kept from being sinners, than the Gentiles were, without the law. And this charge against them, that they were sinners, he here proves against them, from the testimony of their own sacred books, contained in the old testament.

19^a The law here signifies the whole old testament, which containing revelations from God, in the time of the law, and being, to those under the law, of divine authority, and a rule, as well as the law itself, it is sometimes in the new testament called the law; and so our Saviour himself uses the term law, John x. 34. The meaning of St. Paul here is, that the declarations of God, which he had cited out of the old testament, were spoken of the Jews, who were under the dispensation of the old testament, and were, by the word of God to them, all of them pronounced sinners.

20^b Εἰ ἐργον νόμου, I should render, "by deeds of law," i.e. by actions of conformity to a law requiring the performance of the δικαίωμα Θεοῦ, the right rule of God (mentioned, chap. i. 32.) with a penalty annexed, "no flesh can be justified:" but every one failing of an exact conformity of his actions, to the immutable rectitude of that eternal rule of right, will be found unrighteous, and so incur the penalty of the law. That this is the meaning of ἐργον νόμου, is evident, because the Apostle's declaration here is concerning all men, πάντας ἀνθρώπους. But we know the heathen world were not under the law of Moses: and accordingly, St. Paul does not say, ἐξ ἐργων τοῦ νόμου, "by the deeds of the law," but ἐξ ἐργων νόμου, "by deeds of law." Though in the foregoing and following verse, where he would specify the law of Moses, he uses the article with νόμος three times.

20^c "No man." St. Paul uses here the word flesh, for man, emphatically, as that wherein the force of sin is seated. Vid. chap. vii. 14, 18. and viii. 13.

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CHAP. III.

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21 But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets ;]

22 Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe ; for there is no difference :

23 For all have sinned, and come short of the glory of God ;

24 Being justified freely by his grace, through the redemption that is in Jesus Christ :

law, which is the publishing the rule with a penalty, we are not delivered from the power of sin, nor can it help men to righteousness^a, but by law we come experimentally to know sin, in the force and power of it, since we find it prevail upon us, notwithstanding the punishment of death is, by the law, annexed to it^b. But the righteousness of God, that righteousness which he intended, and will accept, and is a righteousness not within the rule and rigour of law, is now made manifest, and confirmed by the testimony of the law and the prophets, which bear witness to this truth, that Jesus is the Messias, and that it is according to his purpose and promise, That the righteousness of God, by faith in Jesus the Messias, 22. is extended to, and bestowed on all who believe in him^c, (for there is no difference between them. They 23. have all, both Jews and Gentiles, sinned, and fail of attaining that glory^d which God hath appointed for the righteous) Being made righteous gratis, by the 24. favour of God, through the redemption^e which is by

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^a The law cannot help men to righteousness. This, which is but implied here, he is large and express in, chap. vii. and is said expressly, chap. viii. 3. Gal. iii. 21.

^b Chap. vii. 13.

^c Vid. chap. x. 12. Gal. iii. 22—28.

^d Here the glory, that comes from God, or by his appointment, is called, "the glory of God," as the righteousness, which comes from him, or by his appointment, is called, "the righteousness of God," chap. i. 17. and the rule of moral rectitude, which has God for its author, or is appointed by him, is called *δικαιοσύνη Θεῷ*, chap. i. 32. That this is the glory here meant, vid. ch. ii. 7. 10. In the same sense the glory of God is used, chap. v. 2.

^e Redemption signifies deliverance, but not deliverance from every thing, but deliverance from that, to which a man is in subjection, or bondage. Nor does redemption by Jesus Christ import, there was any compensation made to God, by paying what was of equal value, in consideration whereof they were delivered ; for that is inconsistent with what St. Paul expressly says here, viz. that sinners are justified by God gratis, and of his free bounty. What this redemption is, St. Paul tells us, Eph i. 7. Col. i. 14. even the forgiveness of sins. But if St. Paul had not been so express in defining, what he means by redemption, they yet would be thought to lay too much stress upon the criticism of a word, in the translation, who would thereby force from the word, in the original, a necessary sense, which it is plain it hath not. That redeeming, in the sacred scripture language, signifies not precisely paying an equivalent, is so clear, that nothing can be more. I shall refer my reader to three or four places amongst a great number ; Exod. vi. 6. Deut. vii. 8. and xv. 15. and xxiv. 18. But if any one will, from the literal signification of the word in English, persist in it, against St. Paul's declarations, that it necessarily implies an equivalent price paid, I desire him to consider to whom : and that, if we will strictly adhere to the metaphor, it must be to those, whom the redeemed are in bondage to, and from whom we are redeemed, viz. sin and Satan. If he will not believe his own system for this, let him believe St. Paul's words ; Tit. ii. 14. "Who gave himself for us, that he might redeem us from

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25. by Jesus Christ; Whom God hath set forth to be the propitiatory, or mercy-seat ^a in his own blood ^b, for the manifestation of his [God's] righteousness ^c, by passing over ^d their transgressions, formerly committed, which he hath bore with hitherto, so as to withhold his hand from casting off the nation of the
26. Jews, as their past sins deserved. For the manifesting of

Whom God hath set forth to 25.
be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

To declare, I say, at this time 26
his

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from all iniquity." Nor could the price be paid to God, in strictness of justice (for that is made the argument here;) unless the same person ought, by that strict justice, to have both the thing redeemed, and the price paid for its redemption. For it is to God we are redeemed, by the death of Christ, Rev. v. 9. "Thou wast slain and hast redeemed us to God by thy blood."

25 ^a ἱλαστήριον, signifies propitiatory, or mercy-seat, and not propitiation, as Mr. Mede has rightly observed upon this place, in his discourse of God's house, §. 1.

^b The Alexandrine copy omits the words διὰ τοῦ αἵματος, "by faith:" which seems conformable to the sense of the Apostle here: he says, that God hath set forth Christ to be the propitiatory, in his blood. The atonement, under the law, was made by blood, sprinkled on the propitiatory, or mercy-seat, Lev. xvi. 14. Christ, says St. Paul here, is now set out, and shewn by God, to be the real propitiatory, or mercy-seat, in his own blood; see Heb. ix. 25, 26. where the sacrifice of himself is opposed to the blood of others. God hath set him out to be so, to declare his righteousness; the mercy-seat being the place, wherein God spake and declared his pleasure, Exod. xxv. 22. Numb. xvii. 8, 9. And it was there, where God always appeared, Lev. xvi. 2. It was the place of his presence, and therefore he is said to dwell between the cherubim, Psal. lxxx. 1. 2 Kings xix. 15. For between the cherubim was the mercy-seat. In all which respects our Saviour, who was the antitype, is properly called the propitiatory.

^c Δικαιοσύνη, "righteousness," seems to be used here, in the same sense it is ver. 5. for "the righteousness of God," in keeping his word with the nation of the Jews, notwithstanding their provocations. And, indeed, with the following words of this verse, contains in it a farther answer to the Jews insinuation, of God's being hard to their nation, by shewing that God had been very favourable to them, in not casting them off, as they had deserved, till, according to his promise, he had sent them the Messiah, and they had rejected him.

^d Διὰ τὴν πάρεσιν, "by passing over." I do not remember any place where πάρεσις signifies remission, or forgiveness, but passing by, or passing over, as our translation has it in the margin, i. e. over-looking, or as it were, not minding; in which sense, it cannot be applied to the past sins of private persons, for God neither remits, nor passes them by, so as not to take notice of them. But this πάρεσις τῶν προγεγονότων ἁμαρτημάτων, passing over past sins, is spoken nationally, in respect of the people of the Jews; who, though they were a very sinful nation, as appears by the places here brought against them by St. Paul, yet God passed by all that, and would not be hindered by their past sinfulness, from being just, in keeping his promise, in exhibiting to them Christ, the propitiatory. But, though he would not be provoked by their past sins, so as to cast them off from being his people, before he had sent them the promised Messiah, to be their Saviour; yet, after that, when at the due time, he had manifested his righteousness to them, "that he might be just, and the justifier of those who believe in Jesus," he no longer bore with their sinful obstinacy; but, when they rejected the Saviour (whom he had sent, according to his promise) from being their King, God rejected them from being his people, and took the Gentiles into his church, and made them his people, jointly and equally with the few believing Jews. This is plainly the sense of the Apostle here, where he is discoursing of the nation of the Jews, and their state, in comparison with the Gentiles; not of the state of private persons. Let any one without prepossession attentively read the context, and he will find it to be so.

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CHAP. III. his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

- 27 Where is boasting then? it is excluded. By what law? of works? nay: but by the law of faith.
- 28 Therefore we conclude, that a man is justified by faith, without the deeds of the law.
- 29 Is he the God of the Jews only? Is he not also of the Gentiles? yes, of the Gentiles also.
- 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- of his righteousness^a at this time^b, that he might be just, in keeping his promise, and be the justifier of every one, not who is of the Jewish nation, or extraction, but of the faith^c in Jesus Christ. What^{27.} reason, then, have you Jews to glory^d, and set yourselves so much above the Gentiles, in judging them, as you do? None at all: boasting is totally excluded. By what law? By the law of works? No, but by the law of faith. I conclude therefore^e, that a man^{28.} is justified by faith, and not by the works of the law^f. Is God the God of the Jews only, and not^{29.} of the Gentiles also? Yea, certainly of the Gentiles also. Since the time is come that God is no longer^{30.} one to the Jews, and another to the Gentiles, but he is now become one and the same^g God to them all, and will justify the Jews by faith, and the Gentiles

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26^a Δικαιοσύνης αὐτοῦ, "his righteousness," is here to be understood in both senses, in which St. Paul had used it before, in this chapter, viz. ver. 5. and 22. as it is manifest by St. Paul's explaining of it himself, in these words immediately following: "that he might be just, and the justifier of him who believeth in Jesus," which are the two senses, wherein the righteousness of God is used.

^b "At this time," viz. The fulness of time; according to his promise.

^c Τῶν ἐκ πίστεως Ἰησοῦ, if this phrase had been translated, him that is of the faith of Jesus, as it is chap. iv. 16. and Gal. iii. 7. rather than him which believeth in Jesus, it would better have expressed the Apostle's meaning here, which was to distinguish οἱ ἐκ πίστεως, those who are of faith, from οἱ ἐκ περιτομῆς, or οἱ ἐκ νόμου, those who are of the circumcision, or those who are of the law, speaking of them, as of two sorts, or races of men, of two different extractions. To understand this place fully, let any one read chap. iv. 12—16. Gal. iii. 7—10. where he will find the Apostle's sense more at large.

27^d The glorying here spoken of, is that of the Jews, i. e. their judging of the Gentiles, and their contempt of them, which St. Paul had before in several places taken notice of. And here, to take down their pride and vanity, he tells them, it is wholly excluded by the Gospel, wherein God, who is the God of the Gentiles, as well as of the Jews, justifieth by faith alone the Jews as well as the Gentiles, since no man could be justified by the deeds of the law. This seems to be said to the converted Jews, to stop their thinking that they had any advantage over the Gentiles under the Gospel. No, says he, the Gospel which is the law of faith lays you equal with the Gentiles, and you have no ground to assume any thing to yourselves, or set yourselves above them, now under the Messiah. This, and all the rest to this purpose in this epistle, is said to establish the converted Romans in their title to the favour of God, equally with the Jews, in the Gospel, and to fortify them against any disturbance that might be given them by the pretending Jews, which is the principal design of this epistle, as we have already observed.

28^e "Therefore." This inference is drawn from what he had taught, ver. 23.

^f Vid. Act xiii. 39. chap. viii. 3. Gal. ii. 16.

30^g Ἐπεὶ ἓς ὁ Θεός, "since God is one." He that will see the force of St. Paul's reasoning here, must look to Zachary xiv. 9. from whence these words are taken, where the prophet speaking of the time, when the Lord shall be King over all the earth, and not barely over the little people, shut up in the land of Canaan, he says, "in that day there shall be one Lord," i. e. God shall not be as he is now, the God of the Jews alone, whom only he hath known, of all the people of

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tiles also through faith, who, by the law of Moses, were heretofore shut out ^a from being the people of
31. God. Do we then make the law ^b insignificant, or useless, by our doctrine of faith? By no means: but, on the contrary, we establish ^c and confirm the law.

Do we then make void the law through faith? God forbid: yea, we establish the law. 31

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^a f the earth; but he shall be the God of the Gentiles also, the same merciful, reconciled God to the people of all nations. This prophecy the Jews understood of the times of the Messias, and St. Paul here presses them with it.

^b It was impossible for remote nations to keep the law of Moses, a great part of the worship, required by it, being local, and confined to the temple at Jerusalem.

31 ^b Νόμον, "law," is here repeated twice, without the article, and it is plain that by it St. Paul does not mean precisely the mosaical law, but so much of it, as is contained in the natural and eternal rule of-right, mentioned chap. i. 33. and xi. 26. and is again by a positive command re-enacted and continued as a law under the Messias, vid. Mat. xxviii. 20.

^c "Establish." The doctrine of justification by faith necessarily supposeth a rule of righteousness, which those, who are justified by faith, come short of; and also a punishment incurred, from which they are set free, by being justified: and so this doctrine establishes a law; and accordingly the moral part of the law of Moses, that δικαιοσύνη τοῦ Θεοῦ, as the Apostle calls it in the place above quoted, chap. i. 32. is enforced again, by our Saviour and the Apostles, in the Gospel, with penalties annexed to the breach of it.

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CHAP. IV. 1—25.

C O N T E N T S.

ST. Paul having, in the foregoing section, cut off all glorying from the Jews upon the account of their having the law, and shewn, that that gave them no manner of title, or pretence to be the people of God, more than the Gentiles under the Messias, and so they had no reason to judge, or exclude the Gentiles, as they did; he comes here to prove that their lineal extraction from their father Abraham, gave them no better a pretence of glorying, or of setting themselves upon that account above the Gentiles, now, in the time of the Gospel.

1. Because Abraham himself was justified by faith, and so had not whereof to glory; for as much as he that receiveth righteousness, as a boon, has no reason to glory: but he that attains it by works.

2. Because neither they, who had circumcision derived down to them, as the posterity of Abraham, nor they who had the law; but they only, who had faith, were the seed of Abraham, to whom the promise was made. And therefore, the blessing of justification was intended for the Gentiles, and bestowed on them as well as on the Jews, and upon the same ground.

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1 **W**HAT shall we say then, that Abraham our father, as pertaining to the flesh, hath found?

2 For, if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what faith the scripture? Abraham believed God; and it was counted unto him for righteousness.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him, that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

7 Saying, blessed are they, whose iniquities are forgiven, and whose sins are covered.

WHAT then shall we say, of Abraham our father, according to the flesh^a, what has he obtained? has not he found matter of glorying? Yes; 2. if he were justified by works, he had matter of glorying^b, he might then have gloried over the rest of the Gentile world, in having God for his God, and he and his family being God's people, but he had no subject of glorying before God, As it is evident from 3. sacred scripture, which telleth us, that Abraham believed God, and it was counted to him for righteousness. Now there had been no need of any such 4. counting, any such allowance, if he had attained righteousness by works of obedience, exactly conformable, and coming up, to the rule of righteousness. For what reward a man has made himself a title to, by his performances, that he receives as a debt that is due, and not as a gift of favour. But to 5. him, that by his works attains not righteousness, but only believeth on God, who justifieth him, being ungodly^c, to him justification is a favour of grace: because his believing is accounted to him for righteousness, or perfect obedience. Even as David speaks 6. of the blessedness of the man, to whom God reckoneth righteousness without works, Saying, "Blessed 7. are they whose iniquities are forgiven, and whose
" sins

NOTES.

1 ^a "Our father, according to the flesh." St. Paul speaks here, as lineally descended from Abraham, and joins himself herein, with the rest of his nation, of whom he calls Abraham the father, according to the flesh, to distinguish the Jews by birth, from those, who were Abraham's seed according to the promise, viz. those, who were of the faith of Abraham, whether Jews, or Gentiles, a distinction, which he insists on, all through this chapter.

2 ^b *Καυχῆται*, translated here, "glorying," I take to signify the same with *καυχᾶται*, translated "boasting," chap. ii. 17, 23. in which places it is used to signify the Jews valuing themselves, upon some national privileges, above the rest of the world, as if they had thereby some peculiar right to the favour of God, above other men. This the Jewish nation, thinking themselves, alone, to have a title to be the people of God, expressed, in their judging the Gentiles, whom they despised, and looked on as unworthy and incapable to be received into the kingdom of the Messiah, and admitted into fellowship with their nation, under the gospel. This conceit of theirs St. Paul opposes here, and makes it his business to shew the falsehood and groundlessness of it, all through the eleven first chapters of this epistle. I ask, whether it would not help the English reader the better to find and pursue the sense of St. Paul, if the Greek term were every where rendered by the same English word? whether "boasting," or "glorying," I think of no great consequence, so one of them be kept to.

5 ^c *Τὸν ἀσεβῆ*, "him being ungodly." By these words St. Paul plainly points out Abraham, who was *ἀσεβής*, "ungodly," i. e. a Gentile, not a worshipper of the true God, when God called him. Vid. note, ch. i. 18.

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8. " sins are covered. Blessed is the man to whom the
9. " Lord will not reckon ^a sin." Is this blessedness
then upon the circumcised only, or upon the uncir-
cumcised also? for we say that faith was reckoned
10. to Abraham for righteousness. When, therefore,
was it reckoned to him? when he was in circumci-
sion, or in uncircumcision? not in circumcision, but
11. in uncircumcision. For he received the sign of cir-
cumcision, a seal of the righteousness of the faith,
which he had, being yet uncircumcised ^b; that he
might be the father of all those who believe, be-
ing uncircumcised, that righteousness might be reck-
12. oned to them also; And the father of the circum-
cised, that righteousness might be reckoned, not to
those who were barely of the circumcision, but
to such of the circumcision, as did also walk in
the steps of the faith of our father Abraham,
which he had, being uncircumcised ^c. For the pro-
mise,

Blessed is the man, to whom
the Lord will not impute sin.
Cometh this blessedness, then,
upon the circumcision only, or
upon the uncircumcision also?
for we say, that faith was reck-
oned to Abraham for righteouf-
ness.
How was it, then, reckoned? ¹⁰
when he was in circumcision, or
in uncircumcision? not in cir-
cumcision, but in uncircumci-
sion.
And he received the sign of ¹¹
circumcision, a seal of the righ-
teousness of the faith, which he
had, yet being uncircumcised:
that he might be the father of all
them that believe, though they
be not circumcised; that righ-
teousness might be imputed unto
them also:
And the father of circumcision ¹²
to them, who are not of the cir-
cumcision only, but also walk in
the steps of that faith of our fa-
ther Abraham, which he had be-
ing yet uncircumcised.

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8 ^a λογίζονται, " reckoneth." What this imputing or reckoning of righteousness is, may be seen in ver. 8. viz. the not reckoning of sin to any one, the not putting sin to his account: the Apostle, in these two verses, using these two expressions, as equivalent. From hence the expression, of blotting out of iniquity, so frequently used in sacred scripture, may be understood, i. e. the striking it out of the account. λογισθῆναι signifies to reckon, or account, and with a dative case, to put to any one's account; and accordingly, ver. 3, 4, 5. it is translated, counted, or reckoned; which word, for the sake of English readers, I have kept to in this, and ver. 9, 10, and 11.

11 ^b See Gen. xvii. 11.

11, 12 ^c What righteousness reckoned to any one, or as it is usually called, imputed righteouf-
ness, is, St. Paul explains, ver. 6—8. Whom this blessing belongs to, he enquires, ver. 9. and
here, ver. 11, and 12, he declares, who are the children of Abraham, that from him inherit this
blessing; ver. 11. he speaks of the Gentiles, and there shews that Abraham, who was justified by
faith, before he was circumcised, (the want whereof, the Jews looked on as a distinguishing mark
of a Gentile) was the father of all those, among the Gentiles, who should believe, without being
circumcised. And here, ver. 12. he speaks of the Jews, and says, that Abraham was their father;
but not that all should be justified, who were only circumcised: but those, who, to their cir-
cumcision, added the faith of Abraham, which he had, before he was circumcised. That which
misled those, who mistook the sense of St. Paul here, seems to be, their not observing that τοῖς ἔκ
περιτομῆς, is referred to, and governed by εἰς τὸ λογισθῆναι, which must be supposed repeated
here, after πατέρα περιτομῆς. Or else the Apostle's sense and argument will not stand in its
full force, but the antithesis will be lost, by preserving of which the sense runs thus: And the fa-
ther, of the circumcised, that righteousness might be imputed to those who, &c. Another thing very
apt to mislead them, was the joining of μόνον only, to ἔκ not, as if it were ἢ μόνον τοῖς, not only
those who are of the circumcision; whereas it should be understood, as it stands joined to περιτομῆς,
and

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For the promise that he should
13 be the heir of the world, was not
to Abraham, or to his seed,
through the law, but through
the righteousness of faith.

14 For if they, which are of the
law, be heirs, faith is made void,
and the promise made of none
effect.

5 Because the law worketh
wrath: for where no law is,
there is no transgression.

mise*, that he should be possessor of the world, was 13.
not that Abraham, and those of his seed, who were un-
der the law, should, by virtue of their having and own-
ing the law, be possessed of it; but by the righteousness
of faith, whereby those who were, without the law,
scattered all over the world, beyond the borders of
Canaan, became his posterity, and had him for their
father^b, and inherited the blessing of justification
by faith. For, if they only who had the law of 14.
Moses given them, were heirs of Abraham, faith is
made void and useless*, it receiving no benefit of
the promise, which was made to the heirs of Abra-
ham's faith, and so the promise becomes of no effect.
Because the law procures them not justification^c, 15.
but renders them liable to the wrath and punishment
of God*, who by the law, has made known to
them what is sin, and what punishment he has an-
nexed to it. For there is no incurring wrath, or
punishment, where there is no law that says any
thing

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and so *ἐπίτομή μόνον* are best translated barely circumcision, and the Apostle's sense runs thus:
"That he might be the father of the Gentiles that believe, though they be not circumcised, that
"righteousness might be imputed to them also; and the father of the Jews, that righteousness
"might be imputed, not to them who have circumcision only, but to them who also walk in the
"steps of the faith of our father Abraham, which he had being uncircumcised." In which way of
understanding this passage, not only the Apostle's meaning is very plain, easy, and coherent; but the
construction of the Greek exactly corresponds to that of ver. 11. and is genuine, easy, and natural,
which any other way will be very perplexed.

13* The promise, here meant, is that which he speaks of ver. 11. whereby Abraham was made
the father of all that should believe, all the world over, and, for that reason, he is called *κληρονομος
κόσμου*, "heir, or Lord of the world." For the believers, of all nations of the world, being given
to him for a posterity, he becomes, thereby, lord and possessor (for so heir amongst the Hebrews sig-
nified) of the world. For it is plain, the Apostle, in this verse, pursues the argument he was upon, in
the two former. And it is also plain, that St. Paul makes circumcision to be the seal of the promise
made to Abraham, Gen. xii. as well as of that made to him, Gen. xvii. and so both these to be but
one covenant, and that of ch. xvii. to be but a repetition and farther explication of the former, as is
evident from this chapter, compared with Gal. iii. In both which the Apostle argues, that the Gen-
tiles were intended to be justified, as well as the Jews, and that both Jews and Gentiles, who are
justified, are justified by faith, and not by the works of the law.

^b Gal. iii. 7.

14* See Gal. iii. 18.

15* Ch. viii. 3. Gal. iii. 21.

* See ch. iii. 19, 20. and v. 10, 13, 20. and vii. 7, 8, 10. 1 Cor. xv. 56. Gal. iii. 19. John ix. 41.
and xv. 22.

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CHAP. IV.

16. thing of it^a: Therefore the inheritance^b is of faith, that it might be merely of favour, to the end that the promise might be sure to all the seed of Abraham; not to that part of it only, which has faith, being under the law; but to that part also, who, without the law, inherit the faith of Abraham, who is the father of us all who believe, whether Jews
17. or Gentiles, (As it is written^c, "I have made thee a father of many nations.") I say the father of us all (in the account of God, whom he believed, and who accordingly quickened the dead, i. e. Abraham and Sarah, whose bodies were dead: and calleth
18. things that are not, as if they were^d:) Who without any hope, which the natural course of things could afford, did in hope believe, that he should become the father of many nations, according to what God had spoken, by God's shewing him the stars of hea-
19. ven, saying, so shall thy seed be. And being firm and unshaken in his faith, he regarded not his own body, now dead, he being about an hundred years
20. old; nor the deafness of Sarah's womb; He staggered not at the promise of God, through unbelief, but was strong in faith, thereby giving glory to God;
21. By the full persuasion he had, that God was able to
22. perform what he had promised: And therefore it was
23. accounted to him for righteousness. Now this, of its being reckoned to him, was not written for his sake
24. alone, But for our's also, to whom faith also will be reckoned for righteousness, viz. to as many as believe in

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only, which is of the law, but to that also, which is of the faith of Abraham, who is the father of us all.

(As it is written, "I have made thee a father of many nations") before him whom he believed, even God, who quickeneth the dead, and calleth those things, which be not, as though they were:

Who, against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, "so shall thy seed be."

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb.

He staggered not at the promise of God, through unbelief: but was strong in faith, giving glory to God:

And being fully persuaded, that what he had promised, he was able also to perform.

And, therefore, it was imputed to him for righteousness.

Now it was not written for his sake alone, that it was imputed to him;

But for us also, to whom it shall

N O T E S.

^a *ὅτι αὐτὸ ἐστὶν νόμος. ἐν τῇ παρανομίᾳ*, of that, concerning which there is no law, with the sanction of a punishment annexed, there can be no transgression, incurring wrath or punishment. Thus it may be rendered, if we read *ἐν* with an aspiration as some do. But whether it be taken to signify where, or whereof, the sense will be the same. *Παρανομία* here, to make St. Paul's argument of force, must signify such a transgression, as draws on the transgressor wrath and punishment, by the force and sanction of a law. And so the Apostle's proposition is made good, that it is the law alone, that exposes us to wrath, and that is all that the law can do, for it gives us no power to perform.

^b The grammatical construction does not seem much to favour "inheritance," as the word to be supplied here, because it does not occur in the preceding verses. But he, that observes St. Paul's way of writing, who more regards things, than forms of speaking, will be satisfied, that it is enough that he mentioned, "heirs," ver. 13. and 14. and that he does mean inheritance here, Gal. iii. 18. puts it past doubt.

^c See Gen. xvii. 16.

^d Gen. xvi. 5.

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T E X T.

P A R A P H R A S E.

CHAP. IV.

shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

25 Who was delivered for our offences, and was raised again for our justification.

in him, who raised Jesus our Lord from the dead^a, Who was delivered to death for our offences^b, and²⁵ was raised again for our^c justification.

N O T E S.

²⁴ ^a St. Paul seems to mention this here, in particular, to shew the analogy between Abraham's faith, and that of believers, under the Gospel : see ver. 17.²⁵ ^b See Rom. iii. 25. and v. 6, 10: Eph. i. 7, 11, 14. and v. 2. Col. i. 14, 20—22. 1 Tim. ii. 6. Tit. ii. 14.^c 1 Cor. xv. 17. I have set down all these texts out of St. Paul, that in them might be seen his own explication of what he says here, viz. that our Saviour, by his death, atoned for our sins, and so we were innocent, and thereby freed from the punishment, due to sin. But he arose again to ascertain to us eternal life, the consequence of justification ; for the reward of righteousness is eternal life, which inheritance we have a title to, by adoption in Jesus Christ. But, if he himself had not that inheritance, if he had not rose into the possession of eternal life, we who hold by and under him, could not have risen from the dead, and so could never have come to be pronounced righteous, and to have received the reward of it, everlasting life. Hence St. Paul tells us, 1 Cor. xv. 17. that " if Christ be not raised, our faith is vain, we are yet in our sins," i. e. as to the attainment of eternal life, it is all one as if our sins were not forgiven. And thus he rose for our justification, i. e. to assure to us eternal life, the consequence of justification. And this I think is confirmed by our Saviour in these words, " because I live, ye shall live also," John xiv. 19.

S E C T. V.

C H A P. V. I—II.

C O N T E N T S.

ST. Paul, in the foregoing chapters, has examined the glorying of the Jews, and their valuing themselves so highly, above the Gentiles, and shewn the vanity of their boasting in circumcision and the law, since neither they, nor their father Abraham, were justified, or found acceptance with God, by circumcision, or the deeds of the law : and therefore they had no reason so as they did, to press circumcision and the law on the Gentiles, or exclude those, who had them not, from being the people of God, and unfit for their communion, in and under the Gospel. In this section, he comes to shew what the convert Gentiles, by faith, without circumcision, or the law, had to glory in, viz. the hope of glory, ver. 2. their sufferings for the Gospel, ver. 3. And God as their God, ver. 11. In these three it is easy to observe the thread and coherence of St. Paul's discourse here, the intermediate verses (according to that abounding with matter, and overflowing of thought, he was filled with) being taken up with an incidental train of considerations, to shew the reason they had to glory in tribulations.

P A R A-

P A R A P H R A S E.

T E X T.

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CHAP. V.

1. **T** Herefore, being justified by faith, we ^a have peace with God, through our Lord Jesus Christ,
2. By whom we have had admittance, through faith, into that favour, in which we have stood, and glory ^b in the hope of the glory, which God has in store for us. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience;
3. And patience giveth us a proof of ourselves, which furnishes us with hope; And our hope maketh not ashamed, will not deceive us, because ^c the sense of the love of God is poured out into our hearts by the
4. Holy Ghost, which is given unto us ^{*}. For when we Gentiles were yet without strength [†], void of all help, or ability to deliver ourselves, Christ in the time that God had appointed and foretold, died for us, who lived without the acknowledgement and
5. worship of the true God [†]. Scarce is it to be found that any one will die for a just man, if peradventure
6. one should dare to die for a good man; But God recommends, and herein shews the greatness of his love ^d towards us, in that, whilst we Gentiles were a
7. mass of profligate sinners ^e, Christ died for us. Much more, therefore, now being justified by his death, shall

T Herefore being justified by faith, we have peace with ¹ God, through our Lord Jesus Christ.
By whom also we have access, ² by faith, into this grace, wherein we stand, and rejoice in hope of the glory of God.
And not only so, but we glory ³ in tribulations also, knowing that tribulation worketh patience;
And patience, experience; ⁴ and experience, hope;
And hope maketh not ^a ⁵ ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.
For, when we were yet with- ⁶ out strength, in due time Christ died for the ungodly.
For scarcely for a righteous ⁷ man will one die: yet, peradventure, for a good man some would even dare to die.
But God commendeth his ⁸ love towards us, in that while we were yet sinners, Christ died for us.
Much more then, being ⁹ now

N O T E S.

1 ^a "We," i. e. we Gentiles, that are not under the law. It is in their names, that St. Paul speaks, in the three last verses of the foregoing chapter, and all through this section, as is evident from the illation here, "therefore, being justified by faith, we." It being an inference, drawn from his having proved, in the former chapter, that the promise was not to the Jews alone, but to the Gentiles also: and that justification was, not by the law, but by faith, and consequently designed for the Gentiles, as well as the Jews.

2 ^b *Καυχώμεθα*, "we glory." The same word here for the convert Gentiles, that he had used before, for the boasting of the Jews, and the same word he used, where he examined what Abraham had found. The taking notice whereof, as we have already observed, may help to lead us into the Apostle's sense: and plainly shews us here, that St. Paul, in this section, opposes the advantages the Gentile converts to Christianity have, by faith, to those the Jews gloried in, with so much haughtiness and contempt of the Gentiles.

5 ^c "Because." ^{*} The force of this inference seems to stand thus: The hope of eternal happiness, which we glory in, cannot deceive us, because the gifts of the Holy Ghost, bestowed upon us, assure us of the love of God towards us, the Jews themselves acknowledging that the Holy Ghost is given to none, but those who are God's own people.

8 ^d Another evidence St. Paul gives them here, of the love of God towards them, and the ground they had to glory in the hopes of eternal salvation, is the death of Christ for them, whilst they were yet in their Gentile state, which he describes by calling them,

6, 8 ^e [†] *Ἀσθενεῖς*, "without strength;" *Ἀσεβεῖς*, "ungodly;" *ἁμαρτωλοὶ*, "sinners;" *Ἐχθροὶ*, "enemies:" these four epithets are given to them as Gentiles, they being used by St. Paul, as the proper

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TEXT.

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CHAP. V.

now justified by his blood, we shall be saved from wrath through him.

shall we through him be delivered from condemnation

NOTES.

proper attributes of the heathen world, as considered in contra-distinction to the Jewish nation. What St. Paul says of the Gentiles, in other places, will clear this. The helpless condition of the Gentile world in the state of Gentilism, signified by ἀσθενεῖς, without strength, he terms, Col. ii. 13. dead in sin, a state, if any, of weakness. And hence he says to the Romans, converted to Jesus Christ, "yield yourselves unto God, as those that are alive from the dead, and yourselves as instruments of righteousness unto God, chap. vi. 13. How he describes ἀσέβειαν, ungodliness, mentioned chap. i. 18. as the proper state of the Gentiles, we may see ver. 21, 23. That he thought the title ἀμαρτωλοί, "sinners," belonged peculiarly to the Gentiles, in contra-distinction to the Jews, he puts it past doubt, in these words, "we who are Jews by nature, and not sinners of the Gentiles," Gal. ii. 15. See also chap. vi. 17—22. And as for ἐχθροί, "enemies," you have the Gentiles before their conversion to Christianity so called, Col. i. 21. St. Paul, Eph. ii. 1—13. describes the heathen, a little more at large, but yet the parts of the character he there gives them, we may find comprised in these four epithets; the ἀσθενεῖς, "weak," ver. 1, 5. the ἀσεβεῖς, "ungodly," and ἀμαρτωλοί, "sinners," ver. 2, 3. and the ἐχθροί, "enemies, ver. 11, 12.

If it were remembered that St. Paul all along, through the eleven first chapters of this epistle, speaks nationally, of the Jews and Gentiles, as it is visible he does, and not personally, of single men, there would be less difficulty, and fewer mistakes, in understanding this epistle. This one place, we are upon, is a sufficient instance of it. For if, by these terms here, we shall understand him to denote all men personally, Jews as well as Gentiles, before they are savingly ingrafted into Jesus Christ, we shall make his discourse here disjointed, and his sense mightily perplexed, if at all consistent.

That there were some among the heathen, as innocent in their lives, and as far from enmity to God, as some among the Jews, cannot be questioned. Nay, that many of them were not ἀσεβεῖς, but σεβόμενοι, worshippers of the true God, if we could doubt of it, is manifest out of the Acts of the Apostles; but yet St. Paul, in the places above quoted, pronounces them all together, ἀσεβεῖς, and ἄθεοι, (for that, by these two terms, applied to the same persons, he means the same, i. e. such as did not acknowledge and worship the true God, seems plain) ungodly, and sinners of the Gentiles, as nationally belonging to them, in contra-distinction to the people of the Jews, who were the people of God, whilst the other were the provinces of the kingdom of Satan: Not but that there were sinners, heinous sinners, among the Jews: but the nation, considered as one body and society of men, disowned and declared against, and opposed itself to, those crimes and impurities, which are mentioned by St. Paul, chap. i. 24, &c. as woven into the religious and politic constitutions of the Gentiles. There they had their full scope and swing, had allowance, countenance, and protection. The idolatrous nations had, by their religions, laws, and forms of government, made themselves the open votaries, and were the professed subjects of devils. So St. Paul, 1 Cor. x. 20, 21. truly calls the gods they worshipped and paid their homage to. And suitably hereunto, their religious observances, it is well known, were not without great impurities, which were of right charged upon them, when they had a place in their sacred offices, and had the recommendation of religion, to give them credit. The rest of the vices, in St. Paul's black list, which were not warmed at their altars, and fostered in their temples, were yet, by the connivance of the law, cherished in their private houses, and made a part of the uncondemned actions of common life, and had the countenance of custom to authorize them, even in the best regulated and most civilized governments of the heathen. On the contrary, the frame of the Jewish commonwealth was founded on the acknowledgment and worship of the one only, true, and invisible God, and their laws required an extraordinary purity of life, and strictness of manners.

That the Gentiles were styled ἐχθροί, "enemies," in a political or national sense, is plain from Eph. ii. where they are called, "aliens from the commonwealth of Israel, and strangers from the covenant." Abraham, on the other side, was called, the friend of God, i. e. one in covenant with him, and his professed subject, that owned God to the world: and so were his posterity, the people of

of the Jews, whilst the rest of the world were under revolt, and lived in open rebellion against him, vid. Isa. xli. 8. And here in this epistle, St. Paul expressly teaches, that when the nation of the Jews, by rejecting of the Messias, put themselves out of the kingdom of God, and were cast off, from being any longer the people of God, they became enemies, and the Gentile world were reconciled. See chap. xi. 15, 28. Hence St. Paul, who was the Apostle of the Gentiles, calls his performing that office, the ministry of reconciliation, 2 Cor. v. 18. And here in this chapter, ver. 1. the privilege, which they receive, by the accepting of the covenant of grace in Jesus Christ, he tells them is this, that they have peace with God, i. e. are no longer incorporated with his enemies, and of the party of the open rebels against him, in the kingdom of Satan, being returned to their natural allegiance, in their owning the one, true, supreme God, in submitting to the kingdom, he had set up in his son, and being received by him, as his subjects. Suitably hereunto St. James, speaking of the conversion of the Gentiles to the profession of the Gospel, says of it, that "God did visit the Gentiles, to take out of them a people for his name." Acts xv. 14. and ver. 19. he calls the converts, those who, "from among the Gentiles, are turned to God."

Besides what is to be found, in other parts of St. Paul's epistles, to justify the taking of these words here, as applied nationally to the Gentiles, in contra-distinction to the children of Israel, that which St. Paul says, ver. 10, 11. makes it necessary to understand them so. "We," says he, "when we were enemies were reconciled to God, and so we now glory in him, as our God." "We," here, must unavoidably be spoken in the name of the Gentiles, as is plain, not only by the whole tenor of this section, but from this passage, "of glorying in God," which he mentions as a privilege now of the believing Gentiles, surpassing that of the Jews, whom he had taken notice of before, chap. ii. 17. as being forward to glory in God, as their peculiar right, though with no great advantage to themselves. But the Gentiles, who were reconciled now to God, by Christ's death, and taken into covenant with God, as many as received the Gospel, had a new and better title to this glorying, than the Jews. Those, that now are reconciled, and glory in God as their God, he says were enemies. The Jews, who had the same corrupt nature, common to them with the rest of mankind, are no where, that I know, called *ἐχθροί*, enemies, or *ἀσεβεῖς*, ungodly, whilst they publicly owned him for their God, and professed to be his people. But the heathen were deemed enemies for being "aliens to the common-wealth of Israel, and strangers from the covenants of promise." There were never but two kingdoms in the world, that of God, and that of the devil; these were opposite, and, therefore, the subjects of the latter could not but be in the state of enemies, and fall under that denomination. The revolt from God was universal, and the nations of the earth had given themselves up to idolatry, when God called Abraham, and took him into covenant with himself, as he did afterwards the whole nation of the Israelites, whereby they were re-admitted into his kingdom, came under his protection, and were his people and subjects, and no longer enemies, whilst all the rest of the nations remained in the state of rebellion, the professed subjects of other gods, who were usurpers upon God's right, and enemies of his kingdom. And, indeed, if the four epithets be not taken, to be spoken here of the Gentile world, in this political and truly evangelical sense, but in the ordinary, systematical notion, applied to all mankind, as belonging universally to every man personally, whether by profession Gentile, Jew, or Christian, before he be actually regenerated by a saving faith, and an effectual thorough conversion; the illative particle "wherefore," in the beginning of ver. 12. will hardly connect it, and what follows, to the foregoing part of this chapter. But the eleven first verses must be taken for a parenthesis, and then the "therefore," in the beginning of this fifth chapter, which joins it to the fourth, with a very clear connexion, will be wholly insignificant; and, after all, the sense of the 12th verse will but ill fodder with the end of the fourth chapter, notwithstanding the "wherefore," which is taken to bring them in, as an inference. Whereas, these eleven first verses being supposed to be spoken of the Gentiles, makes them not only of a piece with St. Paul's design, in the foregoing and the following chapters, but the thread of the whole discourse goes very smooth, and the inferences (ushered in with "therefore," in the first verse, and with "wherefore," in the 12th verse) are very easy, clear, and natural, from the immediately preceding verses. That of the first verse may be seen, in what we have already said, and that of the 12th verse in short stands thus; "We Gentiles have, by Christ, received the reconciliation, which we cannot doubt to be intended for us, as well as for the Jews, since sin and death entered into the world by Adam, the common father of us all. And as, by the disobedience of that one, condemnation of death came on all; so by the obedience of one, justification to life came upon all."

For

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For if, when we were enemies,
we were reconciled to God, by
the death of his son: much more
being reconciled, we shall be
saved by his life.

And not only so, but we also
joy in God, through our Lord
Jesus Christ, by whom we have
now received the atonement.

tion^a at the day of judgment. For if when we¹⁰
were enemies[†], we were reconciled to God, by the
death of his son, much more, being reconciled, shall
we be saved by his life. And not only^b do we glory¹¹
in tribulation, but also in God, through our Lord
Jesus Christ, by whom now^c we have received re-
conciliation.

N O T E S.

^a What St. Paul here calls "wrath," he calls "the wrath to come," 1 Theff. i. 10. and gene-
rally in the new testament, "wrath," is put for the punishment of the wicked at the last day.

¹¹ ^b Οὐ μόνον δὲ, "and not only so." I think no body can with the least attention read this
section, without perceiving that these words join this verse to the 3d. The Apostle in the 2d verse
says, "we the Gentiles, who believe, glory in the hopes of an eternal, splendid state of bliss." In the
third verse he adds, ^c μόνον δὲ, "and not only so, but our afflictions are to us matter of glorying,"
which he proves in the seven following verses, and then ver. 11. adds, ^d μόνον δὲ, "and not only so ;
but we glory in God also, as our God, being reconciled to him in Jesus Christ." And thus he shews,
that the convert Gentiles had whereof to glory, as well as the Jews, and were not inferior to them,
though they had not circumcision and the law, wherein the Jews gloried so much, but with no ground,
in comparison of what the Gentiles had to glory in, by faith in Jesus Christ, now under the Gospel.

^c It is true, we Gentiles could not formerly glory in God, as our God, that was the privilege of
the Jews, who alone of all the nations owned him for their King and God, and were his people, in
covenant with him. All the rest of the kingdoms of the earth had taken other lords, and given them-
selves up to false gods, to serve and worship them, and so were in a state of war with the true God,
the God of Israel. But now we, being reconciled by Jesus Christ, whom we have received, and own
for our Lord, and thereby being returned into his kingdom, and to our ancient allegiance, we can
truly glory in God, as our God, which the Jews cannot do, who have refused to receive Jesus for
their Lord, whom God hath appointed Lord over all things.

S E C T. VI.

CHAP. V. 12—VII. 25.

C O N T E N T S.

TH E Apostle here goes on with his design, of shewing that the Gentiles,
under the Gospel, have as good a title to the favour of God, as the Jews;
there being no other way, for either Jew or Gentile, to find acceptance with God,
but by faith in Jesus Christ. In the foregoing section he reckoned up several
subjects of glorying, which the convert Gentiles had, without the law, and con-
cludes them with this chief and principal matter of glorying, even God himself,
whom, now that they were, by Jesus Christ their Lord, reconciled to him, they
could glory in as their God.

To

To give them a more full and satisfactory comprehension of this, he leads them back to the times before the giving of the law, and the very being of the Jewish nation ; and lays before them, in short, the whole scene of God's œconomy, and his dealing with mankind from the beginning, in reference to life and death.

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1. He teaches them, that by Adam's lapse all men were brought into a state of death, and by Christ's death all are restored to life. By Christ also, as many as believe are instated in eternal life.

2. That the law, when it came, laid the Israelites faster under death, by enlarging the offence, which had death annexed to it. For, by the law, every transgression, that any one under the law committed, had death for its punishment, notwithstanding which, by Christ, those under the law, who believe, receive life.

3. That, though the Gentiles, who believe, come not under the rigour of the law, yet the covenant of grace, which they are under, requires that they should not be servants and vassals to sin, to obey it in the lusts of it, but sincerely endeavour after righteousness, the end whereof would be everlasting life.

4. That the Jews also, who receive the Gospel, are delivered from the law ; not that the law is sin ; but because, though the law forbid the obeying of sin, as well as the Gospel ; yet not enabling them to resist their sinful lusts, but making each compliance with any sinful lust deadly, it settles upon them the dominion of sin, by death, from which they are delivered by the grace of God alone, which frees them from the condemnation of the law, for every actual transgression, and requires no more, but that they should, with the whole bent of their mind, serve the law of God, and not their carnal lusts. In all which cases the salvation of the Gentiles is wholly by grace, without their being at all under the law. And the salvation of the Jews is wholly by grace also, without any aid, or help from the law : from which also, by Christ, they are delivered.

Thus lies the thread of St. Paul's argument, wherein we may see how he pursues his design, of satisfying the Gentile converts at Rome, that they were not required to submit to the law of Moses : and of fortifying them against the Jews, who troubled them about it.

For the more distinct and easy apprehension of St. Paul's discoursing on these four heads, I shall divide this section into the four following numbers, taking them up, as they lie in the order of the text.

S E C T. VI. N. I.

C H A P. V. 12—19.

C O N T E N T S.

H E R E he instructs them in the state of mankind in general, before the law, and before the separation that was made thereby, of the Israelites from

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from all the other nations of the earth. And here he shews, that Adam, transgressing the law, which forbade him the eating of the tree of knowledge, upon pain of death, forfeited immortality, and becoming thereby mortal, all his posterity, descending from the loins of a mortal man, were mortal too, and all died, though none of them broke that law, but Adam himself: but, by Christ, they are all restored to life again. And, God justifying those who believe in Christ, they are restored to their primitive state of righteousness and immortality; so that the Gentiles, being the descendants of Adam, as well as the Jews, stand as fair for all the advantages, that accrue to the posterity of Adam, by Christ, as the Jews themselves, it being all wholly and solely from Grace.

T E X T.

P A R A P H R A S E.

12 **W** Herefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

13 For until the law sin was in the world: but sin is not imputed when there is no law.

W Herefore, to give you a state of the whole matter, from the beginning, you must know, that, as by the act of one man, Adam, the father of us all, sin entered into the world, and death, which was the punishment annexed to the offence of eating the forbidden fruit, entered by that sin, for that all Adam's posterity thereby became mortal^a. It is 13. true, indeed, sin was universally committed in the world by all men, all the time before the positive law of God delivered by Moses: but it is as true^b that there is no certain, determined punishment affixed

N O T E S.

^a "Have sinned," I have rendered became mortal, following the rule, I think very necessary for the understanding St. Paul's epistles, viz. the making him, as much as is possible, his own interpreter, 1 Cor. xv. 22. cannot be denied to be parallel to this place. This and the following verses here being, as one may say, a comment on that verse in the Corinthians, St. Paul treating here of the same matter, but more at large. There he says, "as in Adam all die," which words cannot be taken literally, but thus, that in Adam all became mortal. The same he says here, but in other words, putting, by a no very unusual Metonymie, the cause for the effect, viz. the sin of eating the forbidden fruit, for the effect of it on Adam, viz. Mortality, and, in him, on all his posterity: a mortal father, infected now with death, being able to produce no better than a mortal race. Why St. Paul differs in his phrase, here, from that which we find he used to the Corinthians, and prefers here, that which is harder and more figurative, may perhaps be easily accounted for, if we consider his stile and usual way of writing, wherein is shewn a great liking of the beauty and force of antithesis, as serving much to illustration and impression. In the xvth chapter of Corinthians, he is speaking of life, restored by Jesus Christ, and to illustrate and fix that in their minds, the death of mankind best served: here, to the Romans, he is discoursing of righteousness, restored to men by Christ, and therefore here, the term sin is the most natural and properest to set that off. But that neither actual, or imputed sin is meant here, or ver. 19. where the same way of expression is used, he, that has need of it, may see proved in Dr. Whitby upon the place. If there can be any need of any other proof, when it is evidently contrary to St. Paul's design here, which is to shew, that all men, from Adam to Moses, died solely, in consequence of Adam's transgression, see ver. 17.

^b Οὐκ ἐλλογείται, "is not imputed," so our translation, but possibly not exactly to the sense of the Apostle; ἔλλογιον signifies to reckon, but cannot be interpreted reckon to, which is the meaning of impute, without a person assigned, to whom it is imputed. And so we see, when the word is used in that sense, the dative case of the person is subjoined. And therefore, it is well translated, Philem. 18.

If

PARAPHRASE.

TEXT.

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fixed to sin, without a positive ^a law declaring it.
14 Nevertheless, we see that, in all that space of time, which was before the positive law of God by Moses, men, from the beginning of the world, died, all as well as their father Adam; though none of them, but he alone, had eaten of the forbidden fruit^b: and thereby, as he had committed that sin, to which sin alone the punishment of death was annexed, by the positive sanction of God, denounced to Adam, who was the figure and type of Christ, who was to come.
But

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression, who is the figure of him that was to come.

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If he owes thee any thing, ἐμοὶ ἐλλόγει, put it to my account, reckon, or impute it to me. Besides St. Paul here tells us, the sin, here spoken of, as not reckoned, was in the world, and had actual existence, during the time between Adam and Moses; but the sin, which is supposed to be imputed, is Adam's sin, which he committed in paradise, and was not in the world, during the time from Adam till Moses, and therefore ἐλλογεται cannot here signify imputed. Sins in sacred scripture are called debts, but nothing can be brought to accounts, as a debt, till a value be set upon it. Now sins can no way be taxed, or a rate set upon them, but by the positive declaration and sanction of the law-maker. Mankind, without the positive law of God, knew, by the light of nature, that they transgressed the rule of their nature, reason, which dictated to them what they ought to do. But, without a positive declaration of God, their sovereign, they could not tell at what rate God taxed their trespasses against this rule; till he pronounced that life should be the price of sin, that could not be ascertained, and consequently sin could not be brought to account: and, therefore, we see that where there was no positive law, affixing death to sin, men did not look on death as the wages, or retribution for their sin; they did not account, that they paid their lives as a debt and forfeit for their transgression. This is the more to be considered, because St. Paul, in this epistle, treats of sin, punishment, and forgiveness, by way of an account, as it were, of debtor and creditor.

He will be farther confirmed in this sense of these words, who will be at the pains to compare chap. iv. 15. and v. 13, 20. and vii. 8, 9. together. St. Paul, chap. iv. 15. says, the law worketh wrath, i. e. carrieth punishment with it. For where there is no law, there is no transgression. Whereby is not meant, that there is no sin, where there is no positive law, (the contrary whereof, he says in this verse, viz. that sin was in the world all the time, before the law) but that there is no transgression, with a penalty annexed to it, without a positive law. And hence he tells the Romans, chap. i. 32. that they knew not that those things deserved death, [vid. note, chap. i. 32.] but it was by the positive law of God only, that men knew that death was certainly annexed to sin, as its certain and unavoidable punishment; and so St. Paul argues, chap. vii. 8, 9.

^a Νόμος, "law." Whether St. Paul by νόμος here means law in general, as for the most part he does, where he omits the article; or whether he means the law of Moses in particular, in which sense he commonly joins the article to νόμος, this is plain, that St. Paul's notion of a law was conformable to that given by Moses, and so he uses the word νόμος, in English, law, for the positive command of God, with a sanction of a penalty annexed to it; of which kind there never having being any one, given to any people, but that by Moses, to the children of Israel, till the revelation of the will of God, by Jesus Christ to all mankind, which, for several reasons, is always called the Gospel, in contradistinction to the law of Moses; when St. Paul speaks of law, in general, it reduces itself, in matter of fact, to the law of Moses.

14 ^b In this verse St. Paul proves, that all men became mortal, by Adam's eating the forbidden fruit, and by that alone, because no man can incur a penalty, without the sanction of a positive law, declaring and establishing that penalty; but death was annexed, by no positive law, to any sin, but

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P A R A P H R A S E.

CHAP. V.

15 But not as the offence, so also is the free gift. For if, through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one, to condemnation; but the free gift is of many offences, unto justification.

But yet though he were the type of Christ, yet the gift, or benefit, received by Christ, is not exactly conformed and confined to the dimensions of the damage, received by Adam's fall. For if, by the lapse of one man, the multitude^a, i. e. all men died^a, much more did the favour of God, and the free gift, by the bounty or good-will which is in Jesus Christ, exceed to the multitude^a, i. e. to all men. Further-¹⁶ more, neither is the gift, as was the lapse, by one sin^b. For the judgment or sentence was for one^b offence, to condemnation: but the gift of favour reaches, notwithstanding many^b sins, to justification of

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the eating the forbidden fruit; and therefore men's dying, before the law of Moses, was purely in consequence of Adam's sin, in eating the forbidden fruit; and the positive sanction of death annexed to it, an evident proof of man's mortality coming from thence.

15^a Οἱ πολλοί, and τὰς πολλὰς, I suppose may be understood to stand here for the multitude, or collective body of mankind. For the Apostle, in express words, assures us, 1 Cor. xv. 22. "That in Adam all died, and in Christ all are made alive:" and so here, ver. 18. All men fell under the condemnation of death, and all men were restored unto justification of life, which all men, in the very next words, ver. 19. are called οἱ πολλοί, the many. So that the many in the former part of this verse, and the many at the end of it, comprehending all mankind, must be equal. The comparison therefore, and the inequality of the things compared, lies not, here, between the numbers of those that died, and the numbers of those that shall be restored to life, but the comparison lies between the persons, by whom this general death, and this general restoration to life came, Adam the type, and Jesus Christ the antitype; and it seems to lie in this, that Adam's lapse came barely for the satisfaction of his own appetite, and desire of good to himself, but the restoration was from the exuberant bounty and good-will of Christ towards men, who at the cost of his own painful death, purchased life for them. The want of taking the comparison here right, and the placing it amiss, in a greater number restored to life by Jesus Christ, than those brought into death, by Adam's sin, hath led some men so far out of the way, as to alledge, that men, in the deluge, died for their own sins. It is true they did so, and so did the men of Sodom and Gomorrah, and the Philistines cut off by the Israelites, and multitudes of others: but it is as true, that, by their own sins, they were not made mortal: they were so before, by their father Adam's eating the forbidden fruit; so that what they paid, for their own sins, was not immortality, which they had not, but a few years of their own finite lives, which having been let alone, would every one of them in a short time have come to an end. It cannot be denied, therefore, but that it is as true of these as any of the rest of mankind, before Moses, that they died solely in Adam, as St. Paul has proved in the three preceding verses. And it is as true of them, as of any of the rest of mankind in general, that they died in Adam. For this St. Paul expressly asserts of all, "that in Adam all died," 1 Cor. xv. 22. and in this very chapter, ver. 18. in other words. It is then a flat contradiction to St. Paul to say, that those, whom the flood swept away, did not die in Adam.

16^b Δι' ἑνὸς ἁμαρτήματος, "by one sin," so the Alexandrine copy reads it, more conformable to the Apostle's sense. For if ἑνὸς "one," in this verse be to be taken for the person of Adam, and not for his one sin, of eating the forbidden fruit, there will be nothing to answer πολλῶν παραπτωμάτων, "many offences" here, and so the comparison, St. Paul is upon, will be lost; whereas it is plain, that in this verse, he shews another disproportion in the case, wherein Adam, the type, comes short of Christ, the Antitype; and that is, that it was but for one only transgression, that death came upon all men: but Christ restores life unto all, notwithstanding multitudes of sins. These two excesses both

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17. of life^a. For if, by one lapse, death reigned, by reason of one offence, much more shall they, who receiving the^b surplufage of favour, and of the gift of righteousness, reign in life by one, even Jesus Christ.
18. Therefore^c as, by one^d offence (viz.) Adam's eating the forbidden fruit, all men fell under the condemnation of death : so, by one act of righteousness, viz. Christ's obedience to death upon the cross^e, all men are

For if by one man's offence death reigned by one ; much more they, which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

Therefore as, by the offence of one, judgment came upon all men to condemnation : even so by the righteousness of one, the free gift came upon all men, unto justification of life.

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of the good-will of the donor, and the greatness of the gift, are both reckoned up together, in the following verse, and are there plainly expressed in *περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς* ; the excess of the favour, in the greater good-will and cost of the donor ; and the inequality of the gift itself, which exceeds, as many exceeds one ; or the deliverance from the guilt of many sins, does exceed the deliverance from the guilt of one.

^a Ζωῆς, "Of life," is found in the Alexandrine copy. And he that will read ver. 18. will scarce incline to the leaving of it out here.

17^b "Surplufage," so *περισσεῖα* signifies. The surplufage of *χάριτος* favour, was the painful death of Christ, whereas the fall cost Adam no more pains, but eating the fruit. The surplufage of *δωρεᾶς*, the gift, or benefit received, was justification to life, from a multitude of sins, whereas the loss of life came upon all men, only for one sin ; but all men, how guilty soever of many sins, are restored to life.

18^c "Therefore," here, is not used as an illative, introducing an inference from the immediately preceding verses, but is the same "therefore," which began, ver. 12. repeated here again, with part of the inference, that was there begun and left incomplete, the continuation of it being interrupted, by the intervention of the proofs, of the first part of it. The particle "as," immediately following "therefore," ver. 12. is a convincing proof of this, having there, or in the following verses, nothing to answer it, and so leaves the sense imperfect and suspended, till you come to this verse, where the same reasoning is taken up again, and the same protasis, or first part of the comparison repeated : and then the apodosis, or latter part, is added to it ; and the whole sentence made complete : which to take right, one must read thus, ver. 12. "Therefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, &c." ver. 18. I say, therefore, "as by the offence of one, judgment came upon all men, to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life." A like interruption of what he began to say, may be seen, 2 Cor. xii. 14. and the same discourse, after the interposition of eight verses, began again, ch. xiii. 1. not to mention others, that I think may be found, in St. Paul's epistles.

^d That *ἐνὸς παραπτώματος* ought to be rendered "one offence ;" and not the "offence of one man : " and so *ἐνὸς δικαιώματος*, "one act of righteousness, and not the "righteousness of one," is reasonable to think : because, in the next verse, St Paul compares one man to one man, and therefore it is fit to understand him here (the construction also favouring it) of one fact, compared with one fact, unless we will make him here (where he seems to study conciseness) guilty of a tautology. But, taken as I think they should be understood, one may see a harmony, beauty, and fulness, in this discourse, which at first sight seems somewhat obscure and perplexed. For thus, in these two verses, 18, 19. he shews the correspondence of Adam the type, with Christ the antitype, as we may see, ver. 14. he designed, as he had shewn the disparity between them, ver. 15, 16, 17.

^e That this is the meaning of *δι' ἐνὸς δικαιώματος*, is plain by the following verse. St. Paul every one may observe to be a lover of antithesis. In this verse it is *ἐνὸς παραπτώματος*, one per-

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TEXT.

PARAPHRASE.

For, as by one man's disobedience, many were made sinners: so, by the obedience of one, shall many be made righteous.

are restored to life*. For as, by one man's disobedience, many were brought into a state of mortality, which is the state of sinners^b; so, by the obedience of one, shall many be made righteous, i. e. be restored to life again, as if they were not sinners.

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verse act of transgression," and *ἐν τῇ δικαιοσύμῳ*, "one right act of submission:" in the next verse, it is *παράνομον* "disobedience," and *ὕπακον* "obedience," the same thing being meant in both verses. And that this *δικαίωμα*, this act of obedience, whereby he procured life to all mankind, was his death upon the cross, I think no body questions, see ver. 7—9. Heb. ii. 10, 14. Phil. ii. 8. and that *δικαιοσύματα*, when applied to men, signifies actions, conformable to the will of God, see Rev. xix. 8.

* By *δικαίωσις ζωῆς*, "justification of life," which are the words of the text, is not meant that righteousness by faith, which is to eternal life. For eternal life is no where, in sacred scripture, mentioned, as the portion of all men, but only of the Saints. But the "justification of life," here spoken of, is what all men partake in, by the benefit of Christ's death, by which they are justified, from all that was brought upon them by Adam's sin, i. e. they are discharged from death, the consequence of Adam's transgression; and restored to life, to stand, or fall by that plea of righteousness, which they can make, either of their own by works, or of the righteousness of God by faith.

¹⁹ "Sinners." Here St. Paul uses the same metonymy as above, ver. 12. putting sinners for mortal, whereby the antithesis to righteous is the more lively.

SECT. VI. N. 2.

CHAP. V. 20, 21.

CONTENTS.

ST. Paul, pursuing his design in this epistle, of satisfying the Gentiles, that there was no need of their submitting to the law, in order to their partaking of the benefits of the Gospel, having, in the foregoing eight verses, taught them, that Adam's one sin had brought death upon them all, from which they were all restored by Christ's death, with addition of eternal bliss and glory, to all those who believe in him; all which being the effect of God's free grace and favour, to those, who were never under the law, excludes the law, from having any part in it, and so fully makes out the title of the Gentiles to God's favour, through Jesus Christ, under the Gospel, without the intervention of the law. Here, for the farther satisfaction of the Gentile converts, he shews them, in these two verses, that the nation of the Hebrews, who had the law, were not delivered from the state of death by it, but rather plunged deeper under it, by the law, and so stood more in need of favour, and indeed, had a greater abundance of

of grace afforded them, for their recovery to life by Jesus Christ, than the Gentiles themselves. Thus the Jews themselves, not being saved by the law, but by an excess of grace, this is a farther proof of the point St. Paul was upon, viz. that the Gentiles had no need of the law, for the obtaining of life, under the Gospel.

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CHAP. V.

P A R A P H R A S E.

T E X T.

20. **T**HIS was the state of all ^a mankind, before the law, they all died for the one *παράπτωμα*, lapse, or offence, of one man, which was the only irregularity, that had death annexed to it: but the law entered, and took place over a small part of mankind^b, that this *παράπτωμα*, lapse, or offence, to which death was annexed, might abound, i. e. the multiplied transgressions of many men, viz. all that were under the law of Moses, might have death annexed to them, by the positive sanction of that law, whereby

Moreover, the law entered, ²⁰ that the offence might abound: but where sin abounded, grace did much more abound:

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20. ^a There can be nothing plainer, than that St. Paul here, in these two verses, makes a comparison between the state of the Jews, and the state of the Gentiles, as it stands described in the eight preceding verses, to shew wherein they differed, or agreed, so far as was necessary to his present purpose, of satisfying the convert Romans, that, in reference to their interest in the Gospel, the Jews had no advantage over them, by the law. With what reference to those eight verses, St. Paul writ these two, appears by the very choice of his words. He tells them, ver. 12. "that death by sin *εἰσῆλθε* entered into the world," and here he tells them that the law (for sin and death were entered already) *παρεἰσῆλθεν*, entered a little, a word that, set in opposition to *εἰσῆλθε*, gives a distinguishing idea of the extent of the law, such as it really was, little and narrow, as was the people of Israel (whom alone it reached) in respect of all the other nations of the earth, with whom it had nothing to do. For the law of Moses was given to Israel alone, and not to all mankind. The vulgate, therefore, translates this word right, subintravit, it entered, but not far, i. e. the death, which followed, upon the account of the Mosaic law, reigned over but a small part of mankind, viz. the children of Israel, who alone were under that law: whereas, by Adam's transgression of the positive law given him in paradise, death passed upon all men.

^b *ἴνα*, "that." Some would have this signify barely the event, and not the intention of the law-giver, and so understand by these words, "that the offence might abound," the increase of sin, or the aggravations of it, as a consequence of the law. But it is to be remembered, that St. Paul here sets forth the difference, which God intended to put, by the law which he gave them, between the children of Israel and the Gentile world, in respect of life and death; life and death being the subject St. Paul was upon. And, therefore, to mention barely accidental consequences of the law, that made the difference, had come short of St. Paul's purpose.

All mankind was in an irrecoverable state of death, by Adam's lapse. It was plainly the intention of God to remove the Israelites out of this state, by the law: and so he says himself, that he gave "them statutes and judgments, which if a man do, he shall live in them," Lev. xviii. 5. And so St. Paul tells us here, chap. vii. 10. that the law was ordained for life. Whence it necessarily follows, that if life were intended them for their obedience, death was intended them for their disobedience; and accordingly Moses tells them, Deut. xxx. 19. "that he had set before them life and death." Thus, by the law, the children of Israel were put into a new state: and by the covenant God made with them, their remaining under death, or their recovery of life, was to be the consequence,

R O M A N S.

T E X T.

P A R A P H R A S E.

21 That, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

whereby the offence^a, to which death was annexed, did abound, i. e. sins that had death for their punishment, were increased. But, by the goodness of God, where sin^b, with death annexed to it, did abound, grace did much more abound^c. That as sin²¹ had reigned, or shewed its mastery, in the death of the Israelites, who were under the law; so grace, in its turn, might reign, or shew its mastery, by justifying them, from all those many sins, which they had committed, each whereof by the law, brought death with it; and so bestowing on them the righteousness of faith, instate them in eternal life, through Jesus Christ our Lord.

N O T E S.

sequence, not of what another had done, but of what they themselves did. They were thenceforth put to stand or fall, by their own actions, and the death they suffered, was for their transgressions. Every offence, they committed against the law, did, by this covenant, bind death upon them. It is not easy to conceive, that God should give them a law, to the end sin and guilt should abound amongst them, but yet he might, and did give them a law, that the offence, which had death annexed, should abound, i. e. that death, which before was the declared penalty of but one offence, should to the Jews, be made the penalty of every breach, by the sanction of this new law, which was not a hardship, but a privilege to them. For in their former state, common to them, with the rest of mankind, death was unavoidable to them. But, by the law, they had a trial for life: accordingly our Saviour to the young man, who asked "what he should do to obtain eternal life," answers, "keep the commandments." The law, increasing the offence in this sense, had also another benefit, viz. that the Jews, perceiving they incurred death by the law, which was ordained for life, might thereby, as by a school-master, be led to Christ, to seek life by him. This St. Paul takes notice of, Gal. iii. 24.

^a Παράπτωμα is another word, shewing St. Paul's having an eye, in what he says here, to what he said in the foregoing verses. Our bibles translate it "offence," it properly signifies "fall," and is used in the foregoing verses, for that transgression, which, by the positive law of God, had death annexed to it, and in that sense the Apostle continues to use it here also. There was but one such sin, before the law, given by Moses, viz. Adam's eating the forbidden fruit. But the positive law of God, given to the Israelites, made all their sins such, by annexing the penalty of death to each transgression, and thus the offence abounded, or was increased by the law.

^b "Sin." That by "sin," St. Paul means here such failure, as, by the sanction of a positive law, had death annexed to it, the beginning of the next verse shews, where it is declared to be such sin, as reigned in, or by death, which all sin doth not, all sin is not taxed at that rate, as appears by ver. 13. see the note. The article joined here both to παράπτωμα and ἁμαρτία, for it is τὸ παράπτωμα, and ἡ ἁμαρτία the offence and the sin, limiting the general signification of those words, to some particular sort, seems to point out this sense. And that this is not a mere groundless criticism, may appear from ver. 12, and 13. where St. Paul uses ἁμαρτία, in these two different senses, with the distinction of the article and no article.

^c "Grace might much more abound." The rest of mankind were in a state of death, only for one sin of one man. This the Apostle is express in, not only in the foregoing verses, but elsewhere. But those who were under the law (which made each transgression they were guilty of, mortal) were under the condemnation of death, not only for that one sin of another; but also for every one of their own sins. Now to make any one righteous to life, from many, and those his own sins, besides that one, that lay on him before, is greater grace, than to bestow on him justification to life, only from one sin, and that of another man. To forgive the penalty of many sins, is a greater grace, than to remit the penalty of one.

ROMANS.

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CHAP. VI.

ST. Paul having, in the foregoing chapter, very much magnified free grace, by shewing that all men, having lost their lives by Adam's sin, were, by grace, through Christ, restored to life again; and also, as many of them as believed in Christ, were re-established in immortality by grace; and that even the Jews, who, by their own trespasses against the law, had forfeited their lives, over and over again, were also, by grace, restored to life, grace super-abounding, where sin abounded; he here obviates a wrong inference, which might be apt to mislead the convert Gentiles, viz. "therefore, let us continue in sin, that grace may abound." The contrary whereof he shews, their very taking upon them the profession of Christianity, required of them, by the very initiating ceremony of baptism, wherein they were typically buried with Christ, to teach them that they, as he did, ought to die to sin; and, as he rose to live to God, they should rise to a new life of obedience to God, and be no more slaves to sin, in an obedience and resignation of themselves to its commands. For, if their obedience were to sin, they were vassals of sin, and would certainly receive the wages of that master, which was nothing but death: but, if they obeyed righteousness, i. e. sincerely endeavoured after righteousness, though they did not attain it, sin should not have dominion over them, by death, i. e. should not bring death upon them. Because they were not under the law, which condemned them to death, for every transgression; but under grace, which, by faith in Jesus Christ, justified them to eternal life, from their many transgressions. And thus he shews the Gentiles not only the no necessity, but the advantage of their not being under the law.

PARAPHRASE.

TEXT.

1. **W**HAT shall we say then? Shall we continue
2. in sin, that grace may abound? God forbid: how can it be that we^a, who, by our embracing Christianity, have renounced our former sinful courses, and have professed a death to sin, should live any
3. longer in it? For this I hope you are not ignorant of, that we Christians, who by baptism were admitted into the kingdom and church of Christ, were baptized

WHat shall we say then? Shall we continue in sin that grace may abound?

God forbid: how shall we that² are dead to sin, live any longer therein?

Know ye not, that so many³ of us as were baptized into Jesus Christ, were baptized into his death?

NOTES.

^a "We," i. e. I and all converts to Christianity. St. Paul, in this chapter, shews it to be the profession and obligation of all Christians, even by their baptism, and the typical signification of it, to be "dead to sin, and alive to God," i. e. as he explains it, not to be any longer vassals to sin, in

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Therefore we are buried with
4 him by baptism, into death;
that, like as Christ was raised up
from the dead by the glory of
the Father, even so we also
should walk in newness of life.

5 For, if we have been planted
together, in the likeness of his
death; we shall be also in the
likeness of his resurrection:

6 Knowing this, that our old
man is crucified with him, that
the body of sin might be de-
stroyed, that henceforth we
should not serve sin.

zed into a similitude of his death; We did own some 4.
kind of death, by being buried under water, which,
being buried with him, i. e. in conformity to his bu-
rial, as a confession of our being dead, was to signify,
that as Christ was raised up from the dead, ^a into a
glorious life with his father, even so we, being raised
from our typical death and burial in baptism, should
lead a new sort of life, wholly different from our
former, in some approaches towards that heavenly
life that Christ is risen to. For, if we have been in- 5.
grafted into him in the similitude of his death, we
shall be also in a conformity to the life, which he is
entered into, by his resurrection. Knowing this, that 6.
we are to live so, as if our old man, our wicked and
corrupt fleshly self ^b which we were before, were
crucified with him, that the prevalency of our carnal
sinful propensities, which are from our bodies, might
be destroyed, that henceforth we should not serve sin^c,
as

NOTES.

in obeying our lusts, but to be servants to God, in a sincere purpose and endeavour of obeying him. For, whether under the law, or under grace, whoever is a vassal to sin, i. e. indulges himself in a compliance with his sinful lusts, will receive the wages which sin pays, i. e. death. This he strongly represents here, to the Gentile converts of Rome (for it is to them he speaks in this chapter) that they might not mistake the state they were in, by being, not under the law, but under grace, of which, and the freedom and largeness of it, he had spoken so much, and so highly in the foregoing chapter, to let them see, that to be under grace, was not a state of licence, but of exact obedience, in the intention and endeavour of every one under grace, though in the performance they came short of it. This strict obedience, to the utmost reach of every one's aim and endeavours, he urges as necessary, because obedience to sin unavoidably produces death, and he urges as reasonable, for this very reason, that they were not under the law, but under grace. For as much as all the endeavours after righteousness, of those who were under the law, were lost labour, since any one slip forfeited life: but the sincere endeavours after righteousness of those, who were under grace, were sure to succeed, to the attaining the gift of eternal life.

4 ^a Διὰ, in the Hellenistick Greek, sometimes signifies into, and so our translation renders it, 2 Pet. i. 3. And if it be not so taken here, the force of St. Paul's argument is lost, which is to shew into what state of life we ought to be raised out of baptism, in similitude and conformity to that state of life Christ was raised into, from the grave.

6 ^b See Gal. v. 24. Eph. iv. 22. Col. ii. 11. 1 Pet. iv. 1.

^c It will conduce much to the understanding of St. Paul, in this, and the two following chapters, if it be minded that these phrases, "to serve sin, to be servants of sin, sin reign in our mortal bodies, "to obey sin in the lusts of our bodies, to yield our members instruments of unrighteousness unto sin, "or servants of uncleanness, and to iniquity unto iniquity, to be freed from righteousness, to walk, "live, or be after the flesh, to be carnally minded," all signify one and the same thing, viz. the giving ourselves up to the conduct of our sinful, carnal appetites, to allow any of them the command over us, and the conduct and prevalency in determining us. On the contrary, "that walking after the spirit, "or in newness of life, the crucifixion of the old man, the destruction of the body of sin, the deli-
"verance

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CHAP. VI

7. as vassals to it. For he, that is dead, is set free from the vassalage^a of sin, as a slave is from the vassalage
8. of his master. Now, if we understand by our being buried in baptism, that we died with Christ, we cannot but think and believe, that we should live a life
9. conformable to his; Knowing that Christ, being raised from the dead, returns no more to a mortal life, death hath no more dominion over him, he is no more
10. subject to death. For in that he died, he died unto sin, i. e. upon the account of sin, once^b for all: but his life, now after his resurrection, is a life wholly appropriated to God, with which sin, or death, shall
11. never have any more to do, or come in reach of. In like manner, do you also make your reckoning, account your selves dead to sin^c, freed from that master; so as not to suffer yourselves, any more, to be commanded, or employed by it, as if it were still your master; but alive to God, i. e. that it is your business now to live wholly for his service, and to his glory^d, through Jesus Christ our Lord.

For he that is dead, is freed from sin.

Now if we be dead with 8 Christ, we believe that we shall also live with him.

Knowing that Christ, being 9 raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died 10 unto sin once: but in that he liveth, he liveth unto God.

Likewise, reckon ye also your 11 selves to be dead indeed, unto sin; but alive unto God, through Jesus Christ our Lord.

Permit

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"verance from the body of death, to be freed from sin, to be dead to sin, alive unto God; to yield
"your selves unto God, as those who are alive from the dead, yield your members servants of righteousness unto holiness, or instruments of righteousness unto God, to be servants of obedience
"unto righteousness, made free from sin, servants of righteousness, to be after the spirit, to be spiritually minded, to mortify the deeds of the body," do all signify a constant and steady purpose, and sincere endeavour to obey the law and will of God, in every thing, these several expressions being used in several places, as best serves the occasion, and illustrates the sense.

7^a The tenor of St. Paul's discourse here, shews this to be the sense of this verse; and to be assured that it is so, we need go no farther than ver. 11, 12, 13. He makes it his business in this chapter, not to tell them what they certainly and unchangeably are, but to exhort them to be what they ought and are engaged to be, by becoming Christians, viz. that they ought to emancipate themselves from the vassalage of sin, not that they were so emancipated, without any danger of return, for then he could not have said what he does, ver. 11, 12, 13. which supposes it in their power, to continue in their obedience to sin, or return to that vassalage, if they would.

10^b See Heb. ix. 26—28. 1 Pet. iv. 1, 2.

11^c "Sin" is here spoken of as a person, a Prosopopœia made use of, all through this and the following chapter, which must be minded, if we will understand them right. The like exhortation upon the same ground, see 1 Pet. iv. 1—3.

^d See Gal. ii. 19. 2 Cor. v. 15. Rom. v. 4. The force of St. Paul's argument here seems to be this; in your baptism you are engaged into a likeness of Christ's death and resurrection. He once died to sin, so do you count your selves dead to sin. He rose to life, wherein he lives wholly to God; so must your new life, after your resurrection from your typical burial in the water, be under the vassalage of sin no more, but you must live intirely to the service of God, to whom you are devoted, in obedience to his will in all things.

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CHAP. V. Let not sin, therefore, reign

12 in your mortal body, that ye should obey it, in the lusts thereof.

13 Neither yield ye your members, as instruments of unrighteousness, unto sin : but yield yourselves unto God, as those that are alive from the dead ; and your members, as instruments of righteousness, unto God.

14 For sin shall not have dominion over you : for ye are not under the law, but under grace.

15 What then ? shall we sin, because we are not under the law, but under grace ? God forbid !

Permit not, therefore, sin to reign over you, by * your ^{12.} mortal bodies, which you will do, if you obey your carnal lusts : Neither deliver up your members ^b to ^{13.} sin, to be employed by sin, as instruments of iniquity, but deliver up yourselves unto God, as those who have got to a new life from among the dead ^c, and choosing him for your Lord and master, yield your members to him, as instruments of righteousness. For if you do so, sin shall not have dominion over ^{14.} you ^d, you shall not be as its slaves, in its power, to be by it delivered over to death. * For you are not under the law, in the legal state, but you are under grace, in the gospel-state of the covenant of grace. What then, shall we sin, because we are not under ^{15.} the law, but under the covenant of grace ^e ? God forbid !

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12 * "In your mortal bodies," is in the Apostle's writings, often signifies, by. And he here, as also in the following chapters, ver. 18, and 24. and elsewhere, placing the root of sin in the body, his sense seems to be, let not sin reign over you, by the lusts of your mortal bodies.

13 ^b "Sinful lusts," at least those, to which the Gentiles were most eminently enslaved, seem so much placed in the body and the members, that they are called, "the members," Col. iii. 5.

^c *Ex νεκρῶν*, "from among the dead." The Gentile world were dead in sins, Eph. ii. 1, 5. Col. ii. 13. those, who were converted to the Gospel, were raised to life, from among those dead.

14 ^d "Sin shall not have dominion over you," i. e. Sin shall not be your absolute master, to dispose of your members and faculties, in its drudgery and service, as it pleases, you shall not be under its controul, in absolute subjection to it, but your own men, that are alive, and at your own disposal, unless, by your own free choice, you intral yourselves to it, and by a voluntary obedience, give it the command over you, and are willing to have it your master. It must be remembered, that St. Paul here, and in the following chapter, personates sin, as striving with men for mastery, to destroy them.

^e "For." The force of St. Paul's reasoning here stands thus: you are obliged by your taking on you the profession of the Gospel, not to be any longer slaves and vassals to sin, nor to be under the sway of your carnal lust, but to yield yourselves up to God, to be his servants, in a constant and sincere purpose and endeavour of obeying him in all things ; this if you do, sin shall not be able to procure you death, for you Gentiles are not under the law, which condemns to death for every the least transgression, though it be but a slip of infirmity ; but, by your baptism, are entered into the covenant of grace, and, being under grace, God will accept of your sincere endeavours in the place of exact obedience ; and give you eternal life, through Jesus Christ ; but if you, by a willing obedience to your lusts, make yourselves vassals to sin, sin, as the lord and master to whom you belong, will pay you with death, the only wages that sin pays.

15. What is meant by being "under grace," is easily understood, by the undoubted and obvious meaning of the parallel phrase, "under the law." They, it is unquestioned, were under the law, who having by circumcision, the ceremony of admittance, been received into the common-wealth of the Jews, owned the God of the Jews for their God and King, professing subjection to the law he gave by Moses. And so, in like manner, he is under grace, who, having by baptism, the ceremony of admittance, been received into the kingdom of Christ, or the society of Christians, called by a peculiar name, the Christian Church, owns Jesus of Nazareth to be the Messiah, his King, professing subjection to his law, delivered in the Gospel. By which it is plain, that being under grace, is spoken

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CHAP. VI.

16. forbid ! Know ye not that, to whom you subject yourselves ^a as vassals, to be at his beck, his vassals you are whom you thus obey, whether it be of sin, which vassalage ends in death ; or of Christ, in obeying the Gospel, to the obtaining of righteousness and
17. life. But God be thanked, that you who were the vassals of sin, have sincerely, and from your heart, obeyed, so as to receive the form, or be cast into the mould of that doctrine, under whose direction, or regulation ^b you were put, that you might conform yourselves to it. Being therefore, set free from the vassalage of sin, you became the servants, or vassals of
18. righteousness ^c. (I make use of this metaphor, of the passing

Know ye not, that, to whom ye yield yourselves servants to ¹⁶ obey, his servants ye are, to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

But God be thanked, that ¹⁷ ye were the servants of sin ; but ye have obeyed from the heart that form of doctrine, which was delivered you.

Being then made free from ¹⁸ sin, ye became the servants of righteousness.

I speak after the manner of ¹⁹ men,

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spoken here, as being under the law is, in a political and national sense. For whoever was circumcised, and owned God for his King, and the authority of his law, ceased not to be a Jew or member of that society, by every or any transgression of the precepts of that law, so long as he owned God for his Lord, and his subjection to that law ; so likewise, he who, by baptism, is incorporated into the kingdom of Christ, and owns him for his sovereign, and himself under the law and rule of the Gospel, ceases not to be a Christian, though he offend against the precepts of the Gospel, till he denies Christ to be his King and Lord, and renounces his subjection to his law in the Gospel. But God, in taking a people to himself to be his, not doing it barely as a temporal prince, or head of a politic society in this world, but in order to his having as many, as in obeying him perform the conditions necessary, his subjects for ever, in the state of immortality restored to them in another world ; has, since the fall, erected two kingdoms in this world, the one of the Jews, immediately under himself, another of Christians under his son Jesus Christ, for that farther and more glorious end, of attaining eternal life, which prerogative and privilege, of eternal life, does not belong to the society in general, nor is the benefit granted nationally, to the whole body of the people of either of these kingdoms of God ; but personally, to such of them, who perform the conditions required in the terms of each covenant. To those who are Jews, or under the law, the terms are perfect and complete obedience to every tittle of the law, "do this and live : " to those who are Christians, or under grace, the terms are sincere endeavours after perfect obedience, though not attaining it, as is manifest, in the remaining part of this chapter, where St. Paul acquaints those, who ask whether they shall sin, because they are not under the law, but under grace ? that, though they are under grace, yet they, who obey sin, are the vassals of sin ; and those, who are the vassals of sin, shall receive death, the wages of sin.

16 ^a ὑπακούον, "obedience." That which he calls here simply ὑπακούη, "obedience," he in other places calls ὑπακοὴν πίστει, "obedience of faith," and ὑπακοὴν τῷ Χριστῷ, "obedience of Christ," meaning a reception of the Gospel of Christ.

17 ^b Εἰς ὃν παραδόθητε, "unto which you were delivered ;" no harsh, but an elegant expression, if we observe that St. Paul here speaks of sin and the Gospel, as of two masters, and that those, he writes to, were taken out of the hands of the one, and delivered over to the other, which they having from their hearts obeyed, were no longer the slaves of sin, he whom they obeyed being, by the rule of the foregoing verse, truly their master.

18 ^c Ἐβλώθητε τῇ δικαιοσύνῃ, "ye became the slaves of righteousness." This will seem an harsh expression, unless we remember that St. Paul, going on still with the metaphor of master and servant, makes sin and righteousness here two persons, two distinct masters, and men passing from the dominion of the one into the dominion of the other.

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CHAP. VI.

men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For, when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then, in those things, whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

passing of slaves from one master to another^a; well known to you Romans, the better to let my meaning into your understandings, that are yet weak in these matters, being more accustomed to fleshly than spiritual things.) For as you yielded your natural^b faculties, obedient, slavish instruments, to uncleanness, to be wholly employed in all manner of iniquity^c; so now, ye ought to yield up your natural faculties, to a perfect and ready obedience to righteousness. For, when you were the vassals of sin, you were not²⁰ at all subject to, nor paid any obedience to righteousness: therefore, by a parity of reason, now righteousness is your master, you ought to pay no obedience to sin. What fruit, or benefit, had you then in²¹ those things, in that course of things, whereof you are now ashamed? For the end of those things, which are done in obedience to sin, is death. But²² now, being set free from sin, being no longer vassals to that master, but having God now for your lord and master, to whom you are become subjects or vassals, your course of life tends to holiness, and will end in everlasting life. For the wages^d that sin²³ pays, is death: But that which God's servants receive, from his bounty, is the gift of eternal life^e, through Jesus Christ our Lord.

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19 ^a *Ἀνθρώπων λέγω*, "I speak after the manner of men." He had some reason to make some little kind of apology, for a figure of speech, which he dwells upon, quite down to the end of this chapter.

^b "Members," see ch. vii. 5. Note.

^c "To iniquity unto iniquity," see Note, ch. i. 17.

23 ^d "The wages of sin," does not signify here the wages, that are paid for sinning, but the wages, that sin pays. This is evident, not only by the opposition that is put, here in this verse, between "the wages of sin, and the gift of God," viz. That sin rewards men with death, for their obedience; but that which God gives to those, who, believing in Jesus Christ, labour sincerely after righteousness, is life eternal. But it farther appears, by the whole tenor of St. Paul's discourse, wherein he speaks of sin, as a person and a master, who hath servants, and is served and obeyed, and so the wages of sin, being the wages of a person here, must be what it pays.

^e "The gift of God." Sin pays death to those, who are its obedient vassals: But God rewards the obedience of those, to whom he is lord and master, by the gift of eternal life. Their utmost endeavours and highest performances can never entitle them to it of right; and so it is to them not wages, but a free gift. See ch. iv. 4.

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S E C T. VI. N. 4.

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C H A P. VII. 1—25.

CHAP. VII.

C O N T E N T S.

ST. Paul, in the foregoing chapter, addressing himself to the convert Gentiles, shews them, that, not being under the law, they were obliged only to keep themselves free from the vassalage of sin, by a sincere endeavour after righteousness, forasmuch as God gave eternal life to all those who, being under grace, i. e. being converted to Christianity, did so.

IN this chapter, addressing himself to those of his own nation in the Roman church, he tells them, that, the death of Christ having put an end to the obligation of the law, they were at their liberty to quit the observances of the law, and were guilty of no disloyalty, in putting themselves under the Gospel. And here St. Paul shews the deficiency of the law, which rendered it necessary to be laid aside, by the coming and reception of the Gospel. Not that it allowed any sin, but, on the contrary, forbade even concupiscence, which was not known to be sin, without the law. Nor was it the law, that brought death upon those who were under it, but sin, that herein it might shew the extreme malignant influence it had, upon our weak fleshly natures, in that it could prevail on us to transgress the law (which we could not but acknowledge to be holy, just and good) though death was the declared penalty of every transgression: but herein lay the deficiency of the law, as spiritual and opposite to sin as it was, that it could not master and root it out, but sin remained and dwelt in men, as before, and by the strength of their carnal appetites, which were not subdued by the law, carried them to transgressions, that they approved not. Nor did it avail them to disapprove, or struggle, since, though the bent of their minds were the other way, yet their endeavours after obedience delivered them not from that death, which their bodies, or carnal appetites, running them into transgressions, brought upon them. That deliverance was to be had from grace, by which those, who putting themselves from under the law into the Gospel-state, were accepted, if with the bent of their minds they sincerely endeavoured to serve and obey the law of God, though sometimes, through the frailty of their flesh, they fell into sin.

THIS is a farther demonstration to the converted Gentiles of Rome, that they are under no obligation of submitting themselves to the law, in order to be the people of God, or partake of the advantages of the Gospel, since it was necessary even to the Jews themselves, to quit the terms of the law, that they might be delivered from death, by the Gospel. And thus we see how steadily and skilfully he pursues his design, and with what evidence and strength he fortifies the Gentile converts, against all attempts of the Jews, who went about to bring them under the observances of the law of Moses.

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CHAP. VII.

K Now ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth.

² For the woman, which hath an husband, is bound by the law to her husband, so long as he liveth: but, if the husband be dead, she is loosed from the law of her husband.

³ So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but, if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

⁴ Wherefore, my brethren, ye also

I Have let those of you, who were formerly Gentiles, ¹ see, that they are not under the law, but under grace: I now apply myself to you, my brethren, of my own nation ², who know the law. You cannot be ignorant that the authority of the law reaches, or concerns a man ³, so long as he liveth, and no longer. For ⁴ a woman who hath an husband, is bound ² by the law ³, to her living husband; but if her husband dieth, she is loosed from the law, which made her her husband's, because the authority of the law, whereby he had a right to her, ceased in respect of him, as soon as he died. Wherefore she shall be called ³ an adulteress, if while her husband liveth, she become another man's. But if her husband dies, the right he had to her by the law ceasing, she is freed from the law, so that she is not an adulteress, though she become another man's. So that even ye, my brethren ⁴, ⁴ by

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¹ * See ch. vi. 14.

² That his discourse, here, is addressed to those converts of this church, who were of the Jewish nation, is so evident, from the whole tenor of this chapter, that there needs no more, but to read it with a little attention, to be convinced of it, especially ver. 1, 4, 6.

³ Κυριεύει τὴν ἀνδρῶν, "hath dominion over a man." So we render it rightly: but I imagine we understand it in too narrow a sense, taking it to mean only that dominion, or force, which the law has to compel, or restrain us in things, which we have otherwise no mind to; whereas it seems to me to be used in the conjugation Hiphil, and to comprehend, here, that right and privilege also of doing, or enjoying, which a man has, by virtue and authority of the law, which all ceases, as soon as he is dead. To this large sense of these words St. Paul's expressions, in the two next verses, seem suited; and so understood, have a clear and easy meaning, as may be seen in the paraphrase.

² * "For." That which follows in the 2d verse, is no proof of what is said in the 1st verse, either as a reason, or an instance of it, unless κυριεύει be taken in the sense I propose, and then the whole discourse is easy and uniform.

³ * Ἀπὸ τοῦ νόμου τοῦ ἀνδρός, "From the law of her husband." This expression confirms the sense above-mentioned. For it can in no sense be termed, "the law of her husband," but as it is the law, whereby he has the right to his wife. But this law, as far as it is her husband's law, as far as he has any concern in it, or privilege by it, dies with him, and so she is loosed from it.

⁴ * Καὶ ὑμεῖς, "Ye also." * "also," is not added here by chance, and without any meaning, but shews plainly that the Apostle had in his mind some person, or persons before-mentioned, who were free from the law, and that must be either the woman, mentioned in the two foregoing verses, as free from the law of her husband, because he was dead; or else the Gentile converts mentioned chap. vi. 14, as free from the law, because they were never under it. If we think ² refers to the woman, then St. Paul's sense is this, "Ye also are free from the law, as well as such a woman, and may without any imputation subject yourselves to the Gospel." If we take ² to refer to the Gentile converts, then his sense is this: "even ye also, my brethren, are free from the law, as well as the Jewish converts, and as much at liberty to subject yourselves to the Gospel, as they." I confess myself most inclined

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by the body of Christ^a, are become dead^b to the law, whereby the dominion of the law over you has ceased, that you should subject yourselves to the dominion of Christ, in the Gospel, which you may do with as much freedom from blame, or the imputation of disloyalty^c, as a woman whose husband is dead, may, without the imputation of adultery, marry another man. And this making yourselves another's, even Christ's, who is risen from the dead, is, that we^d should bring forth fruit unto God.

also are become dead to the law, by the body of Christ; that ye should be married to another, even to him, who is raised from the dead, that we should bring forth fruit unto God.

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inclined to this latter, both because St. Paul's main drift is to shew, that both Jews and Gentiles are wholly free from the law: and because *ἐθανατώθητε τῷ νόμῳ*, "ye have been made dead to the law," the phrase here used to express that freedom, seems to refer rather to the 1st verse, where he says, "the law hath dominion over a man as long as he liveth," implying, and no longer, rather than to the two intervening verses, where he says, "not the death of the woman, but the death of the husband sets the woman free," of which more by and by.

^a "By the body of Christ, in which you, as his members died with him;" see Col. ii. 20. and so, by a like figure, believers are said to be circumcised with him, Col. ii. 11.

^b "Are become dead to the law." There is a great deal of needless pains taken by some, to reconcile this saying of St. Paul, to the two immediately preceding verses, which they suppose do require he should have said here, what he does, ver. 6. viz. that the law was dead, that so the persons, here spoken of, might rightly answer to the wife, who there represents them. But he, that will take this passage together, will find that the first part of this 4th verse refers to ver. 1. and the latter part of it to ver. 2, and 3. and consequently that St. Paul had spoken improperly, if he had said, what they would make him say here. To clear this, let us look into St. Paul's reasoning, which plainly stands thus: "the dominion of the law over a man ceases, when he is dead, ver. 1. you are become dead to the law, by the body of Christ, ver. 4. and so the dominion of the law over you is ceased, then you are free to put yourselves under the dominion of another, which can bring on you no charge of disloyalty to him, who had before the dominion over you, any more than a woman can be charged with adultery, when, the dominion of her former husband being ceased by his death, she marrieth herself to another man." For the use of what he says, ver. 2, and 3. is to satisfy the Jews, that the dominion of the law over them being ceased, by their death to the law, in Christ, they were no more guilty of disloyalty, by putting themselves wholly under the law of Christ, in the Gospel, than a woman was guilty of adultery, when, the dominion of her husband ceasing, she gave herself up wholly to another man in marriage.

^c "Disloyalty." One thing that made the Jews so tenacious of the law, was, that they looked upon it as a revolt from God, and a disloyalty to him, their King, if they retained not the law that he had given them. So that even those of them, who embraced the Gospel, thought it necessary to observe those parts of the law, which were not continued, and as it were re-enacted by Christ, in the Gospel. Their mistake herein is what St. Paul, by the instance of a woman marrying a second husband, the former being dead, endeavours to convince them of.

^d "We." It may be worth our taking notice of, that St. Paul, having all along from the beginning of the chapter, and even in this very sentence, said "ye," here, with neglect of grammar, on a sudden changes it into "we," and says, "that we should, &c." I suppose to press the argument the stronger, by shewing himself to be in the same circumstances and concern with them, he being a Jew, as well as those he spoke to.

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For when we were in the flesh,
the motions of sins, which were
by the law, did work in our
members, to bring forth fruit
unto death.

God^a. For when we were after so fleshly^b a man-
ner, under the law, as not to comprehend the spiritual
meaning of it, that directed us to Christ, the spiritual
end of the law, our sinful lust^c, that remained in us
under the law^d, or in the state under the law, wrought
in our members, i. e. set our members and faculties^e
on

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^a "Fruit unto God." In these words St. Paul visibly refers to chap. vi. 10. where he saith, that
"Christ, in that he liveth, he liveth unto God," and therefore he mentions here, his being raised
from the dead, as a reason, for their bringing forth fruit unto God, i. e. living to the service of God,
obeying his will, to the utmost of their power, which is the same that he says, chap. viii. 11.

^b "When we were in the flesh." The understanding and observance of the law, in a bare,
literal sense, without looking any farther, for a more spiritual intention in it, St. Paul calls, "being
in the flesh." That the law had, besides a literal and carnal sense, a spiritual and evangelical
meaning, see 2 Cor. iii. 6, and 17, compared. Read also ver. 14, 15, 16. where the Jews in the flesh
are described; and what he says of the ritual part of the law, see Heb. ix. 9, 10. which whilst they
lived in the observance of, they were in the flesh. That part of the Mosaical law was wholly about
fleshly things, Col. ii. 14—23. was sealed in the flesh, and proposed no other, but temporal, fleshly
rewards.

^c Παθήματα τῶν ἁμαρτιῶν, literally "passions of sin," in the scripture Greek (wherein the genitive
case of the substantive is often put for the adjective) "sinful passions, or lusts."

^d Τὰ διὰ τὸ νόμον, "which were by the law," is a very true literal translation of the words, but
leads the reader quite away from the Apostle's sense, and is fain to be supported (by interpreters,
that so understand it) by saying, that the law excited men to sin, by forbidding it. A strange imputa-
tion on the law of God, such as, if it be true, must make the Jews more defiled, with the pollutions
set down in St. Paul's black list, ch. i. than the heathens themselves. But, herein they will not find
St. Paul of their mind, who, besides the visible distinction wherewith he speaks of the Gentiles all
through his epistles, in this respect doth, here, ver. 7. declare quite the contrary; see also 1 Pet. iv.
3, 4. If St. Paul's use of the preposition, διὰ, a little backwards in this very epistle, were remem-
bered, this and a like passage or two more, in this chapter, would not have so harsh and hard a sense
put on them as they have. Τῶν πεισυνόντων δι' ἀκροβυστίας, our translation renders, ch. iv. 11. "that
believe, though they be not circumcised," where they make δι' ἀκροβυστίας, to signify, "during the
state, or during their being under uncircumcision." If they had given the same sense to διὰ νόμον here,
which plainly signifies their being in the contrary state, i. e. under the law, and rendered it, "sinful
affections," which they had, though they were under the law, the Apostle's sense here would have
been easy, clear, and conformable to the design he was upon. This use of the word διὰ, I think we
may find in other epistles of St. Paul, τὰ διὰ τὸ σῶμα, 2 Cor. v. 10. may possibly, with better
sense, be understood of things done during the body, or during the bodily state, than by the body;
and so 1 Tim. ii. 15. διὰ τεκνογονίας, "during the state of child-bearing." Nor is this barely an
hellenistical use of διὰ, for the Greeks themselves say δι' ἡμέρας, "during the day;" and διὰ νυκτὸς,
"during the night." And so I think διὰ τὴν εὐαγγελίαν, Eph. iii. 6. should be understood to signify,
"in the time of the Gospel, or under the Gospel dispensation."

^e "Members," here, doth not signify barely the fleshly parts of the body, in a restrained sense,
but the animal faculties and powers, all in us that is employed as an instrument in the works of the
flesh, which are reckoned up, Gal. v. 19—21. some of which do not require the members of our
body, taken in a strict sense for the outward gross parts, but only the faculties of our minds, for their
performance.

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on work, in doing that, whose end was death *.
6. But now the law, under which we were heretofore held in subjection, being dead, we are set free from the dominion of the law, that we should perform our obedience, as under the new ^b and spiritual covenant of the Gospel, wherein there is a remission of frailties, and not as still under the old rigour of the letter of the law, which condemns every one, who does not
7. perform exact obedience to every tittle ^c. What shall we then think, that the law because it is set aside, was unrighteous, or gave any allowance, or contributed any thing to sin ^d? By no means; for the law, on the contrary, tied men stricter up from sin, forbidding concupiscence, which they did not know to be sin, but by the law. For I ^e had not known concupiscence to be sin, unless the law had said, thou shalt

But now, we are delivered from the law, that being dead, ⁶ wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

What shall we say then? is ⁷ the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet.

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* Καρποφορῆσαι τῷ θανάτῳ, "Bringing forth fruit unto death," here, is opposed to "bringing forth fruit unto God," in the end of the foregoing verse. Death here being considered as a master, whom men serve by sin, as God in the other place is considered as a master, who gives life to them, who serve him, in performing obedience to his law.

6 ^b "In newness of spirit," i. e. spirit of the law, as appears by the antithesis, oldness of the letter, i. e. letter of the law. He speaks in the former part of the verse of the law, as being dead, here he speaks of its being revived again, with a new spirit. Christ, by his death, abolished the Mosaical law, but revived as much of it again, as was serviceable, to the use of his spiritual kingdom, under the Gospel, but left all the ceremonial and purely typical part dead, Col. ii. 14—18. the Jews were held, before Christ, in an obedience to the whole letter of the law, without minding the spiritual meaning, which pointed at Christ. This the Apostle calls here serving in the oldness of the letter, and this he tells them, they should now leave, as being freed from it, by the death of Christ, who was the end of the law for the attaining of righteousness, chap. x. 4. i. e. in the spiritual sense of it, which 2 Cor. iii. 6. he calls spirit, which spirit, ver. 17. he explains to be Christ. That chapter and this verse here give light to one another. Serving in the spirit, then, is obeying the law, as far as it is revived, and as it is explained by our Saviour, in the Gospel, for the attaining of evangelical righteousness.

^c That this sense also is comprehended, in not serving in "the oldness of the letter," is plain from what St. Paul says, 2 Cor. iii. 6. "The letter killeth, but the spirit giveth life." From this killing letter of the law, whereby it pronounced death, for every the least transgression, they were also delivered, and therefore St. Paul tells them here, chap. viii. 15. that they "have not received the spirit of bondage again to fear," i. e. to live in perpetual bondage and dread under the inflexible rigour of the law, under which it was impossible for them to expect aught but death.

7 ^d "Sin." That sin here comprehends both these meanings expressed in the paraphrase, appears from this verse, where the strictness of the law against sin is asserted, in its prohibiting of desires, and from ver. 12. where its rectitude is asserted.

^e "I." The skill St. Paul uses, in dexterously avoiding as much as possible, the giving offence to the Jews, is very visible in the word I, in this place. In the beginning of this chapter, where he mentions their knowledge in the law, he says, "ye." In the 4th verse he joins himself with them and says "we." But here, and so to the end of this chapter, where he represents the

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But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law, once : but when the commandment came, sin revived, and I died.

shalt not covet. Nevertheless sin, taking opportunity^a, during the law^b, or whilst I was under the commandment, wrought in me all manner of concupiscence : For without the law, sin is dead^c, not able to hurt me ; and there was a time once^d, 9. when I being without the law, was in a state of life ; but the commandment coming, sin got life and strength again, and I found myself a dead man ; And

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power of sin, and the inability of the law to subdue it wholly, he leaves them out, and speaks altogether in the first person, though it be plain, he means all those, who were under the law.

8 ^a St. Paul here, and all along this chapter, speaks of sin as a person, endeavouring to compass his death, and the sense of this verse amounts to no more but this, that, in matter of fact, that concupiscence, which the law declared to be sin, remained and exerted itself in him, notwithstanding the law. For if sin, from St. Paul's prosopopœia, or making it a person, shall be taken to be a real agent, the carrying this figure too far will give a very odd sense to St. Paul's words, and contrary to his meaning, make sin to be the cause of itself, and of concupiscence, from which it has its rise.

^b See note ^a ver. 5.

^c "Dead." It is to be remembered not only that St. Paul, all along this chapter, makes sin a person, but speaks of that person and himself, as two incompatible enemies, the being and safety of the one consisting in the death, or inability of the other to hurt. Without carrying this in mind, it will be very hard to understand this chapter. For instance, in this place St. Paul has declared, ver. 7. that the law was not abolished, because it at all favoured, or promoted sin, for it lays restraints upon our very desires, which men, without the law, did not take notice to be sinful ; nevertheless sin, persisting in its design to destroy me, took the opportunity of my being under the law, to stir up concupiscence in me ; for without the law, which annexes death to transgression, sin is as good as dead, is not able to have its will on me, and bring death upon me. Conformable hereunto St. Paul says, 1 Cor. xv. 56. "the strength of sin is the law," i. e. it is the law, that gives sin the strength and power to kill men. Laying aside the figure, which gives a lively representation of the hard state of a well-minded Jew, under the law, the plain meaning of St. Paul here is this ; "Though the law lays a stricter restraint upon sin, than men have without it, yet it betters not my condition thereby, because it enables me not wholly to extirpate sin, and subdue concupiscence, though it hath made every transgression a mortal crime. So that being no more totally secured from offending, under the law, than I was before, I am, under law, exposed to certain death." This deplorable state could not be more feelingly expressed than it is here, by making sin (which still remained in man, under the law) a person who implacably aiming at his ruin, cunningly took the opportunity of exciting concupiscence, in those, to whom the law had made it mortal.

9 ^d *Ἰπὸς*, "once." St. Paul declares there was a time once, when he was in a state of life. When this was, he himself tells us, viz. when he was without the law, which could only be, before the law was given. For he speaks here, in the person of one of the children of Israel, who never ceased to be under the law, since it was given. This *ἄνθρωπος* therefore, must design the time between the covenant made with Abraham, and the law. By that covenant, Abraham was made blessed, i. e. delivered from death. That this is so, see Gal. iii. 9, &c. And, under him, the Israelites claimed the blessing, as his posterity, comprehended in that covenant, and as many of them, as were of the faith of their father, faithful Abraham, were blessed with him. But, when the law came, and they put themselves wholly into the covenant of works, wherein each transgression of the law became mortal, then sin recovered life again, and a power to kill ; and an Israelite, now under the law, found himself in a state of death, a dead man. Thus we see it corresponds with the design of the Apostle's discourse here. In the six first verses of this chapter, he shews the Jews that they were at liberty from the law, and might put themselves solely under

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10. And that very law, which was given me for the attaining of life ^a, was found to produce death ^b to me.
11. For my mortal enemy, sin, taking the opportunity of my being under ^c the law, slew me by the law, which it inveigled ^d me to disobey, i. e. the frailty and vicious inclinations of nature remaining in me under the law, as they were before, able still to bring me into transgressions, each whereof was mortal, sin had, by my being under the law, a sure opportunity of bringing death upon me. So that ^e the law is holy, just and good, such as the eternal, immutable rule of right and good required it to be.
12. Was then the law, that in itself was good, made death to me? No ^f, by no means: but it was sin, that by the law was made death unto me, to the end that the power ^g of sin might appear, by its being able to bring death upon me, by that very law, that was

And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.

Wherefore the law is holy; and the commandment holy, and just, and good.

Was then that, which is good, made death unto me? God forbid! but sin, that it might appear sin, working death in me, by that which is good; that sin, by the commandment, might become exceeding sinful.

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nder the terms of the Gospel. In the following part of this chapter, he shews them, that it is necessary for them so to do; since the law was not able to deliver them from the power, sin had to destroy them, but subjected them to it. This part of the chapter shewing at large what he says, chap. viii. 3. and so may be looked on, as an explication and proof of it.

10 ^a That the commandments of the law were given to the Israelites, that they might have life by them; see Lev. xviii. 5. Matt. xix. 17.

^b The law, which was just, and such as it ought to be, in having the penalty of death annexed to every transgression of it, Gal. iii. 10. came to produce death, by not being able so to remove the frailty of human nature, and subdue carnal appetites, as to keep men entirely free from all trespasses against it, the least whereof, by the law, brought death. See chap. viii. 3. Gal. iii. 21.

11 ^c The sense wherein I understand *διὰ τῆς νόμου*, "by the law," ver. 5. is very much confirmed by *διὰ τῆς ἐντολῆς*, in this, and ver. 8. by which interpretation the whole discourse is made plain, easy, and consonant to the Apostle's purpose.

^d "Inveigled." St. Paul seems here to allude to what Eve said in a like case, Gen. iii. 13. and uses the word "deceived," in the same sense she did, i. e. drew me in.

12 ^e "Ὡς," "so that," Ver. 7. he laid down this position, that the law was not sin; ver. 8, 9, 10, 11. he proves it, by shewing, that the law was very strict in forbidding of sin, so far as to reach the very mind and the internal acts of concupiscence, and that it was sin, that remaining under the law (which annexed death to every transgression) brought death on the Israelites, he here infers, that the law was not sinful, but righteous, just, and good, just such as by the eternal rule of right, it ought to be.

13 ^f "No." In the five foregoing verses the Apostle had proved, that the law was not sin. In this, and the ten following verses, he proves the law not to be made death; but that it was given to shew the power of sin, which remained in those, under the law, so strong, notwithstanding the law, that it could prevail on them to transgress the law, notwithstanding all its prohibition, with the penalty of death annexed to every transgression. Of what use, this shewing the power of sin, by the law, was, we may see, Gal. iii. 24.

^g That *ἡμαρτία καθ' ὑπερβολὴν ἡμαρτωλὸς*, "sin exceeding sinful," is put here to signify, the great power of sin, or lust, is evident from the following discourse, which only tends to shew, that let a man

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14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that it is good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.

was intended for my good, that so, by the commandment, the power^a of sin and corruption in me might be shewn to be exceeding great; For we know 14. that the law is spiritual, requiring actions quite opposite^b to our carnal affections. But I am so carnal, as to be enslaved to them, and forced against my will to do the drudgery of sin, as if I were a slave, that had been sold into the hands of that my domineering enemy. For what I do, is not of my own 15. contrivance^c; for that which I have a mind to, I do not; and what I have an aversion to, that I do. If then, my transgressing the law be what I, in my 16. mind, am against, it is plain the consent of my mind goes with the law, that it is good. If so, then it is 17. not I, a willing agent of my own free purpose, that do what is contrary to the law, but as a poor slave in captivity, not able to follow my own understanding and choice, forced by the prevalency of my own sinful affections, and sin that remains still in me, notwithstanding the law. For I know, by woeful 18. experience, that in me, viz. in my flesh^d, that part, which is the seat of carnal appetites, there inhabits no good. For, in the judgment and purpose of my mind,

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under the law be right in his mind and purpose; yet the law in his members, i. e. his carnal appetites, would carry him to the committing of sin, though his judgment and endeavours were averse to it. He that remembers that sin, in this chapter, is all along represented as a person, whose very nature it was to seek and endeavour his ruin, will not find it hard to understand, that the Apostle here, by "sin exceedingly sinful," means sin strenuously exerting its sinful, i. e. destructive nature, with mighty force.

^a *ἵνα γενήται*, "that sin might become," i. e. might appear to be. It is of appearance he speaks in the former part of this verse, and so it must be understood, here, to conform the sense of the words, not only to what immediately precedes in this verse, but to the Apostle's design in this chapter, where he takes pains to prove, that the law was not intended any way to promote sin, and to understand, by these words, that it was, is an interpretation that neither holy scripture nor good sense will allow: though the sacred scripture should not, as it does, give many instances of putting "being," for "appearing." Vid. ch. iii. 19.

14 ^b *πνευματικός*, "spiritual." is used here to signify the opposition of the law to our carnal appetites. The antithesis in the following words makes it clear.

15 ^c *Ὁ γινώσκω*, "I do not know," i. e. it is not from my own understanding, or forecast of mind; the following words, which are a reason brought to prove this saying, give it this sense. But if *γινώσκω* be interpreted, "I do not approve," what in the next words is brought for a reason, will be but tautology.

18 ^d St. Paul considers himself, and in himself other men, as consisting of two parts, which he calls flesh and mind, see ver. 25. meaning, by the one, the judgment and purpose of his mind, guided by the

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mind, I am readily carried into a conformity and obedience to the law : but, the strength of my carnal affections, not being abated by the law, I am not able to execute what I judge to be right, and intend
19. to perform. For the good, that is my purpose and aim, that I do not : but the evil, that is contrary to my intention, that in my practice takes place, i. e. I purpose and aim at universal obedience, but cannot
20. in fact attain it. Now if I do that, which is against the full bent and intention of me ^a myself, it is, as I said before, not I, my true self, who do it, but the true author of it is my old enemy, sin, which still remains and dwells in me, and I would fain get rid
21. of. I find it, therefore, as by a law settled in me, that when my intentions aim at good, evil is ready
22. at hand, to make my actions wrong and faulty. For that which my inward man is delighted with, that, which with satisfaction my mind would make its
23. rule, is the law of God. But I see in my members ^b another principle of action, equivalent to a law ^c, directly waging war against that law, which my mind would follow, leading me captive into an unwilling subjection to the constant inclination and impulse of my carnal appetite, which, as steadily as if it were a
24. law, carries me to sin. O miserable man that I am, who

For the good, that I would, 19
I do not : but the evil, which I
would not, that I do.

Now if I do that I would not, 20
it is no more I, that do it; but
sin, that dwelleth in me.

I find then a law, that, when 21
I would do good, evil is present
with me.

For I delight in the law of 22
God, after the inward man.

But I see another law, in my 23
members, warring against the
law of my mind, and bringing
me into captivity to the law of
sin, which is in my members.

O wretched man that I am, 24
who shall deliver me from the
body of this death.

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the law, or right reason ; by the other, his natural inclination, pushing him to the satisfaction of his irregular, sinful desires. These he also calls, the one the law of his members, and the other the law of his mind, ver. 23. and Gal. v. 16, 17. a place parallel to the ten last verses of this chapter, he calls the one flesh, and the other spirit. These two are the subject of his discourse, in all this part of the chapter, explaining particularly how, by the power and prevalency of the fleshly inclinations, not abated by the law, it comes to pass, which he says, chap. viii. 2, 3. that the law being weak, by reason of the flesh, could not set a man free from the power and dominion of sin and death.

20 ^a Οὐ θέλω ἐγώ, "I would not." I, in the Greek, is very emphatical, as is obvious, and denotes the man, in that part which is chiefly to be counted himself, and therefore with the like emphasis, ver. 25. is called αὐτὸς ἐγώ, "I my own self."

23 ^b St. Paul, here and in the former chapter, uses the word members, for the lower faculties and affections of the animal man, which are as it were the instruments of actions.

^c He having, in the foregoing verse, spoken of the law of God, as a principle of action, but yet such as had not a power to rule and influence the whole man, so as to keep him quite clear from sin, he here speaks of natural inclination, as of a law also, a law in the members, and a law of sin in the members, to shew that it is a principle of operation in men, even under the law, as steady and constant in its direction and impulse to sin, as the law is to obedience, and failed not, through the frailty of the flesh, often to prevail.

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I thank God, through Jesus Christ our Lord. So then, with the mind, I myself serve the law of God; but with the flesh, the law of sin.

who shall deliver me^a from this body of death? The grace of God^b, through Jesus Christ our Lord. 25. To comfort myself, therefore, as that state requires, for my deliverance from death, I myself^c, with full purpose and sincere endeavours of mind, give up myself to obey the law of God; though my carnal inclinations are enslaved, and have a constant tendency to

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24^a What is it, that St. Paul so pathetically desires to be delivered from? The state, he had been describing, was that of human weakness, wherein, notwithstanding the law, even those, who were under it, and sincerely endeavoured to obey it, were frequently carried, by their carnal appetites, into the breach of it. The state of frailty, he knew men, in this world, could not be delivered from. And therefore, if we mind him, it is not that, but the consequence of it, death, or so much of it that brings death, that he inquires after a deliverer from. "Who shall deliver me," says he, "from this body?" He does not say of frailty, but of death: what shall hinder that my carnal appetites, that so often make me fall into sin, shall not bring death upon me, which is awarded me by the law? And to this he answers, "the grace of God, through our Lord Jesus Christ." It is the favour of God alone, through Jesus Christ, that delivers frail man from death. Those under grace obtain life, upon sincere intentions and endeavours after obedience, and those endeavours a man may attain to, in this state of frailty. But good intention and sincere endeavours are of no behoof against death, to those under the law, which requires complete and punctual obedience, but gives no ability to attain it. And so it is grace alone, through Jesus Christ, that, accepting of what a frail man can do, delivers from the body of death. And thereupon, he concludes with joy, "so then I, being now a Christian, not any longer under the law, but under grace, this is the state I am in, whereby I shall be delivered from death; I with my whole bent and intention, devote myself to the law of God, in sincere endeavours after obedience, though my carnal appetites are enslaved to, and have their natural propensity towards sin."

25^b Our translators read *ευχαριστῶ τῷ Θεῷ*, "I thank God:" the author of the vulgate, *χαρις τῷ Θεῷ*, "the grace or favour of God," which is the reading of the Clermont, and other Greek manuscripts. Nor can it be doubted, which of these two readings should be followed, by one who considers not only that the Apostle makes it his business to shew, that the Jews stood in need of grace, for salvation, as much as the Gentiles: but also, that the grace of God is a direct and apposite answer to, "who shall deliver me?" which, if we read it, I thank God, has no answer at all; an omission, the like whereof, I do not remember any where in St. Paul's way of writing. This I am sure, it renders the passage obscure and imperfect in itself. But much more disturbs the sense, if we observe the illative, therefore, which begins the next verse, and introduces a conclusion easy and natural, if the question, "who shall deliver me?" has for answer, "the grace of God." Otherwise it will be hard to find premises, from whence it can be drawn. For thus stands the argument plain and easy. The law cannot deliver from the body of death, i. e. from those carnal appetites, which produce sin, and so bring death: but the grace of God, through Jesus Christ, which pardons lapses, where there is sincere endeavour after righteousness, delivers us from this body, that it doth not destroy us. From whence naturally results this conclusion, "there is, therefore now, no condemnation, &c." But what it is grounded on, in the other reading, I confess I do not see.

^c *ἑγὼ*, "I myself," i. e. I the man, with all my full resolution of mind. *ἑγὼ* and *ἐγὼ*, might have both of them been spared, if nothing more had been meant here, than the nominative case to *δουλεύω*. See note, ver. 20.

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to sin. This is all I^a can do, and this is all, I being under grace, that is required, of me, and through Christ will be accepted

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^a Δελεύω, "I serve," or I make myself a vassal, i. e. I intend and devote my whole obedience. The terms of life, to those under grace, St. Paul tells us at large, ch. vi. are δαλωθῆναι τῇ δικαιοσύνῃ, and τῷ Θεῷ, to become vassals to righteousness, and to God; consonantly he says here αὐτὸς ἐγὼ, "I myself," I the man, being now a Christian, and so no longer under the law, but under grace, do what is required of me, in that state; δελεύω, "I become a vassal to the law of God," i. e. dedicate myself to the service of it, in sincere endeavours of obedience; and so αὐτὸς ἐγὼ, "I the man, shall be delivered from death;" for he that, being under grace, makes himself a vassal to God, in a steady purpose of sincere obedience, shall from him receive the gift of eternal life, though his carnal appetite, which he cannot get rid of, having its bent towards sin, makes him sometimes transgress, which would be certain death to him, if we were still under the law.

See chap. vi. 18, and 22.

And thus St. Paul having shewn here in this chapter that the being under grace alone, without being under the law, is necessary even to the Jews, as in the foregoing chapter he had shewn it to be to the Gentiles, he hereby demonstratively confirms the Gentile converts in their freedom from the law, which is the scope of this epistle thus far.

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C H A P. VIII. 1—39.

C O N T E N T S.

ST. Paul having, chap. vi. shewn that the Gentiles, who were not under the law, were saved only by grace, which required that they should not indulge themselves in sin, but steadily and sincerely endeavour after perfect obedience: having also, chap. vii. shewn, that the Jews, who were under the law, were also saved by grace only, because the law could not enable them wholly to avoid sin, which, by the law, was in every the least slip made death; he in this chapter shews, that both Jews and Gentiles, who are under grace, i. e. converts to Christianity, are free from condemnation, if they perform what is required of them; and thereupon he sets forth the terms of the covenant of grace, and presses their observance, viz. not to live after the flesh, but after the spirit, mortifying the deeds of the body; forasmuch as those, that do so, are the sons of God. This being laid down, he makes use of it to arm them with patience against afflictions, assuring them, that, whilst they remain in this state, nothing can separate them from the love of God, nor shut them out from the inheritance of eternal life with Christ, in glory, to which all the sufferings of this life bear not any the least proportion.

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T Here is, therefore, now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the spirit.

² For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

³ For what the law could not do, in that it was weak, through the

T Here is, therefore ^a, now ^b, no condemnation ^c 1. to, i. e. no sentence of death shall pass, upon, those who are Christians ^d, if so be they obey ^e not the sinful lusts of the flesh, but follow, with sincerity of heart, the dictates of the ^f spirit, ^g in the gospel. For the ^h grace of God, which is effectual to ² life, has set me free from that law in my members, which cannot now produce sin in me, unto death ¹. For this (viz. the delivering us from sin) being be- ³ yond the power of the law, which was too weak ^k to

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¹ ^a "Therefore." This is an inference, drawn from the last verse of the foregoing chapter, where he saith, that it is grace that delivers from death, as we have already observed.

^b "Now." Now that, under the Gospel, the law is abolished to those, who entertain the Gospel.

^c The "condemnation here spoken of, refers to the penalty of death, annexed to every transgression, by the law, whereof he had discoursed in the foregoing chapter.

^d "In Christ Jesus," expressed chap. vi. 14. by "under grace," and Gal. iii. 27. by "having put on Christ;" all which expressions plainly signify, to any one that reads and considers the places, the professing the religion, and owning a subjection to the law of Christ, contained in the Gospel, which is, in short, the profession of Christianity.

^e Περπατοῦσι, "walking," or "who walk," does not mean, that all, who are in Christ Jesus, do walk, not after the flesh, but after the spirit; but all who, being in Christ Jesus, omit not to walk so. This, if the tenor of St. Paul's discourse, here, can suffer any one to doubt of, he may be satisfied is so, from ver. 13. "If ye live after the flesh." The "ye," he there speaks to, are no less than those that, chap. i. 6, 7. he calls, "the called of Jesus Christ, and the beloved of God," terms equivalent to, "being in Jesus Christ," see chap. vi. 12—14. Gal. v. 16—18. which places compared together, shew that, by Christ, we are delivered from the dominion of sin and lust; so that it shall not reign over us, unto death, if we will set ourselves against it, and sincerely endeavour to be free; a voluntary slave, who inthralls himself by a willing obedience, who can set free?

^f "Flesh and spirit," seem here plainly to refer to flesh, wherewith he says he serves sin; and "mind," wherewith he serves the law of God, in the immediately preceding words.

^g "Walking after the spirit," is, ver. 13. explained by "mortifying the deeds of the body, through the spirit."

² ^h That it is grace, that delivers from the law in the members, which is the law of death, is evident from chap. vii. 23—25: why it is called a law, may be found, in the antithesis to the law of sin and death, grace being as certain a law, to give life to Christians, that live not after the flesh, as the influence of sinful appetites is, to bring death on those, who are not under grace. In the next place, why it is called the law of the spirit of life, has a reason, in that the Gospel, which contains this doctrine of grace, is dictated by the same spirit, that raised Christ from the dead, and that quickens us to newness of life, and has, for its end, the conferring of eternal life.

¹ ⁱ "The law of sin and death." Hereby is meant that, which he calls "the law in his members," chap. vii. 23. where it is called "the law of sin;" and ver. 24, it is called "the body of death," from which grace delivers. This is certain, that nobody, who considers what St. Paul has said, ver. 7, and 13. of the foregoing chapter, can think, that he can call the law of Moses, "the law of sin, or the law of death." And that the law of Moses, is not meant, is plain from his reasoning in the very next words. For the law of Moses could not be complained of, as being weak, for not delivering those under it from itself; yet its weakness might, and is all along, chap. vii. as well as ver. 3. complained of, as not being able to deliver those under it, from their carnal, sinful appetites, and the prevalence of them.

³ ^k "Weak;" the weakness, and as he there also calls it, "the unprofitableness of the law," is again

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to master the propensities of the flesh, God, sending his son in flesh, that in all things except sin, was like unto our frail, sinful flesh ^a, and sending ^b him also to be an offering ^c for sin, he put to death, or extinguished, or suppressed sin ^d in the flesh, i. e. sending his son into the world, with the body, wherein the flesh could never prevail, to the producing of any one ⁴ sin; To the end that, under this example of flesh, wherein sin was perfectly mastered and excluded from

the flesh, God, sending his own son, in the likeness of sinful flesh, and for sin condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

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again taken notice of, by the Apostle, Heb. vii. 18, 19. There were two defects in the law, whereby it became unprofitable, as the author to the Hebrews says, so as to make nothing perfect. The one was its inflexible rigour, against which it provided no allay, or mitigation; it left no place for atonement: the least slip was mortal: death was the inevitable punishment of transgression, by the sentence of the law, which had no temperment: death the offender must suffer, there was no remedy. This St. Paul's epistles are full of, and how we are delivered from it, by the body of Christ, he shews Heb. x. 5—10. The other weakness, or defect, of the law was, that it could not enable those, who were under it, to get a mastery over the flesh, or fleshly propensities, so as to perform the obedience required. The law exacted compleat obedience, but afforded men no help against their frailty, or vicious inclinations. And this reigning of sin, in their mortal bodies, St. Paul shews here, how they are delivered from, by the spirit of Christ enabling them, upon their sincere endeavours after righteousness, to keep sin under, in their mortal bodies, in conformity to Christ, in whose flesh it was condemned, executed, and perfectly extinct, having never had there any life, or being, as we shall see, in the following note. The provision, that is made in the new covenant, against both these defects of the law, is in the epistle to the Hebrews expressed thus: "God will make a new covenant with the house of Israel, wherein he will do these two things; he will write his law in their hearts, and he will be merciful to their iniquities." See Heb. viii. 7—12.

^a See Heb. iv. 15.

^b Καὶ, "and" joins here, "in the likeness," &c. with "to be an offering," whereas, if "and," be made to copulate "sending," and "condemned," neither grammar, nor sense, would permit it. Nor can it be imagined the Apostle should speak thus: God sending his son, and condemned sin: But "God sending his own son, in the likeness of sinful flesh," and sending him to be an offering for sin, with very good sense, joins the manner and end of his sending.

^c Περὶ ἁμαρτίας, which in the text is translated, "for sin," signifies an offering for sin, as the margin of our bibles takes notice: See 2 Cor. v. 21. Heb. x. 5—10. So that the plain sense is, God sent his son in the likeness of sinful flesh, and sent him an offering for sin.

^d Κατέχευε, "condemned." The Προσποπεία, whereby sin was considered as a person, all the foregoing chapter, being continued here, the condemning of sin, here, cannot mean, as some would have it, that Christ was condemned for sin, or in the place of sin, for that would be to save sin, and leave that person alive, which Christ came to destroy. But the plain meaning is, that sin itself was condemned, or put to death, in his flesh, i. e. was suffered to have no life, nor being, in the flesh of our Saviour: he was in all points tempted as we are, yet without sin, Heb. iv. 15. By the spirit of God, the motions of the flesh were suppressed in him, sin was crushed in the egg, and could never fasten, in the least, upon him. This farther appears to be the sense, by the following words. The antithesis between κατάκριμα, ver. 1. and κατέχευε, here, will also shew, why that word is used, here, to express the death, or no being, of sin in our Saviour, 2 Cor. v. 2. 1 Pet. ii. 22. That St. Paul sometimes uses condemnation, for putting to death, see chap. v. 16, and 18.

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- 5 For they, that are after the flesh, do mind the things of the flesh: but they, that are after the spirit, the things of the spirit.
- 6 For to be carnally minded, is death; but to be spiritually minded, is life and peace:
- 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

from any life, the moral rectitude of the law ^a might be conformed to ^b by us, who, abandoning the lusts of the flesh, follow the guidance of the spirit, in the law of our minds, and make it our business to live, not after the flesh, but after the spirit. For, as for ⁵ those who ^c are still under the direction of the flesh, and its sinful appetites, who are under obedience to the law in their members, they have the thoughts and bent of their minds set upon the things of the flesh, to obey it in the lusts of it: But they, who are under the spiritual law of their minds, the thoughts and bent of their hearts is to follow the dictates of the spirit, in that law. For ^d, to have our minds set ⁶ upon the satisfaction of the lusts of the flesh, in a slavish obedience to them, does certainly produce and bring death upon us, but our setting ourselves, seriously and sincerely, to obey the dictates and direction of the spirit, produces life ^e and peace, which are not to be had in the contrary, carnal state: Because ⁷ to be carnally minded ^f is direct enmity and opposition against God, for such a temper of mind, given up to the lusts of the flesh, is in no subjection to the law of

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- ⁴ ^a Τὸ δίκαιωμα τοῦ νόμου, "the righteousness of the law." See note, chap. ii. 26.
- ^b "Fulfilled," does not here signify a compleat, exact obedience, but such an unblameable life, by sincere endeavours after righteousness, as shews us to be the faithful subjects of Christ, exempt from the dominion of sin, see chap. xiii. 8. Gal. vi. 2. A description of such, who thus fulfilled "the righteousness of the law," we have Luke i. 6. As Christ in the flesh was wholly exempt from all taint of sin; so we, by that spirit which was in him, shall be exempt from the dominion of our carnal lusts, if we make it our choice and endeavour to live after the spirit, ver. 9, 10, 11. For that, which we are to perform by that spirit, is the mortification of the deeds of the body, ver. 13.
- ⁵ ^c Οἱ κατὰ σὰρκα ὄντες, "those that are after the flesh," and "those that are after the spirit," are the same with, those that walk after the flesh, and after the spirit. A description of these two different sorts of Christians, see Gal. v. 16—26.
- ⁶ ^d "For" joins what follows here to ver. 1. as the reason of what is here laid down, viz. deliverance from condemnation is to such Christian converts only, "who walk not after the flesh, but after the spirit. For," &c.
- ^e See Gal. vi. 8.
- ⁷ ^f Φρόνημα τῆς σαρκὸς, should have been translated here, "to be carnally minded," as it is in the foregoing verse, which is justified by φρονέει τὰ τῆς σαρκὸς, "do mind the things of the flesh," ver. 5. which signifies the employing the bent of their minds, or subjecting the mind intirely, to the fulfilling the lusts of the flesh.

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of God, nor indeed can be^a, it having a quite contrary tendency. So then^b, they that are in the flesh, i. e. under the fleshly dispensation of the law^c, without regarding Christ, the spirit of it, in it cannot please God. But ye are not in that state, of having all your expectation from the law, and the benefits, that are to be obtained barely by that, but are in the spiritual state of the law, i. e. the^d Gospel, which is the end of the law, and to which the law leads you. And so, having received the Gospel, you have therewith received the spirit of God : For, as many as receive Christ, he gives power to become the^e sons of God : and to those, that are his sons, God gives his^f Spirit. And if Christ be in you, by his spirit, the body is dead as to all activity to sin^g, sin no longer reigns in it^h, but your sinful, carnal lusts are mortified.

So then, they that are in the⁸ flesh, cannot please God.

But ye are not in the flesh,⁹ but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.

And if Christ be in you the¹⁰ body is dead, because of sin, but the spirit is life, because of righteousness.

But

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^a Here the Apostle gives the reason, why even those, that are in Christ Jesus, have received the Gospel, and are Christians, (for to such he is here speaking) are not saved, unless they cease to walk after the flesh, because that runs directly counter to the law of God, and can never be brought into conformity and subjection to his commands. Such a settled contravention to his precepts cannot be suffered, by the supreme Lord and Governor of the world, in any of his creatures, without foregoing his sovereignty, and giving up the eternal, immutable rule of right, to the overturning the very foundations of all order and moral rectitude, in the intellectual world. This, even in the judgment of men themselves, will be always thought a necessary piece of justice, for the keeping out of anarchy, disorder and confusion, that those refractory subjects, who set up their own inclinations for their rule, against the law, which was made to restrain those very inclinations, should feel the severity of the law, without which the authority of the law, and law-maker, cannot be preserved.

⁸ ^b This is a conclusion drawn from what went before. The whole argumentation stands thus : " They that are under the dominion of their carnal lusts, cannot please God ; therefore they who are under the carnal, or literal dispensation of the law, cannot please God ; because they have not the spirit of God : Now it is the spirit of God alone, that enlivens men so, as to enable them to cast off the dominion of their lusts." See Gal. iv. 3—6.

^c *Οἱ ἐν σαρκὶ ὄντες*, " They that are in the flesh." He that shall consider, that this phrase is applied, chap. vii. 5. to the Jews, as resting in the bare, literal, or carnal sense and observance of the law, will not be averse to the understanding the same phrase, in the same sense, here ; which I think is the only place besides in the new testament, where *ἐν σαρκὶ εἶναι* is used in a moral sense. This I dare say, it is hard to produce any one text, wherein *εἶναι ἐν σαρκὶ* is used to signify a man's being under the power of his lusts, which is the sense wherein it is, and must be, taken here, if what I propose be rejected. Let it be also remembered, that St. Paul makes it the chief business of this epistle (and he seldom forgets the design he is upon) to persuade both Jew and Gentile from a subjection to the law, and that the argument, he is upon here, is the weakness and insufficiency of the law, to deliver men from the power of sin, and then, perhaps, it will not be judged that the interpretation I have given of these words, is altogether remote from the Apostle's sense.

⁹ ^d See 2 Cor. iii. 6—18. particularly ver. 6, 13, 16.

^e See John i. 12.

^f See Gal. iv. 6.

¹⁰ ^g See chap. vi. 1—14. which explains this place, particularly ver. 2, 6, 11, 12. Gal. ii. 20. Eph. iv. 22, 23. Col. ii. 11. and iii. 8—10.

^h See Eph. iv. 23.

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TEXT.

PARAPHRASE.

11 But if the spirit of him, that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.

But the spirit of your mind liveth, i. e. is enlivened, in order to righteousness, or living righteously. But, if the spirit of God, who had power^{11.} able to raise Jesus Christ from the dead, dwell in you, as certainly it does, he, that raised Christ from the dead, is certainly able, and will, by his spirit that dwells in you, enliven even your^a mortal bodies,

NOTES.

11^a To lead us into the true sense of this verse, we need only observe, that St. Paul, having, in the four first chapters of this epistle, shewn that neither Jew nor Gentile could be justified by the law: and in the 5th chapter how sin entered into the world by Adam, and reigned by death, from which it was grace and not the law that delivered men: in the 6th chapter, he sheweth the convert Gentiles, that, though they were not under the law, but under grace; yet they could not be saved, unless they cast off the dominion of sin, and became the devoted servants of righteousness, which was what their very baptism taught and required of them: and in chap. vii. he declares to the Jews the weakness of the law, which they so much stood upon; and shews that the law could not deliver them from the dominion of sin; that deliverance was only by the grace of God, through Jesus Christ; from whence he draws the consequence, which begins this 8th chapter, and so goes on with it, here, in two branches relating to his discourse in the foregoing chapter, that complete it in this. The one is to shew, "that the law of the spirit of life," i. e. the new covenant in the Gospel, required that those, that are in Christ Jesus, "should not live after the flesh, but after the spirit." The other is to shew how, and by whom, since the law was weak, and could not enable those, under the law, to do it, they are enabled to keep sin from reigning in their "mortal bodies," which is the sanctification required. And here he shews, that Christians are delivered from the dominion of their carnal, sinful lusts, by the spirit of God, that is given to them, and dwells in them, as a new, quickening principle and power, by which they are put into the state of a spiritual life, wherein their members are made capable of being made the instruments of righteousness, if they please, as living men, alive now to righteousness, so to employ them. If this be not the sense of this chapter to ver. 14. I desire to know how ἀπαὸν in the 1st verse comes in, and what coherence there is in what is here said? Besides the connexion of this to the former chapter, contained in the illative, "therefore," the very antithesis of the expressions, in one and the other, shews that St. Paul, in writing this very verse, had an eye to the foregoing chapter. There it was, "sin that dwelleth in me," that was the active and over-ruling principle: here it is "the spirit of God that dwelleth in you," that is the principle of your spiritual life. There it was, "who shall deliver me from this body of death?" here it is, "God, by his spirit, shall quicken your mortal bodies," i. e. bodies which, as the seat and harbour of sinful lusts, that possess it, are indisposed and dead to the actions of a spiritual life, and have a natural tendency to death. In the same sense, and upon the same account, he calls the bodies of the Gentiles, "their mortal bodies," chap. vi. 12. where his subject is, as here, "freedom from the reign of sin," upon which account they are stiled, ver. 13. "alive from the dead." To make it yet clearer, that it is deliverance from the reign of sin, in our bodies, that St. Paul speaks of here, I desire any one to read what he says, chap. vi. 1—14. to the Gentiles on the same subject, and compare it with the thirteen first verses of this chapter; and then tell me, whether they have not a mutual correspondence, and do not give a great light one to another? If this be too much pains, let him at least read the two next verses, and see how they could possibly be, as they are, an inference from this 11th verse, if the "quickenings of your mortal bodies," in it, mean any thing, but a "quickenings to a newness of life, or to a spiritual life of righteousness." This being so, I cannot but wonder to see a late learned commentator and paraphrast positive, that ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, "shall quicken your mortal bodies," does here signify, "shall raise your dead bodies out of the grave," as he contends, in

in his preface to his paraphrase on the epistles to the Corinthians, ζωοποιεῖν, "quicken," he says imports the same with ἐγείρειν, "raise." His way of proving it is very remarkable, his words are "ζωοποιεῖν and ἐγείρειν, are as to this matter [viz. the resurrection] words of "the same import," i. e. where in discoursing of the resurrection, ζωοποιεῖν, "quicken," is used, it is of the same import with ἐγείρειν, "raise." But what if St. Paul, which is the question, be not here speaking of the resurrection? why then, according to our author's own confession, ζωοποιεῖν, "quicken," does not necessarily import the same with ἐγείρειν, "raise." So that this argument, to prove that St. Paul here, by the words in question, means the raising of their dead bodies out of the grave, is but a fair begging of the question, which is enough I think, for a commentator, that hunts out of his way for controversy. He might, therefore, have spared the ζωοποιεῖν, "quicken," which he produces out of St. John v. 21. as of no force to his purpose, till he had proved that St. Paul here in Romans viii. 11. was speaking of the resurrection of men's bodies out of the grave, which he will never do, till he can prove that θνητὰ, "mortal," here signifies the same with νεκρά, "dead." And I demand of him to shew θνητὸν, "mortal," any where in the new testament, attributed to any thing void of life, θνητὸν, "mortal," always signifies the thing it is joined to, to be living; so that ζωοποιήσας καὶ τὰ θνητὰ σώματα ὑμῶν, "shall quicken even your mortal bodies," in that learned author's interpretation of these words of St. Paul, here signify, "God shall raise to life your living, dead bodies," which no one can think, in the fittest terms can be given to it, a very proper way of speaking; though it be very good sense and very emphatical to say, God shall by his spirit, put into even your mortal bodies, a principle of immortality, or spiritual life, which is the sense of the Apostle here; see Gal. vi. 8. And so he may find ζωοποιῆσαι used, Gal. iii. 21. to the same purpose it is here. I next desire to know, of this learned writer, how he will bring in the resurrection of the dead, into this place, and to shew what coherence it has with St. Paul's discourse here, and how he can join this verse with the immediately preceding and following, when the words under consideration are rendered, "shall raise your dead bodies out of their graves, at the last day?" It seems as if he himself found this would make but an awkward sense, standing in this place, with the rest of St. Paul's words here, and so never attempted it by any sort of paraphrase, but has barely given us the English translation to help us, as it can, to so uncouth a meaning, as he would put upon this passage, which must make St. Paul, in the midst of a very serious, strong, and coherent discourse, concerning "walking not after the flesh, but after the spirit," skip on a sudden into the mention of "the resurrection of the dead;" and having just mentioned it, skip back again into his former argument. But I take the liberty to assure him, that St. Paul has no such starts, from the matter he has in hand, to what gives no light or strength to his present argument. I think there is not any where to be found a more pertinent, close arguer, who has his eye always on the mark he drives at. This men would find, if they would study him, as they ought, with more regard to the divine authority, than to hypothesis of their own, or to opinions of the season. I do not say that he is every where clear in his expressions, to us now: but I do say he is every where a coherent, pertinent writer; and wherever, in his commentators and interpreters, any sense is given to his words, that disjoins his discourse, or deviates from his argument, and looks like a wandering thought, it is easy to know whose it is, and whose the impertinence, his, or theirs that father it on him. One thing more the text suggests, concerning this matter; and that is, if by "quicken your mortal bodies, &c." be meant, here, the raising them into life after death, how can this be mentioned as a peculiar favour to those, who have the spirit of God? for God will also raise the bodies of the wicked, and as certainly as those of believers. But that, which is promised here, is promised to those only who have the spirit of God: and, therefore, it must be something peculiar to them, viz. that "God shall so enliven their mortal bodies, by his spirit, which is the principle and pledge of immortal life, that they may be able to yield up themselves to God, as those that are alive from the dead, and their members servants to righteousness unto holiness," as he expresses himself chap. vi. 13, and 19. If any one can yet doubt, whether this be the meaning of St. Paul here, I refer him for farther satisfaction to St. Paul himself, in Eph. ii. 4—6. where he will find the same notion of St. Paul, expressed in the same terms, but so that it is impossible to understand by ζωοποιεῖν, or ἐγείρειν (which are both used there, as well as here) "the resurrection of the dead, out of their graves." The full explication of this verse may be seen Eph. i. 19. and ii. 10. See also Col. ii. 12, 13. to the same purpose; and Rom. vii. 4.

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- ¹² Therefore, brethren, we are debtors, not to the flesh to live after the flesh.
- ¹³ For, if ye live after the flesh, ye shall die : but if ye, through the spirit, do mortify the deeds of the body, ye shall live.
- ¹⁴ For as many as are led by the spirit of God, they are the sons of God.
- ¹⁵ For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father.
- ¹⁶ The spirit it self beareth witness with our spirit, that we are the children of God.
- ¹⁷ And if children, then heirs ; heirs of God, and joint-heirs with Christ : if so be that we suffer with him, that we may be also glorified together.
- ¹⁸ For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory, which shall be revealed in us.
- bodies ^a, that sin shall not have the sole power and rule there, but your members may be made living instruments of righteousness. Therefore, ¹². brethren, we are not under any obligation to the flesh, to obey the lusts of it. For, if ¹³. ye live after the flesh, that mortal part shall lead you to death irrecoverable ; but if by the spirit, whereby Christ totally suppressed and hindered sin from having any life in his flesh, you mortify the deeds of the body ^b, ye shall have eternal life. For, ¹⁴. as many as are led by the spirit of God they are the sons of God, of an immortal race, and consequently like their Father immortal ^c. For ye have not re- ¹⁵. ceived the spirit of bondage ^d again ^e, to fear ; but ye have received the ^f spirit of God, (which is given to those who, having received adoption, are sons) whereby we are all enabled to call God our Father ^g. The spirit of God himself beareth witness ^h with our ¹⁶. spirits that we are the children of God. And if ¹⁷. children, then heirs of God, joint-heirs with Christ, if so be we suffer ⁱ with him, that we may also be glorified with him. For I count that the sufferings ¹⁸. of this transitory life, bear no proportion to that glorious state, that shall be hereafter ^k revealed, and set before the eyes of the whole world, at our admittance into

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^a Ζωοποιήσεις κ', "shall quicken even your mortal bodies," seems more agreeable to the original than "shall also quicken your mortal bodies ;" for the κ' doth not copulate Ζωοποιήσεις with ὁ ἔρχεται, for then it must have been κ' Ζωοποιήσεις ; for the place of the copulative is between the two words that it joins, and so must necessarily go before the latter of them.

¹³ ^b "Deeds of the body :" what they are may be seen, Gal. v. 19, &c. as we have already remarked.

¹⁴ ^c In that lies the force of his proof, that they shall live. The sons of mortal men are mortal, the sons of God are like their Father, partakers of the divine nature, and are immortal. See 2 Pet. i. 4. Heb. ii. 13—15.

¹⁵ ^d What "the spirit of bondage" is, the Apostle hath plainly declared, Heb. ii. 15. See note, ver. 21.

"Again," i. e. now again under Christ, as the Jews did from Moses, under the law.

^f See Gal. iv. 5, 6.

^g "Abba, Father." The Apostle here expresses this filial assurance, in the same words, that our Saviour applies himself to God, Mark xiv. 36.

¹⁶ ^h See the same thing taught, 2 Cor. i. 21, 22. and v. 5. Eph. i. 11—14. and Gal. iv. 6.

¹⁷ ⁱ The full sense of this you may take, in St. Paul's own words, 2 Tim. ii. 11, 12.

¹⁸ ^k "Revealed." St. Paul speaks of this glory here, as what needs to be revealed, to give us a right

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19. into it. For the whole race of ^a mankind, in an earnest expectation of this inconceivable, glorious ^b immortality that shall be bestowed on the ^c sons of
20. God (For mankind, created in a better state, was made subject to the ^d vanity of this calamitous fleeting life, not of its own choice, but by the guile of the devil ^e, who brought mankind into this mortal
21. state) waiteth in hope ^f, That even they also shall be delivered from this subjection to corruption ^g, and shall be brought into that glorious freedom from death, which is the proper inheritance of the chil-
22. dren of God. For we know that mankind, all ^h of them, groan together, and unto this day are in pain, as a woman in labour, to be delivered out of the uneasiness

For the earnest expectation of the creature, waiteth for the manifestation of the sons of ¹⁹ God.

For the creature was made ²⁰ subject to vanity, not willingly, but by reason of him who hath subjected the same, in hope :

Because the creature itself also ²¹ shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

For we know that the whole ²² creation groaneth and travelleth in pain together, until now.

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right conception of it. It is impossible to have a clear and full comprehension of it till we taste it. See how he labours for words to express it, 2 Cor. iv. 17, &c. a place to the same purpose with this here.

19 ^a Κτίσις, "creature," in the language of St. Paul and of the new testament, signifies "kind;" especially the Gentile world, as the far greater part of the creation. See Col. i. 23. Mark xvi. 15. compared with Matt. xxviii. 19.

^b "Immortality." That the thing here expected was immortal life, is plain from the context, and from that parallel place, 2 Cor. iv. 17. and v. 5. the glory whereof was so great, that it could not be comprehended, till it was by an actual exhibiting of it revealed. When this revelation is to be, St. Peter tells us, 1 Pet. i. 4—7.

^c Ἀποκάλυψιν τῶν υἱῶν, "Revelation of the sons," i. e. revelation to the sons. The genitive case often, in the new testament, denotes the object. So Rom. i. 5. ὑπακοὴ πίστεως, signifies obedience to faith; chap. iii. 22. δικαιοσύνη Θεοῦ διὰ πίστεως Χριστοῦ, "the righteousness that God accepts, "by faith in Christ:" chap. iv. 11. δικαιοσύνη πίστεως, "righteousness by faith." If ἀποκάλυψις, here be rendered, "revelation," as ἀποκαλυφθῆναι in the foregoing verse is rendered "revealed," (and it will be hard to find a reason why it should not) the sense in the paraphrase will be very natural and easy. For the revelation in the foregoing verse is not "of," but "to" the sons of God. The words are ἀποκαλυφθῆναι εἰς ἡμᾶς.

20 ^d The state of man, in this frail, short life, subject to inconveniencies, sufferings, and death, may very well be called "vanity," compared to the impassible estate of eternal life, the inheritance of the sons of God.

^e "Devil." That by, he that subjected it, is meant the Devil, is probable from the history, Gen. iii. and from Heb. ii. 14, 15. Col. ii. 15.

^f Ἀπευδέχεται ἐπ' ἐλπίδι, ὅτι, "Waiteth in hope," that the not joining, "in hope," to "waiteth," by placing it in the beginning of the 21st verse, as it stands in the Greek, but joining it to "subjected the same," by placing it at the end of the 20th verse, has mightily obscured the meaning of this passage, which, taking all the words between, "of God and in hope," for a parenthesis, is as easy and clear as any thing can be, and then the next word ὅτι will have its proper signification "that," and not "because."

21 ^g Δουλεία τῆς φθορᾶς; "Bondage of corruption," i. e. the fear of death, see ver. 15. and Heb. ii. 15. Corruption signifies "death," or "destruction," in opposition to "life everlasting." See Gal. vi. 8.

22 ^h How David "groaned" under the vanity and shortness of this life, may be seen, Psal. lxxxix.

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CHAP. VIII.

And not only they, but our
23 selves also, which have the first
fruits of the spirit, even we our
selves groan within our selves,
waiting for the adoption, to wit,
the redemption of our body.

24 For we are saved by hope :
but hope that is seen, is not
hope : for what a man seeth,
why doth he yet hope for ?

25 But if we hope for that we
see not, then do we with pati-
ence wait for it.

26 Likewise the spirit also help-
eth our infirmities : for we
know not what we should pray
for, as we ought : but the spirit
itself maketh intercession for us,
with groanings, which cannot
be uttered.

27 And he that searcheth the
hearts knoweth what is the mind
of the spirit ; because he maketh
intercession for the saints, accord-
ing to the will of God.

28 And we know that all things
work together for good, to them
that love God, to them, who
are the called according to his
purpose.

For whom he did fore-know,
he also did predestinate to be
con-

casiness of this mortal state. And not only they, 23.
but even those, who have the first fruits of the
spirit, and therein the earnest^a of eternal life, we
ourselves groan^b within ourselves, waiting for the
fruit of our adoption, which is, that, as we are by
adoption made sons and co-heirs with Jesus Christ,
so we may have bodies like unto his most glorious
body, spiritual and immortal. But we must wait 24.
with patience, for we have hitherto been saved but
in hope and expectation : but hope is of things not
in present possession, or enjoyment. For what a
man hath, and seeth in his own hands, he no longer
hopes for. But if we hope for what is out of sight, 25.
and yet to come, then do we with patience wait
for it^c. Such, therefore, are our groans, which the 26.
spirit, in aid to our infirmity, makes use of. For
we know not what prayers to make as we ought,
but the spirit itself layeth for us our requests before
God, in groans that cannot be expressed in words.
And God, the searcher of hearts, who understandeth 27.
this language of the spirit, knoweth what the spirit
would have, because the Spirit is wont to make
intercession for the saints, ^d acceptably to God.
Bear, therefore, your sufferings with patience and 28.
constancy, for we certainly know that all things
work together for good, to those that love God, who
are the called, according to his purpose of calling
the Gentiles^e. In which purpose the Gentiles, whom 29.
he fore-knew, as he did the Jews^f, with an inten-
tion

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47, 48. which complaint may be met with, in every man's mouth ; so that even those, who have
not the first fruits of the spirit, whereby they are assured of a future happy life, in glory, do also
desire to be freed from a subjection to corruption, and have uneasy longings after immortality.

23^a See 2 Cor. v. 2, 5. Eph. i. 13, 14.

^b Read the parallel place, 2 Cor. iv. 17. and v. 5.

25^c What he says here of hope, is to shew them, that the groaning, in the children of God, before
spoken of, was not the groaning of impatience, but such, wherewith the Spirit of God makes inter-
cession for us, better than if we expressed ourselves in words, ver. 19—23.

27^d "The spirit," promised in the time of the Gospel, is called the "spirit of supplications,"
Zach. xii. 10.

28^e Which "purpose" was declared to Abraham, Gen. xviii. 18. and is largely insisted on by
St. Paul, Eph. iii. 1—11. This and the remainder of this chapter, seems said to confirm the Gen-
tile converts, in the assurance of the favour and love of God to them, through Christ, though they were
not under the law.

29^f See chap. xi. 2. Amos iii. 2.

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CHAP. VIII.

tion of his kindness, and of making them his people, he pre-ordained to be conformable to the image of his son, that he might be the first-born, the chief
30. amongst many brethren^a. Moreover, whom he did thus pre-ordain to be his people, them he also called, by sending preachers of the Gospel to them: and whom he called, if they obeyed the truth^b, those he also justified, by counting their faith for righteousness: and whom he justified, them he also glorified,
31. viz. in his purpose. What shall we say, then, to these things? If God be for us, as, by what he has already done for us, it appears he is, who can be a-
32. gainst us? He that spared not his own son, but delivered him up to death for us all, Gentiles as well as Jews, how shall he not with him also give us all
33. things? Who shall be the prosecutor of those, whom God hath chosen? Shall God, who justifieth them^c?
34. Who, as judge, shall condemn them? Christ, that died for us, yea rather that is risen again for our justification, and is at the right hand of God, making
35. intercession for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36. For this is our lot, as it is written, for thy sake we are killed all the day long, we are accounted as sheep
37. for the slaughter. Nay, in all these things, we are already more than conquerors, by the grace and assistance of him that loved us. For I am stedfastly
38. persuaded, that neither the terrors of death, nor the allurements of life, nor angels, nor the princes and powers

conformed to the image of his son, that he might be the first-born among many brethren.
Moreover whom he did pre- 30
destinate, them he also called: and whom he called, them he also justified, and whom he justified, them he also glorified.
What shall we then say, to 31
these things? if God be for us, who can be against us?
He that spared not his own 32
son, but delivered him up for us all, how shall he not with him also freely give us all things?
Who shall lay any thing to 33
the charge of God's elect? It is God that justifieth:
Who is he that condemneth? 34
It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.
Who shall separate us from 35
the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
(As it is written, for thy sake 36
we are killed all the day long; we are accounted as sheep for the slaughter)
Nay in all these things we are 37
more than conquerors, through him that loved us.
For I am persuaded, that nei- 38
ther death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

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^a See Eph. i. 3—7.

30 ^b "Many are called, and few are chosen," says our Saviour, Matt. xx. 16. Many, both Jews and Gentiles, were called, that did not obey the call. And therefore, ver. 32. it is those, who are chosen who (he saith) are "justified," i. e. such as were called, and obeyed, and consequently were chosen.

33 ^c Reading this with an interrogation, makes it needless to add any words to the text, to make out the sense, and is more conformable to the scheme of his argumentation here, as appears by ver. 35. where the interrogation cannot be avoided; and is, as it were, an appeal to them, themselves to be judges, whether any of those things he mentions to them (reckoning up these, which had most power to hurt them) could give them just cause of apprehension, "Who shall accuse you? Shall God who justifies you? Who shall condemn you? Christ that died for you?" What can be more absurd, than such an imagination?

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CHAP. IX.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

powers of this world ; nor things present ; nor any thing future ; Nor the height of prosperity ; nor the depth of misery ; nor any thing else whatsoever, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

S E C T. VIII.

CHAP. IX. 1—X. 21.

C O N T E N T S.

THERE was nothing more grating and offensive to the Jews, than the thoughts of having the Gentiles joined with them, and partaking equally in the privileges and advantages of the kingdom of the Messiah ; and, which was yet worse, to be told that those aliens should be admitted, and they, who presumed themselves children of that kingdom, to be shut out. St. Paul, who had insisted much on this doctrine, in all the foregoing chapters of this epistle, to shew that he had not done it out of any aversion, or unkindness, to his nation and brethren, the Jews, does here express his great affection to them, and declares an extreme concern for their salvation. But withal he shews, that whatever privileges they had received from God, above other nations, whatever expectation the promises, made to their forefathers, might raise in them, they had yet no just reason of complaining of God's dealing with them, now under the Gospel, since it was according to his promise to Abraham, and his frequent declarations in sacred scripture. Nor was it any injustice to the Jewish nation, if God, now acted by the same sovereign power, wherewith he preferred Jacob (the younger brother, without any merit of his) and his posterity, to be his people, before Esau and his posterity, whom he rejected. The earth is all his ; nor have the nations, that possess it, any title of their own, but what he gives them, to the countries they inhabit, nor to the good things they enjoy ; and he may dispossess, or exterminate them, when he pleaseth. And as he destroyed the Egyptians, for the glory of his name, in the deliverance of the Israelites ; so he may, according to his good pleasure, raise or depress, take into favour, or reject, the several nations of this world. And particularly, as to the nation of the Jews, all, but a small remnant, were rejected, and the Gentiles taken in, in their room, to be the people and church of God ; because they were a gain-saying and disobedient people, that would not receive the Messiah, whom he had promised, and, in the appointed time, sent to them. He, that will, with moderate attention and indifferency of mind, read this ninth chapter, will see that

that what is said, of God's exercising of an absolute power, according to the An. Ch. 57. good pleasure of his will, relates only to nations, or bodies politick, of men, ^{NERONIS 3.} incorporated in civil societies, which feel the effects of it only in the prosperity, ^{CHAP. VIII.} or calamity, they meet with, in this world, but extends not to their eternal state, in another world, considered as particular persons, wherein they stand each man by himself, upon his own bottom, and shall so answer separately, at the day of judgment. They may be punished here, with their fellow-citizens, as part of a sinful nation, and that be but temporal chastisement for their good, and yet be advanced to eternal life and bliss, in the world to come.

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1. **I** As a Christian speak truth, and my conscience, guided and enlightened by the Holy Ghost, bears
2. me witness, that I lie not, in my profession of great
3. heaviness and continual sorrow of heart; I could even wish that ^a the destruction and extermination, to which my brethren the Jews are devoted by Christ, might, if it could save them from ruin, be executed on me, in the stead of those my kinsmen after the
4. flesh; Who are Israelites, a nation dignified with these privileges, which were peculiar to them; adoption, whereby they were in a particular manner the sons of God ^b; the glory ^c of the divine presence amongst them; covenants ^d, made between them and the great God of heaven and earth; the moral law ^e, a constitution of civil government, and a form of divine worship prescribed by God himself; and all
5. the promises of the old testament; Had the Patriarchs, to

I Say the truth in Christ, I lie ¹ not, my conscience also bearing me witness in the Holy Ghost. That I have great heaviness ² and continual sorrow at my heart. For I could wish, that my ³ self were accursed from Christ, for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom ⁴ pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Whose are the fathers, and ⁵ of

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³ ^a Ἀνάθεμα, "accursed," אָנָתֶמָה, which the septuagint render Anathema, signifies persons, or things, devoted to destruction and extermination. The Jewish nation were an Anathema, destined to destruction. St. Paul, to express his affection to them, says, he could wish, to save them from it, to become an Anathema, and be destroyed himself.

⁴ ^b "Adoption," Exod. iv. 22. Jer. xxxi. 9.

^c "Glory," which was present with the Israelites, and appeared to them, in a great shining brightness, out of a cloud. Some of the places, which mention it, are these following; Exod. xiii. 21. Lev. ix. 6. and 23, 24. Numb. xvi. 42. 2 Chron. vii. 1—3. Ezek. x. 4. and xliii. 2, 3 compared with chap. i. 4, 28.

^d "Covenants." See Gen. xvii. 4. Exod. xxxiv. 27.

^e Νομοθεσία, "the giving of the law," whether it signifies the extraordinary giving of the law, by God himself, or the exact constitution of their government, in the moral and judicial part of it (for the next word λατρεία, "service of God," seems to comprehend the religious worship) this is certain that, in either of these senses, it was the peculiar privilege of the Jews, and what no other nation could pretend to.

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CHAP. XI. of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel ;

7 Neither because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called.

8 That is, they which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed.

9 For this is the word of promise, at this time will I come, and Sarah shall have a son.

10 And not only this, but when Rebecca also had conceived by one, even by our father Isaac,

to whom the promises were made, for their fore-fathers^a ; and of them, as to his fleshly extraction, Christ is come, he who is over all, God be blessed for ever, Amen. I commiserate my nation for not receiving⁶ the promised Messiah, now he is come, and I speak of the great prerogatives, they had from God, above other nations ; but I say not this, as if it were possible, that the promise of God should fail of performance, and not have its effect^b. But it is to be observed, for a right understanding of the promise, that the sole descendants of Jacob, or Israel, do not make up the whole nation of Israel^c, or the people of God, comprehended in the promise ; Nor are they, 7. who are the race of Abraham, all children, but only his posterity by Isaac, as it is said, " In Isaac shall thy seed be called." That is, the children of the 8. flesh, descended out of Abraham's loins, are not thereby the children of God^d, and to be esteemed his people ; but the children of the promise, as Isaac was, are alone to be accounted his seed. For thus 9. runs the word of promise, " at this time I will come, " and Sarah shall have a son." Nor was this the 10. only limitation of the seed of Abraham, to whom the promise belonged ; But also, when Rebecca had conceived by that one of Abraham's Issue, to whom the promise was made, viz. our father Isaac, and there were

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5^a " Fathers," who they were, see Exod. iii. 6, 16. Acts vii. 32.

6^b See chap. iii. 3. " Word of God," i. e. promise, see ver. 9.

^c See chap. iv. 16. St. Paul uses this as a reason, to prove that the promise of God failed not to have its effect, though the body of the Jewish nation rejected Jesus Christ, and were, therefore, nationally rejected by God, from being any longer his people. The reason, he gives for it, is this, that the posterity of Jacob, or Israel, were not those alone, who were to make that Israel, or that chosen people of God, which were intended, in the promise made to Abraham ; others, besides the descendants of Jacob, were to be taken into this Israel, to constitute the people of God, under the Gospel : And, therefore, the calling, and coming in, of the Gentiles was a fulfilling of that promise. And then, he adds, in the next verse, that neither were all the posterity of Abraham comprehended in that promise, so that those, who were taken in, in the time of the Messiah, to make the Israel of God, were not taken in, because they were the natural descendants from Abraham, nor did the Jews claim it for all his race. And this he proves, by the limitation of the promise to Abraham's seed, by Isaac only. All this he does, to shew the right of the Gentiles to that promise, if they believed : since that promise concerned not only the natural descendants, either of Abraham, or Jacob, but also those, who were of the faith of their father Abraham, of whomsoever descended, see chap. iv. 11—17.

8^d " Children of God," i. e. people of God, see ver. 26.

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11. were twins in her womb, of that one father, Before the children were born, or had done any good, or evil^a, to shew that his making any stock, or race, of men his peculiar people, depended solely on his own purpose and good pleasure, in choosing and calling them, and not on any works, or deserts of theirs, he, acting here in the case of Jacob and Esau, according
12. to the predetermination of his own choice, It was declared unto her, that there were two nations^b in her womb, and that the descendants of the elder brother
13. should serve those of the younger, As it is written, "Jacob have I loved^c, so as to make his posterity my chosen people, and Esau I put so much behind him^d, as to lay his mountains and his heritage
14. "waste^e." What shall we say then, is there any injustice with God, in choosing one people to himself before another, according to his good pleasure?
15. By no means. My brethren, the Jews themselves, cannot charge any such thing on what I say; since they have it from Moses himself^f, that God declared to him, that he would be gracious, to whom he would be gracious; and shew mercy, on whom he would

(For the children being not yet born, neither having done any good, or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth)

It was said unto her, the elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then? Is there unrighteousness with God? God forbid.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

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11^a "Neither having done good, nor evil." These words may, possibly, have been added, by St. Paul, to the foregoing (which may, perhaps, seem full enough of themselves) the more expressly to obviate an objection of the Jews, who might be ready to say, "that Esau was rejected, because he was wicked," as they did of Ishmael, that he was rejected because he was the son of a bond woman.

12^b See Gen. xxv. 23. And it was only, in a national sense, that it is there said, "the elder shall serve the younger; and not personally, for in that sense it is not true, which makes it plain that these words of verse

13^c "Jacob have I loved, and Esau have I hated," to be taken in a national sense, for the preference God gave to the posterity of one of them to be his people, and possess the promised land, before the other. What this love of God was, see Deut. vii. 6—8.

^d "Hated." When it is used in sacred scripture, as it is often comparatively, it signifies only to postpone in our esteem or kindness; for this I need only give that one example, Luke xiv. 26. See Mal. i. 2, 3.

^e From the 7th to this 13th verse proves to the Jews, that, though the promise was made to Abraham and his seed, yet it was not to all Abraham's posterity, but God first chose Isaac and his issue: and then again, of Isaac (who was but one of the sons of Abraham) when Rebecca had conceived twins by him, God, of his sole good pleasure, chose Jacob the younger, and his posterity, to be his peculiar people, and to enjoy the land of promise.

15^f See Exod. xxxiii. 19. It is observable that the Apostle, arguing here with the Jews, to vindicate the justice of God, in casting them off from being his people, uses three sorts of arguments, the first is the testimony of Moses, of God's asserting this to himself, by the right of his sovereignty; and this was enough to stop the mouths of the Jews. The second, from reason, ver. 19—24. and the third from his predictions of it to the Jews, and the warning he gave them of it beforehand, ver. 25—29. which we shall consider in their places.

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CHAP. IX. So then it is not of him that
16 willeth, nor of him that runneth,
but of God that sheweth mercy.

17 For the scripture saith unto
Pharaoh, even for this same pur-
pose have I raised thee up, that
I might shew my power in thee,
and that my name might be de-
clared throughout all the earth.

18 Therefore, hath he mercy on
whom he will have mercy, and
whom he will, he hardeneth.

19 Thou wilt say then unto me,
why doth he yet find fault? For
who hath resisted his will?

would shew mercy. So then, neither the purpose 16.
of Isaac, who designed it for Esau, and willed ^a him
to prepare himself for it; nor the endeavours of Esau,
who ran a hunting for venison to come and receive
it, could place on him the blessing; but the favour of
being made, in his posterity, a great and prosperous
nation, the peculiar people of God, preferred to that
which should descend from his brother, was be-
stowed on Jacob, by the mere bounty and good
pleasure of God himself. The like hath Moses left 17.
us upon record, of God's dealing with Pharaoh and
his subjects, the people of Egypt, to whom God
saith ^b, "even for this same purpose have I raised
" thee up, that I might shew my power in thee, and
" that my name might be renowned through all
" the earth." "Therefore, that his name and power 18.
may be made known, and taken notice of, in the
world, he is kind and bountiful ^d to one nation, and
lets another go on obstinately, in their opposition to
him, that his taking them off, by some signal cala-
mity and ruin, brought on them by the visible hand
of his providence, may be seen and acknowledged
to be an effect of their standing-out against him, as
in the case of Pharaoh: For this end, he is bounti-
ful, to whom he will be bountiful; and whom he
will, he permits to make such an use of his forbear-
ance towards them, as to persist obdurate in their
provocation of him, and draw on themselves exem-
plary destruction ^e. To this, some may be ready to 19.
say, why then does he find fault? For who, at any
time,

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16. ^a "Willeth and runneth," considered with the context, plainly direct us to the story, Gen. xxvii. where ver. 3—5. we read Isaac's purpose, and Esau's going a hunting, and ver. 28, 29. we find what the blessing was.

17. ^b Exod. ix. 16.

18. ^c "Therefore." That his name and power may be made known, and taken notice of, in all the earth, he is kind and bountiful to one nation, and lets another go on, in their opposition and obstinacy against him, till their taking off, by some signal calamity and ruin brought on them, may be seen and acknowledged to be the effect of their standing out against God, as in the case of Pharaoh.

^d *ἔλεος*, "hath mercy." That, by this word is meant being bountiful, in his outward dispensations of power, greatness, and protection, to one people above another, is plain from the three preceding verses.

^e "Hardeneth." That God's hardening, spoke of here, is what we have explained it, in the paraphrase, is plain, in the instance of Pharaoh, given ver. 17. as may be seen in that story: Exod. vii.—xiv. which is worth the reading, for the understanding of this place: See also ver. 22.

20. time, hath been able to resist his will? Say you so, indeed? But who art thou, O man, that replyest thus to God? shall the nations*, that are made great or little, shall kingdoms, that are raised or depressed, say to him, in whose hands they are, to dispose of them as he pleases," "why hast thou made us thus?"
21. Hath not the potter power over the clay, of the same lump, to make this a vessel of honour, and that
22. of dishonour^b? But what hast thou to say, O man of Judea, if God, willing to shew his wrath, and have his power taken notice of, in his execution of it, did, with much long-suffering^c, bear with the sinful nation of the Jews, even when they were proper objects of that wrath, fit to have it poured out upon them,

Nay but, O man, who art thou that repliest against God? shall the thing, formed, say to him that formed it, why hast thou made me thus?

Hath not the potter power²¹ over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What, if God, willing to shew²² his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction.

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20 * Here St. Paul shews, that the nations of the world, who are, by a better right, in the hands and disposal of God, than the clay in the power of the potter, may, without any question of his justice, be made great and glorious, or be pulled down, and brought into contempt, as he pleases. That he here speaks of men, nationally, and not personally, in reference to their eternal state, is evident not only from the beginning of this chapter, where he shews his concern for the nation of the Jews, being cast off from being God's people, and the instances he brings of Isaac, of Jacob and Esau, and of Pharaoh; but it appears also, very clearly, in the verses immediately following, where, by "the vessels of wrath fitted for destruction," he manifestly means, the nation of the Jews, who were now grown ripe, and fit for the destruction he was bringing upon them. And, by "vessels of mercy," the Christian church, gathered out of a small collection of convert-Jews, and the rest made up of the Gentiles, who, together, were from thenceforwards to be the people of God, in the room of the Jewish nation, now cast off, as appears by ver. 24. The sense of which verses is this; "How darest thou, O man, to call God to account, and question his justice, in casting off his ancient people, the Jews? What, if God willing to punish that sinful people, and to do it so, as to have his power known, and taken notice of, in the doing of it: (for why might he not raise them, to that purpose as well as he did Pharaoh and his Egyptians?) What, I say, if God bore with them, a long time, even after they had deserved his wrath, as he did with Pharaoh, that his hand might be the more eminently visible in their destruction; and that also, at the same time, he might, with the more glory, make known his goodness and mercy, to the Gentiles, whom, according to his purpose, he was in a readiness to receive, into the glorious state of being his people, under the Gospel?"

21 ^b "Vessel unto honour, and vessel unto dishonour," signifies a thing designed, by the maker, to an honourable, or dishonourable use: now, why it may not design nations, as well as persons, and honour and prosperity, in this world, as well as eternal happiness and glory, or misery and punishment, in the world to come, I do not see. In common reason, this figurative expression ought to follow the sense of the context: and I see no peculiar privilege it hath, to wrest and turn the visible meaning of the place, to something remote from the subject in hand. I am sure, no such authority it has from such an appropriated sense, settled in sacred scripture. This were enough to clear the Apostle's sense in these words, were there nothing else; but Jer. xviii. 6, 7. from whence this instance of a potter is taken, shews them to have a temporal sense, and to relate to the nation of the Jews.

22 ^c "Endured with much long-suffering." Immediately after the instance of Pharaoh, whom God said, "he raised up to shew his power in him," ver. 17. it is subjoined, ver. 18. "and whom he will he hardeneth," plainly with reference to the story of Pharaoh, who is said to harden himself, and whom God is said to harden, as may be seen Exod. vii. 3, 22, 23. and viii. 15, 32. and ix. 7, 12, 34, and x. 1, 20, 27. and xi. 9, 10. and xiv. 5. What God's part in hardening is, is contained in these words, "endured with much long-suffering." God sends Moses to Pharaoh with signs, Pharaoh's

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CHAP. IX.

And that he might make
23 known the riches of his glory,
on the vessels of mercy, which
he had afore prepared unto glo-
ry?
24 Even us, whom he hath
called,

them, in their destruction; That ^a he might make 23.
known the riches of his glory ^b, on those whom, be-
ing objects of his mercy, he had before prepared to
glory? Even us Christians, whom he hath also called, 24.
not

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Pharaoh's magicians do the like, and so he is not prevailed with. God sends plagues, whilst the plague is upon him, he is mollified, and promises to let the people go: But as soon as God takes off the plague, he returns to his obstinacy, and refuses, and thus over and over again; God's being intreated by him, to withdraw the severity of his hand, his gracious compliance with Pharaoh's desire to have the punishment removed, was what God did in the case, and this was all goodness and bounty: but Pharaoh and his people made that ill use of his forbearance and long-suffering, as still to harden themselves the more, for God's mercy and gentleness to them, till they bring on themselves exemplary destruction, from the visible power and hand of God, employed in it. This carriage of their's God foresaw, and so made use of their obstinate, perverse temper, for his own glory, as he himself declares, Exod. vii. 3—5. and viii. 1—8. and ix. 14, 16. The apostle, by the instance of a potter's power over his clay, having demonstrated, that God, by his dominion and sovereignty, had a right to set up, or pull down, what nation he pleased; and might, without any injustice, take one race into his particular favour, to be his peculiar people, or reject them, as he thought fit, does, in this verse, apply it to the subject in hand, viz. the casting off the Jewish nation, whereof he speaks here, in terms that plainly make a parallel between this and his dealing with the Egyptians, mentioned ver. 17. and, therefore, that story will best explain this verse, that thence will receive its full light. For it seems a somewhat strange sort of reasoning, to say, God, to shew his wrath, endured with much long-suffering those, who deserved his wrath, and were fit for destruction. But he that will read in Exodus, God's dealing with Pharaoh and the Egyptians, and how God passed over provocation upon provocation, and patiently endured those who, by their first refusal, nay by their former cruelty and oppression of the Israelites, deserved his wrath, and were fitted for destruction, that, in a more signal vengeance on the Egyptians, and glorious deliverance of the Israelites, he might shew his power, and make himself be taken notice of, will easily see the strong and easy sense of this and the following verse.

23^a Καὶ ἵνα, "And that" the vulgate has not "and," there are Greek MSS. that justify that omission, as well as the sense of the place, which is disturbed by the conjunction, "and." For with that reading it runs thus; "and God, that he might make known the riches of his glory, &c." A learned paraphrast, both against the grammar and sense of the place, by his own authority adds, "shewed mercy," where the sacred scripture is silent, and says no such thing, by which we may make it say any thing. If a verb were to be inserted here, it is evident, it must, some way or other, answer to "endured," in the foregoing verse: but such an one will not be easy to be found, that will suit here. And, indeed, there is no need of it, for, "and," being left out, the sense, suitable to St. Paul's argument here, runs plainly and smoothly thus; "What have you, Jews, to complain of, for God's rejecting you, from being any longer his people? and giving you up, to be over-run and subjected by the Gentiles? and his taking them in, to be his people, in your room? he has as much power over the nations of the earth, to make some of them mighty and flourishing, and others mean and weak, as a potter has over his clay, to make what sort of vessels he pleases, of any part of it. This you cannot deny. God might, from the beginning, have made you a small, neglected people: but he did not. He made you, the posterity of Jacob, a greater and mightier people, than the posterity of his elder brother Esau, and made you also his own people, plentifully provided for, in the land of promise. Nay, when your frequent revolts and repeated provocations had made you fit for destruction, he with long-suffering forbore you, that now, under the Gospel, executing his wrath on you, he might manifest his glory, on us, whom he hath called to be his people, consisting of a small remnant of Jews, and of converts out of the Gentiles, whom he had prepared for this glory, as he had foretold by the prophets Hosea and Isaiah." This is plainly St. Paul's meaning, that God dealt, as is described, ver. 22. with the Jews, that he might manifest his glory on the Gentiles; for so he declares over and over again, chap. xi. ver. 11, 12, 15, 19, 20, 28, 30.

^b "Make known the riches of his glory, on the vessels of mercy." St. Paul in a parallel place, Col. i. has so fully explained these words, that he that will read ver. 27. of that chapter, with the context there, can be in no manner of doubt what St. Paul means here.

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25. not only of the Jews, but also of the Gentiles; As he hath declared in Osee: "I will call them my people, who were not my people, and her beloved, who was not beloved. And it shall come to pass, that in the place, where it was said unto them, ye are not my people; there shall they be called, the children of the living God. Isaiah crieth also, concerning Israel; though the number of the children of Israel be as the sand of the sea, yet it is but a remnant that shall be saved. For the Lord finishing and contracting the account in righteousness, shall make a short, or small remainder^b in the earth. And, as Isaiah said before, unless the Lord of hosts had left us a seed^c, we had been as Sodom, and been made like unto Gomorrah;" we had utterly been extirpated. What then remains to be said, but this? that the Gentiles who sought not after righteousness, have obtained the righteousness, which is by faith, and thereby are become the people of God; But the children of Israel, who followed the law, which contained the rule of righteousness, have not attained to that law, whereby righteousness is to be attained, i. e. have not received the Gospel^d, and so are not the people of God.

called, not of the Jews only, but also of the Gentiles.

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called, the children of the living God.

Isaiah also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

And as Isaiah said before, except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness, which is of faith:

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

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27^a "But a remnant." There needs no more but to read the text, to see this to be the meaning.

28^b Λόγον συγερμηνείον ποιήσει; "Shall make a contracted, or little account, or overplus," a metaphor, taken from an account, wherein the matter is so ordered, that the overplus, or remainder, standing still upon the account, is very little.

29^c "A seed," Isaiah i. 9. The words are, "a very small remnant."

31^d See chap. x. 3 and xi. 6, 7. The Apostle's design in this and the following chapter, is to shew the reason, why the Jews were cast off from being the people of God, and the Gentiles admitted. From whence it follows, that by "attaining to righteousness, and to the law of righteousness," here, is meant not attaining to the righteousness, which puts particular persons into the state of justification and salvation; but the acceptance of that law, the profession of that religion, wherein that righteousness is exhibited; which profession of that, which is now the only true religion, and owning ourselves under that law, which is now solely the law of God, puts any collective body of men, into the state of being the people of God. For every one of the Jews and Gentiles, that "attained to the law of righteousness, or to righteousness," in the sense St. Paul speaks here, i. e. became a professor of the Christian religion, did not attain to eternal salvation. In the same sense must chap. x. 3. and xi. 7, 8. be understood.

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CHAP. IX.

T E X T.

Wherefore? because they
32 sought it, not by faith, but (as
it were) by the works of the law:
for they stumbled at that stum-
bling stone.

33 As it is written, behold, I lay
in Sion a stumbling stone, and
rock of offence: and whosoever
believeth on him, shall not be
ashamed.

CHAP. X.

Brethren, my heart's desire
1 and prayer to God for Israel is,
that they might be saved.

2 For I bear them record, that
they have a zeal of God, but
not according to knowledge.

3 For they, being ignorant of
God's righteousness, and going
about to establish their own
righteousness, have not submit-
ted themselves unto the righte-
ousness of God.

4 For Christ is the end of the
law, for righteousness, to every
one that believeth.

5 For Moses describeth the right-
eousness, which is of the law,
that the man, which doth these
things, shall live by them.

6 But the righteousness, which
is of faith speaketh on this wise,
say not in thine heart, who shall
ascend into heaven? (that is to
bring Christ down from above)

7 Or, who shall descend into the
deep? (that is to bring up Christ
again, from the dead)

8 But what faith it? the word
is nigh thee, even in thy mouth,
and in thy heart: that is the
word of faith which we preach,

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God. How came they to miss it? because they 32.
sought not to attain it by faith; but, as if it were to
be obtained by the works of the law. A crucified
Messiah was a stumbling-block to them^a; and at
that they stumbled, As it is written, "behold I lay 33.
"in Sion a stumbling-block, and a rock of offence,
"and whosoever believeth in him, shall not be
"ashamed." Brethren, my hearty desire and prayer 1.
to God for Israel is, that they may be saved. For I 2.
bear them witness that they are zealous^b, and as they
think for God and his law; but their zeal is not
guided by true knowledge: For they, being ignorant 3.
of the righteousness that is of God, viz. That righte-
ousness, which he graciously bestows and accepts of;
and going about to establish a righteousness of their
own, which they seek for, in their own perform-
ances, have not brought themselves to submit to the
law of the Gospel, wherein the righteousness of God,
i. e. righteousness by faith, is offered. For the end 4.
of the law^c was to bring men to Christ, that, by
believing in him, every one, that did so, might be
justified by faith; For Moses describeth the right- 5.
eousness, that was to be had by the law, thus:
"that the man, which doth the things required in
"the law, shall have life thereby." But the right- 6.
eousness, which is of faith, speaketh after this man-
ner: "say not in thine heart, who shall ascend into
"heaven," that is to bring down the Messiah from
thence, whom we expect personally here on earth to
deliver us? "Or who shall descend into the deep," 7.
i. e. to bring up Christ again from the dead, to be
our Saviour? you mistake the deliverance, you ex-
pect by the Messiah, there needs not the fetching
him from the other world, to be present with you:
The deliverance, by him, is a deliverance from sin, 8.
that you may be made righteous, by faith in him,
and that speaks thus; "the word is nigh thee, even
"in thy mouth, and in thy heart;" that is, the
word

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32^a See 1 Cor. i. 23.

2^b This their zeal for God, see described, Acts xxi. 27—31. and xxii. 3.

4^c See Gal. iii. 24.

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CHAP. X.

word of faith, or the doctrine of the Gospel, which
9. we preach^a, viz. If thou shalt confess with "thy
mouth^b," i. e. openly own Jesus the Lord, i. e.
Jesus to be the Messiah, thy Lord, and shalt believe
in thy heart, that God hath raised him from the
dead^c, otherwise he cannot be believed to be the
10. Messiah; thou shalt be saved. It was not for nothing
that Moses, in the place above-cited, mentioned both
heart and mouth; there is use of both in the case. For
with the heart man believeth unto righteousness, and
with the mouth confession^d is made unto salvation.

That, if thou shalt confess, 9
with thy mouth, the Lord Jesus.
and shalt believe in thine heart,
that God hath raised him from
the dead, thou shalt be saved.

For with the heart man be- 10
lieveth unto righteousness, and
with the mouth confession is
made unto salvation.

For

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8^a St. Paul had told them, ver. 4. that the end of the law was to bring them to life, by faith in Christ, that they might be justified, and so be saved. To convince them of this, he brings three verses out of the book of the law itself, declaring that the way to life was by hearkening to that word, which was ready in the mouth and in their heart, and that, therefore, they had no reason to reject Jesus the Christ, because he died and was now removed into heaven, and was remote from them; their very law proposed life to them, by something nigh them, that might lead them to their deliverer: by words and doctrines, that might be always at hand, in their mouths and in their hearts, and so lead them to Christ, i. e. to that faith in him, which the Apostle preached to them: I submit to the attentive reader, whether this be not the meaning of this place.

9^b The expectation of the Jews was, that the Messiah, who was promised them, was to be their deliverer, and so far they were in the right. But that, which they expected to be delivered from, at his appearing, was the power and dominion of strangers. When our Saviour came, their reckoning was up; and the miracles, which Jesus did, concurred to persuade them, that it was he: but his obscure birth, and mean appearance, suited not with that power and splendor, they had fancied to themselves, he should come in. This, with his denouncing to them the ruin of their temple and state at hand, set the rulers against him, and held the body of the Jews in suspense, till his crucifixion, and that gave a full turn of their minds from him. They had figured him a mighty prince, at the head of their nation, setting them free from all foreign power, and themselves at ease, and happy under his glorious reign. But when at the passover, the whole people were witnesses of his death, they gave up all thought of deliverance by him. He was gone, they saw him no more, and it was past doubt, a dead man could not be the Messiah, or deliverer, even of those who believed him. It is against these prejudices, that what St. Paul says, in this and the three preceding verses, seems directed, wherein he teaches them, that there was no need to fetch the Messiah out of heaven, or out of the grave, and bring him personally among them. For the deliverance, he was to work for them, the salvation by him was salvation from sin, and condemnation for that: and that was to be had, by barely believing and owning him to be the Messiah, their King, and that he was raised from the dead; by this they would be saved, without his personal presence amongst them.

"^c Raised him from the dead." The doctrine, of the Lord Jesus being raised from the dead, is certainly one of the most fundamental articles of the Christian religion; but yet, there seems another reason, why St. Paul here annexes salvation to the belief of it, which may be found ver. 7. where he teaches, that it was not necessary for their salvation, that they should have Christ out of his grave, personally present amongst them; and here he gives them the reason, because, if they did but own him for their Lord, and believe that he was raised, that sufficed, they should be saved.

10^d Believing, and an open avowed profession of the Gospel, are required by our Saviour, Mark xvi. 16.

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CHAP. X.

- For the scripture saith, who-
 11 soever believeth on him shall not
 be ashamed.
 12 For there is no difference be-
 tween the Jew and the Greek :
 for the same Lord over all, is
 rich unto all that call upon him.
 13 For whosoever shall call upon
 the name of the Lord, shall be
 saved.
 14 How then shall they call on
 him, in whom they have not be-
 lieved ? and how shall they be-
 lieve in him, of whom they have
 not heard ? and how shall they
 hear without a preacher ?
 15 And how shall they preach,
 except they be sent ? as it is
 written, how beautiful are the
 feet of them that preach the Go-
 spel of peace, and bring glad ti-
 dings of good things ?
 16 But they have not all obeyed
 the Gospel. For Esaias saith,
 Lord, who hath believed our
 report ?

For the scripture saith, " whosoever believeth on 11.
 " him, shall not be ashamed : " shall not repent his
 having believed, and owning it. The scripture saith, 12.
 whosoever, for in this case there is no distinction of
 Jew and Gentile. For it is he, the same who is
 Lord of them all, and is abundantly bountiful to all
 that call upon him. For whosoever shall call " up- 13.
 on his name, shall be saved. But, how shall they 14.
 call upon him, on whom they have not believed ?
 And how shall they believe on him, of whom they
 have not heard ? And how shall they hear, without
 a preacher ? And how shall they preach, except they 15.
 be sent ^b ? As it is written, " how beautiful are the
 " feet of them that preach the Gospel of peace, and
 " bring glad tidings of good things ? " But, though 16.
 there be messengers sent from God, to preach the
 Gospel ; yet it is not to be expected, that all should
 receive and obey it ^c. For Isaiah hath foretold that
 they should not, saying, " Lord, who hath believed
 our

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13 ^a Whosoever hath, with care, looked into St. Paul's writings, must own him to be a close rea-
 soner, that argues to the point ; and, therefore, if, in the three preceding verses, he requires an open pro-
 fession of the Gospel, I cannot but think that " all that call upon him," ver. 12. signifies all, that are
 open, professed Christians ; and if this be the meaning of calling upon him, ver. 12. it is plain it must
 be the meaning " of calling upon his name," ver. 13. a phrase not very remote from " naming his
 name," which is used by St. Paul for professing Christianity, 2 Tim. ii. 19. If the meaning of the
 prophet Joel, from whom these words are taken, be urged, I shall only say, that it will be an ill rule
 for interpreting St. Paul, to tie up his use of any text, he brings out of the old testament, to that, which
 is taken to be the meaning of it there. We need go no farther for an example than the 6, 7, and 8th
 verses of this chapter, which I desire any one to read as they stand, Deut. xxx. 11—14, and see whe-
 ther St. Paul uses them here, in the same sense.

15 ^b St. Paul is careful, every where, to keep himself, as well as possibly he can, in the minds and
 fair esteem of his brethren, the Jews ; may not therefore this, with the two foregoing verses, be un-
 derstood as an apology to them, for professing himself an Apostle of the Gentiles, as he does, by the
 tenor of this epistle, and in the next chapter, in words at length, ver. 13 ? In this chapter, ver. 12. he
 had shewed that both Jews and Greeks, or Gentiles, were to be saved, only by receiving the Gospel
 of Christ ; and if so, it was necessary that somebody should be sent to teach it them, and therefore the
 Jews had no reason to be angry with any, that was sent on that employment.

16 ^c " But they have not all obeyed." This seems an objection of the Jews, to what St. Paul had
 said, which he answers, in this and the following verse. The objection and answer seem to stand thus :
 You tell us, that you are sent from God to preach the Gospel ; if it be so, how comes it that all that
 have heard, have not received and obeyed ; and since, according to what you would insinuate, the
 messengers of good tidings (which is the import of Evangel, in Greek, and Gospel, in English) were
 so welcome to them ? To this he answers out of Isaiah, that the messengers, sent from God, were not
 believed by all. But from those words of Isaiah, he draws an inference, to confirm the argument he
 was upon, viz. that salvation cometh by hearing and believing the word of God. He had laid it down,
 ver. 8. that it was by their having *ῥῆμα πίστεως* " the word of faith," nigh them, or present with
 them,

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17. our report?" That which we may learn from thence is, that faith cometh by hearing, and hearing from the word of God, i. e. the revelation of the Gospel, in the writings of the sacred scriptures, communicated by those, whom God sends as preachers thereof, to those who are ignorant of it; and there is no need, that Christ should be brought down from heaven, to be personally with you, to be your Saviour.
18. It is enough that both Jews and Gentiles have heard of him, by messengers, whose voice is gone out into the whole earth, and words unto the ends of the world, far beyond the bounds of Judea.
19. But I ask, did not Israel know^a this, that the Gentiles were to be taken in, and made the people of God? First Moses tells it them, from God, who says, "I will provoke you to jealousy, by them who are no people; and by a foolish nation, I will
20. "anger you." But Isaiah declares it yet much plainer, in these words; I was found of them that sought me not; I was made manifest to them, that asked not after me.
21. "And to Israel, to shew their refusal, he saith; "all day long have I stretched forth my hands, unto a disobedient and gainsaying people."

So then, faith cometh by hearing, and hearing by the word of God.

But I say, have they not heard? yes, verily, their sound went into all the earth, and their words unto the ends of the world.

But I say, did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people.

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them, and not by the bodily presence of their deliverer amongst them, that they were to be saved. This *ῥῆμα* "word," he tells them, ver. 17. is, by preaching, brought to be actually present with them and the Gentiles; so that it was their own fault if they believed it not to salvation.

19^a "Did not Israel know?" In this, and the next verses, St. Paul seems to suppose a reasoning of the Jews, to this purpose, viz. that they did not deserve to be cast off, because they did not know, that the Gentiles were to be admitted, and so might be excused, if they did not embrace a religion, wherein they were to mix with the Gentiles; and to this he answers, in the following verses.

S E C T. IX.

C H A P. XI. 1—36.

C O N T E N T S.

THE Apostle, in this chapter, goes on to shew the future state of the Jews and Gentiles, in respect of Christianity, viz. that, though the nation of the

An. Ch. 57. the Jews were, for their unbelief, rejected, and the Gentiles taken, in their
 NERONIS 3. room, to be the people of God; yet there was a few of the Jews, that believed
 CHAP. XI. in Christ, and so a small remnant of them continued to be God's people, being
 incorporated, with the converted Gentiles, into the Christian church. But they
 shall, the whole nation of them, when the fulness of the Gentiles is come in, be
 converted to the Gospel, and again be restored to be the people of God.

The Apostle takes occasion also, from God's having rejected the Jews, to
 warn the Gentile converts, that they take heed: since, if God cast off his an-
 cient people, the Jews, for their unbelief, the Gentiles could not expect to be
 preserved, if they apostatized from the faith, and kept not firm in their obedience
 to the Gospel.

T E X T.

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¹ I Say then, hath God cast a-
 way his people? God for-
 bid! For I also am an Israelite,
 of the seed of Abraham, of the
 tribe of Benjamin.

² God hath not cast away his
 people, which he foreknew. Wot
 ye not what the scripture saith,
 of Elias? how he maketh inter-
 cession to God against Israel,
 saying,

³ Lord, they have killed thy
 prophets, and digged down thine
 altars; and I am left alone, and
 they seek my life.

⁴ But what saith the answer of
 God unto him? I have reserved
 to myself seven thousand men,
 who have not bowed the knee
 to the image of Baal.

⁵ Even so, then, at this present
 time also, there is a remnant,
 according to the election of
 grace.

⁶ And if by grace, then is it no
 more of works: otherwise grace
 is no more grace. But, if it be
 of works, then is it no more
 grace: otherwise work is no
 more work.

I Say then, has ^a God wholly cast away his people, ^{1.}
 "the Jews, from being his people?" By no means,
 For I myself am an Israelite, of the seed of Abraham,
 of the tribe of Benjamin. God hath not utterly cast ^{2.}
 off his people, whom he formerly owned ^b, with so
 peculiar a respect. Know ye not what the scripture
 saith, concerning Elijah? How he complained to the
 God of Israel, in these words: "Lord, they have ^{3.}
 "killed thy prophets, and have digged down thine
 "altars, and of all that worshipped thee, I alone am
 "left, and they seek my life also." But what saith ^{4.}
 the answer of God to him? "I have reserved to my-
 "self seven thousand men, who have not bowed the
 "knee to Baal ^c," i. e. have not been guilty of ido-
 latri. Even so at this time also, there is a remnant ^{5.}
 reserved and segregated, by the favour and free choice
 of God. Which reservation of a remnant, if it be by ^{6.}
 grace and favour, it is not of works ^d, for then grace
 would not be grace. But if it were of works, then
 is it not grace. For then work would not be work,
 i. e. work gives a right, grace bestows the favour,
 where there is no right to it; so that what is con-
 ferred by the one, cannot be ascribed to the other.

How

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¹ ^a This is a question in the person of a Jew, who made the objections in the foregoing chapter, and continues on to object here.

² ^b See chap. viii. 29.

⁴ ^c "Baal, and Baalim, was the name, whereby the false gods and idols, which the heathens wor-
 shipped, were signified in sacred scripture; see Judges ii. 11—13. Hof. xi. 2.

⁶ ^d "It is not of works." This exclusion of works, seems to be mistaken by those, who extend
 it to all manner of difference in the person chosen, from those that were rejected; for such a choice as
 that

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7. How is it then? Even thus; Israel, or the nation of the Jews, obtained not what it seeks^a, but the election^b, or that part, which was to remain God's elect, chosen people, obtained it, but the rest of them
8. were blinded^c: According as it is written^d, "God
" hath given them the spirit of slumber; eyes that
" they should not see, and ears that they should not
9. " hear, unto this day." And David saith^e, "let
" their table be made a snare and a trap, and a
" stumbling-block, and a recompence unto them:
10. " Let their eyes be darkened, that they may not see,
11. " and bow down their back alway." What then do I say, that they have so stumbled, as to be fallen past recovery? By no means: but this I say, that by their fall, by their rejection for refusing the^f Gospel, the privilege of becoming the people of God, by receiving the doctrine of salvation, is come to the Gentiles,

What then? Israel hath not obtained that, which he seeketh⁷ for; but the election hath obtained it, and the rest were blinded:

According as it is written, 8 God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

And David saith, let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.

Let their eyes be darkened¹⁰ that they may not see, and bow down their back alway.

I say then, have they stumbled¹¹ that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

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that, excludes not grace in the chooser, but merit in the chosen. For it is plain, that by works here, St. Paul means merit, as is evident also from chap. iv. 2—4. The law required compleat, perfect obedience: he, that performed that, had a right to the reward; but he, that failed and came short of that, had by the law no right to any thing, but death. And so the Jews, being all sinners, God might without injustice, have cast them all off; none of them could plead a right to his favour. If, therefore, he chose out and reserved any, it was of mere grace, though in his choice he preferred those, who were the best disposed and most inclined to his service. A whole province revolts from their Prince, and takes arms against him; he resolves to pardon some of them. This is a purpose of grace. He reduces them under his power, and then chooses out of them, as vessels of mercy, those that he finds least infected with malice, obstinacy and rebellion. This choice neither voids nor abates his purpose of grace; that stands firm; but only executes it so, as may best comport with his wisdom and goodness. And, indeed, without some regard to a difference, in the things taken, from those that are left, I do not see how it can be called choice. A handful of pebbles, for example, may be taken out of a heap; they are taken and separated, indeed, from the rest, but if it be without any regard to any difference in them, from others rejected, I doubt whether any body can call them chosen.

⁷ "What it seeks," i. e. That righteousness, whereby it was to continue the people of God; see chap. ix. 31. It may be observed, that St. Paul's discourse being of the national privilege, of continuing the people of God, he speaks here, and all along of the Jews, in the collective term Israel. And so likewise, the remnant, which were to remain his people, and incorporate with the convert Gentiles, into one body of Christians, owning the dominion of the one true God, in the kingdom, he had set up under his son, and owned by God for his people, he calls the election.

^b "Election," a collective appellation of the part elected, which in other places he calls remnant. This remnant, or election, call it by which name you please, were those who sought righteousness by faith in Christ, and not by the deeds of the law, and so became the people of God, that people which he had chosen to be his.

^c "Blinded," see 2 Cor. iii. 13—16.

^d "Written," Isa. xxix. 10. and vi. 9, 10.

^e "Saith," Psal. lxxix. 22, 23.

^f That this is the meaning of "fall" here, see Acts xiii. 46.

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- Now if the fall of them be the
 12 riches of the world, and the diminishing of them the riches of the Gentiles : how much more their fulness ?
- 13 For I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnify mine office :
- 14 If, by any means, I may provoke to emulation them, which are my flesh, and might save some of them.
- 15 For, if the casting away of them be the reconciling of the world ; what shall the receiving of them be, but life from the dead ?
- 16 For if the first-fruit be holy, the lump is also holy : and if the root be holy, so are the branches.
- 17 And, if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in amongst them, and with them partake of the root and fatness of the olive-tree ;
- 18 Boast not against the branches : but if thou boast, thou bearest not the root, but the root thee.

tiles, to provoke the Jews to jealousy. Now, if the 12. fall of the Jews hath been to the enriching of the rest of the world, and their damage an advantage to the Gentiles, by letting them into the church, how much more shall their completion be so, when their whole nation shall be restored ? This I say to you 13. Gentiles, forasmuch, as being Apostle of the Gentiles, I magnify * mine office : If, by any means, I 14. may provoke to emulation the Jews, who are my own flesh and blood, and bring some of them into the way of salvation. For, if the casting them off 15. be a means of reconciling the world, what shall their restoration be, when they are taken again into favour, but as it were life from the dead, which is to all mankind of all nations ? For if the first-fruits ^b be 16. holy ^c and accepted, the whole product of the year is holy, and will be accepted. And if Abraham, Isaac, and Jacob, from whom the Jewish nation had their original, were holy, the branches also, that sprang from this root, are holy. If then some of the 17. natural branches were broken off : if some of the natural Jews, of the stock of Israel, were broken off and rejected, and thou a heathen, of the wild Gentile race, wert taken in, and ingrafted into the church of God, in their room ; and there partake of the blessings, promised to Abraham and his seed, Be not so 18. conceited of thyself, as to shew any disrespect ^d to the Jews. If any such vanity possesses thee, remember that the privilege thou hast, in being a Christian, is derived to thee from the promise, made to Abraham, and his seed, but nothing accrues to Abraham, or his

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13 ^a St. Paul magnified his Office, of Apostle of the Gentiles, not only by preaching the Gospel to the Gentiles ; but in assuring them farther, as he does, ver. 12. that, when the nation of the Jews shall be restored, the fulness of the Gentiles shall also come in.

14 ^b These allusions, the Apostle makes use of here, to shew that the patriarchs, the root of the Jewish nation, being accepted by God ; and the few Jewish converts, which at first entered into the Christian church, being also accepted by God, are, as it were, first fruits, or pledges, that God will, in due time, admit the whole nation of the Jews into his visible church, to be his peculiar people again.

^c " Holy : " by holy is here meant that relative holiness, whereby any thing hath an appropriation to God.

18 ^d " Boast not against the branches." Though the great fault, that most disordered the church, and

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19. his race, by any thing derived from thee. Thou wilt perhaps say, "the Jews were rejected to make
20. "way for me." Well, let it be so: but remember that it was because of unbelief, that they were broken off, and that it is by faith alone, that thou hast obtained, and must keep thy present station. This ought to be a warning to thee, not to have any haughty conceit of thyself, but with modesty to fear.
21. For if God spared not the seed of Abraham, but cast off even the children of Israel, for their unbelief, he will certainly not spare thee, if thou art guilty of the
22. like miscarriage. Mind, therefore the benignity and rigour of God, rigour to them that stumbled at the Gospel and fell, but benignity to thee, if thou continue within the sphere of his benignity, i. e. in the faith, by which thou partakest of the privilege of being one of his people: otherwise even thou also
23. shalt be cut off. And the Jews also, if they continue not in unbelief, shall be again grafted into the stock of Abraham, and be re-established the people of God. For, however they are now scattered, and under subjection to strangers, God is able to collect them again into one body, make them his people, and set them in a flourishing condition, in their own
24. land*. For if you, who are heathens by birth, and not of the promised seed, were, when you had neither claim, nor inclination to it, brought into the Church, and made the people of God; how much more shall those, who are the posterity and descendants of him to whom the promise was made, be restored to the state, which the promise vested in that family?

Thou wilt say then, the branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

For, if God spared not the natural branches, take heed lest he also spare not thee.

Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

For, if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

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and principally exercised the Apostle's care, in this epistle, was from the Jews pressing the necessity of legal observances, and not brooking that the Gentiles, though converts to Christianity, should be admitted into their communion, without being circumcised; yet it is plain from this verse, as also chap. xiv. 3. 10. that the convert Gentiles were not wholly without fault, on their side, in treating the Jews with dis-esteem and contempt. To this also, as it comes in his way, he applies fit remedies, particularly in this chapter, and chap. xiv.

23* This grafting in again, seems to import, that the Jews shall be a flourishing nation again, professing Christianity, in the land of promise, for that is to be re-instated, again, in the promise made to Abraham, Isaac, and Jacob. This St. Paul might, for good reasons, be withheld from speaking out here: but, in the prophets, there are very plain intimations of it.

V O L. III.

Z z z

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CHAP. XI.

T E X T.

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For I would not, brethren,
25 that ye should be ignorant of
this mystery, (lest ye should be
wise in your own conceits) that
blindness in part is happened to
Israel, until the fulness of the
Gentiles be come in.

26 And so all Israel shall be saved :
as it is written, there shall come
out of Sion the deliverer, and
shall turn away ungodliness from
Jacob.

27 For this is my covenant unto
them, when I shall take away
their sins.

28 As concerning the Gospel,
they are enemies for your sake :
but as touching the election,
they are beloved for the fathers
sakes.

family? For, to prevent your being conceited of 25.
yourselves, my brethren, let me make known to you,
which has yet been undiscovered to the world, viz.
That the blindness, which has fallen upon part of
Israel, shall remain upon them, but till the time be
come, wherein the whole " Gentile world shall enter
into the church, and make profession of Christianity.
And so all Israel shall be converted ^b to the Christian 26.
faith, and the whole nation become the people of
God : as it is written, " there shall come out of Sion
" the deliverer, and shall turn away ungodliness from
" Jacob. For this is my covenant to them, when 27.
" I shall take away ^c their sins." They are, indeed, 28.
at present, strangers to the Gospel, and so are in the
state of enemies ^d ; but this is for your sakes : their
fall and loss is your enriching, you having obtained ad-
mittance, through their being cast out : but yet they,
being within the election, that God made, of Abra-
ham, Isaac, and Jacob, and their posterity, to be his
people, are still his beloved people, for Abraham,
Isaac and Jacob's sake, from whom they are descend-
ed.

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25 ^a Πλήρωμα, " the fulness of the Jews," ver. 12. is the whole body of the Jewish nation pro-
fessing Christianity : and therefore here πλήρωμα τῶν ἔθνων, " the fulness of the Gentiles," must be
the whole body of the Gentiles professing Christianity. And this ver. 15. seems to teach. For the
resurrection is of all.

26 ^b Σωθήσεται, " shall be saved." It is plain that the salvation, that St. Paul, in this discourse
concerning the nation of the Jews, and the Gentile world, in gross, speaks of, is not eternal happiness in
heaven, but he means by it the profession of the true religion, here on earth. Whether it be, that that
is as far as corporations, or bodies politic can go, towards the attainment of eternal salvation, I will not
inquire. But this is evident, that being saved, is used by the Apostle here, in this sense. That all the
Jewish nation may become the people of God again, by taking up the Christian profession, may be
easily conceived. But that every person of such a Christian nation, shall attain eternal salvation in
heaven, I think no body can imagine, to be here intended.

27 ^c " Take away," i. e. Forgive their sins, and take away the punishment, they lie under for
them.

28 ^d Ἐχθροί, " enemies," signifies strangers, or aliens, i. e. such as are no longer the people of
God. For they are called " enemies," in opposition to " beloved," in this very verse. And the
reason given, why they are enemies, makes it plain, that this is the sense, viz. For the Gentiles sake,
i. e. They are rejected from being the people of God, that you Gentiles may be taken in, to be the peo-
ple of God, in their room, ver. 30. The same signification has ἔχθροι, " enemies," chap. v. 10.
κατ' ἐναγγέλιον ἔχθροι, " as concerning the Gospel, enemies," i. e. all those, who not embracing the
Gospel, not receiving Christ for their king and lord, are aliens from the kingdom of God, and all such
aliens are called ἔχθροι, " enemies." And so indeed were the Jews now : but yet they were
κατ' ἐκλογὴν ἀγαπῆται, " as touching the election, beloved," i. e. were not actually within the king-
dom

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29. ed.. For the favours, that God shewed those their fathers, in calling them and their posterity to be his people, he doth not repent of ; but his promise, that
30. they shall be his people, shall stand good ^a. For as you, the Gentiles, formerly stood out, and were not the people of God, but yet have now obtained mercy, so as to be taken in, through the standing out of the
31. Jews, who submit not to the Gospel ^b : Even so they, now, have stood out, by reason of your being in mercy admitted, that they also, through the mercy you have received, may again hereafter be admitted.
32. For God hath put up together, in a state of revolt from their allegiance ^c to him, as it were in one fold, all men, both Jews and Gentiles, that, through his mercy, they might all, both Jews and Gentiles, come to be his people, i. e. he hath suffered both Jews and Gentiles, in their turns, not to be his people, that he might bring the whole body, both of Jews and

For the gifts and calling of God are without repentance.

For as ye, in times past, have 30 not believed God, yet have now obtained mercy, through their unbelief :

Even so, have these, also now 31 not believed, that, through your mercy, they also may obtain mercy.

For God hath concluded them 32 all in unbelief, that he might have mercy upon all.

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dom of God his people, but were within the election, which God had made of Abraham, Isaac, and Jacob, and their posterity to be his people, and so God had still intentions of kindness to them, for their father's sake, to make them again his people.

29 ^a So God's not repenting is explained, Numb. xxiii. 19—24.

30 ^b See Acts xiii. 46.

32 ^c *Ἐν ἀπειθείᾳ*, "in unbelief." The unbelief here charged nationally, on Jews and Gentiles, in their turns, in this and the two preceding verses, whereby they ceased to be the people of God, was evidently the disowning of his dominion, whereby they put themselves out of the kingdom, which he had, and ought to have in the world, and so were no longer in the state of subjects, but aliens and rebels. A general view of mankind will lead us into an easier conception of St. Paul's doctrine, who, all through this epistle, considers the Gentiles, Jews, and Christians, as three distinct bodies of men.

God by creation, had no doubt an unquestionable sovereignty over mankind, and this was at first acknowledged, in their sacrifices and worship of him. Afterwards they withdrew themselves from their submission to him, and found out other gods, whom they worshipped and served. This revolt from God, and the consequence of it, God's abandoning them, St. Paul describes, chap. i. 18—32.

In this state of revolt from God were the nations of the earth, in the times of Abraham ; and then Abraham, Isaac, and Jacob, and their posterity, the Israelites, upon God's gracious call, returned to their allegiance to their ancient and rightful King and Sovereign, to own the one invisible God, Creator of heaven and earth, for their God, and so become his people again, to whom he, as to his peculiar people, gave a law. And thus remained the distinction between Jews and Gentiles, i. e. the nations, as the word signifies, till the time of the Messiah, and then the Jews ceased to be the people of God, not by a direct renouncing the God of Israel, and taking to themselves other false gods, whom they worshipped : but by opposing and rejecting the kingdom of God, which he purposed at that time to set up, with new laws and institutions, and to a more glorious and spiritual purpose, under his son Jesus Christ : him God sent to them, and him the nation of the Jews refused to receive as their lord and ruler, though he was their promised king and deliverer, answering all the prophecies and types of him, and evidencing his mission by his miracles. By this rebellion against him, into

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O the depth of the riches both
33 of the wisdom and knowledge of
God ! how unsearchable are his
judgments, and his ways past
finding out !

34 For who hath known the mind
of the Lord, or who hath been
his counsellor ?

35 Or who hath first given to
him, and it shall be recompensed
unto him again ?

36 For of him, and through him,
and to him, are all things : to
whom be glory for ever. Amen.

and Gentiles, to be his people. O the depth of the
riches of the wisdom and knowledge of God !^{33.}
How unsearchable are his judgments, and his ways
not to be traced ! For who hath known the mind^{34.}
of the Lord ? or who hath sat in counsel with him ?
Or who hath been before-hand with him, in be-^{35.}
stowing any thing upon him, that God may repay it
to him again^b ? The thought of any such thing is
absurd. For from him all things have their being.^{36.}
and original ; by him they are all ordered and dis-
posed of, and, for him and his glory, they are all
made and regulated, to whom be glory for ever.
Amen.

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whose hand God had committed the rule of his kingdom, and appointed lord over all things, the Jews turned themselves out of the kingdom of God, and ceased to be his people, who had now no other people but those, who received and obeyed his son, as their lord and ruler. This was the ἀπειθεια, "unbelief," here spoken of. And I would be glad to know any other sense of believing, or unbelief, wherein it can be nationally attributed to a people (as visibly here it is) whereby they shall cease, or come to be the people of God, or visible subjects of his kingdom, here on earth. Indeed, to enjoy life and estate in this, as well as other kingdoms, not only the owning of the Prince, and the authority of his laws, but also obedience to them is required. For a Jew might own the authority of God, and his law given by Moses, and so be a true subject, and as much a member of the commonwealth of Israel, as any one in it, and yet forfeit his life, by disobedience to the law. And a Christian may own the authority of Jesus Christ, and of the Gospel, and yet forfeit eternal life, by his disobedience to the precepts of it, as may be seen, chap. vii, viii, and ix.

33^a This emphatical conclusion seems, in a special manner, to regard the Jews, whom the Apostle would hereby teach modesty and submission to the over-ruling hand of the all-wise God, whom they are very unfit to call to account, for his dealing so favourably with the Gentiles. His wisdom and ways are infinitely above their comprehension, and will they take upon them to advise him what to do ? Or is God in their debt ? Let them say for what, and he shall repay it to them. This is a very strong rebuke to the Jews, but delivered, as we see, in a way very gentle and inoffensive. A method, which the Apostle endeavours every where to observe, towards his nation.

35^b This has a manifest respect to the Jews, who claimed a right to be the people of God so far, that St. Paul, ch. ix. 14. finds it necessary to vindicate the justice of God in the case, and does here, in this question, expose, and silence the folly of any such pretence.

S E C T. X.

CHAP. XII. 1—21.

C O N T E N T S.

ST. Paul, in the end of the foregoing chapter, with a very solemn epiphonema, closes that admirable, evangelical discourse, to the church at Rome, which

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which had taken up the eleven foregoing chapters. It was addressed to the two sorts of converts, viz Gentiles and Jews, into which, as into two distinct bodies, he all along, through this epistle, divides all mankind, and considers them, as so divided, into two separate corporations.

1. As to the Gentiles, he endeavours to satisfy them, that though they, for their apostacy from God to idolatry, and the worship of false Gods, had been abandoned by God, and lived in sin and blindness, without God in the world, strangers from the knowledge and acknowledgment of him; yet that the mercy of God, through Jesus Christ, was extended to them, whereby there was a way now open to them, to become the people of God. For since no man could be saved, by his own righteousness, no not the Jews themselves, by the deeds of the law; the only way to salvation, both for Jews and Gentiles, was by faith in Jesus Christ. Nor had the Jews any other way, now, to continue themselves the people of God, than by receiving the Gospel, which way was opened also to the Gentiles, and they as freely admitted into the kingdom of God, now erected under Jesus Christ, as the Jews, and upon the sole terms of believing. So that there was no need at all for the Gentiles to be circumcised, to become Jews, that they might be partakers of the benefits of the Gospel.

2. As to the Jews, the Apostle's other great aim, in the foregoing discourse, is to remove the offence, the Jews took at the Gospel, because the Gentiles were received into the church, as the people of God, and were allowed to be subjects of the kingdom of the Messiah. To bring them to a better temper, he shews them, from the sacred scripture, that they could not be saved by the deeds of the law, and therefore the doctrine of righteousness, by faith, ought not to be so strange a thing to them. And, as to their being, for their unbelief, rejected from being the people of God, and the Gentiles taken-in in their room, he shews plainly, that this was foretold them in the old testament; and that herein God did them no injustice. He was sovereign over all mankind, and might choose whom he would, to be his people, with the same freedom that he chose the posterity of Abraham, among all the nations of the earth, and of that race chose the descendants of Jacob, before those of his elder brother Esau, and that, before they had a being, or were capable of doing good or evil. In all which discourse of his it is plain, the election spoken of, has for its object only nations, or collective bodies politic, in this world, and not particular persons, in reference to their eternal state in the world to come.

Having thus finished the principal design of his writing, he here, in this, as is usual with him in all his epistles, concludes with practical and moral exhortations, whereof there are several in this chapter, which we shall take in their order.

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T E X T.

IT being so then, that you are become the people of God, in the room of the Jews, do not ye fail to offer

IBeseech you, therefore, brethren, by the mercies of God, that

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CHAP. XII. that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

offer him that sacrifice, that it is reasonable for you to do, I mean your bodies^a; not to be slain, but the lusts thereof being mortified, and the body cleansed from the spots and blemishes of sin, will be an acceptable offering to him, and such a way of worship, as becomes a rational creature, which therefore I beseech you, by the mercies of God to you, who has made you his people, to present to him. And be not² conformed to the fashion of this world^b; but be ye transformed, in the renewing of your minds^c; that you may, upon examination, find out what is the good, the acceptable and perfect will of God, which now, under the Gospel, has shewn itself to be in purity and holiness of life: the ritual observances which he once instituted, not being that, his good, acceptable, and perfect will, which he always intended; they were made only the types and preparatory way to this more perfect state under the Gospel^d. For³ by virtue of that commission, to be the Apostle of the Gentiles, which, by the favour of God, is bestowed on me, I bid every one of you, not to think of himself

N O T E S.

1^a "Your bodies." There seem to be two reasons, why St. Paul's exhortation to them is, to present their bodies undefiled to God: 1. Because he had before, especially chap. vii. so much insisted on this, that the body was the great source from whence sin arose. 2. Because the heathen world, and particularly the Romans, were guilty of those vile affections, which he mentions, chap. i. 24—27.

2^b "To the fashion of this world;" or, as St. Peter expresses it, "not fashioning yourselves according to your former lusts in the time of ignorance." Pet. i. 14.

3^c "Transformed in the renewing of your minds" The state of the Gentiles is thus described, Eph. iv. 17—19, "As walking in the vanity of their minds, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness, fulfilling the lusts of the flesh, and of the mind." And Col. i. 21. "Alienated and enemies in their minds by wicked works." "The renewing," therefore, "of their minds," or, as he speaks, Eph. iv. "in the spirit of their minds," was the getting into an estate, contrary to what they were in before, viz. to take it in the Apostle's own words; "that the eyes of their understandings might be enlightened;" and that they "might put on the new man, that is renewed in knowledge, after the image of him that created him, that ye walk as children of the light, proving what is acceptable to the Lord, having no fellowship with the works of darkness:" that they "be not unwise, but understanding what is the will of the Lord: for this is the will of God, even your sanctification. That you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour, not in the lusts of concupiscence, even as the Gentiles that know not God."

^d In these two first verses, of this chapter, is shewn the preference of the Gospel to the Gentile state, and the Jewish institution.

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self more highly than he ought to think, but to have sober and modest thoughts of himself, according to that measure of spiritual gifts^a, which God has bestowed upon him. For, as there are many members in one and the same body, but all the members are not appointed to the same work ; So we, who are many, make all but one body in Christ, and are all fellow members one of another^b. But having, according to the respective favour that is bestowed upon us, every one of us different gifts ; whether it be prophecy^c, let us prophecy, according to the proportion of faith^d, or gift of interpretation, which is given us, i. e. as far forth as we are enabled by revelation and an extraordinary illumination, to understand

For, as we have many members in one body, and all members have not the same office ;

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith :

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³ ^a Μέτρον πίστεως, "Measure of faith," some copies read χάριτος, "of favour," either of them express the same thing, i. e. gifts of the spirit.

⁵ ^b The same simile to the same purpose ; see 1 Cor. xii.

⁶ ^c "Prophecy," is enumerated, in the new testament, among the gifts of the spirit, and means, either the interpretation of sacred scripture, and explaining of prophecies already delivered, or foretelling things to come.

^d "According to the proportion of faith." The context, in this and the preceding verses, leads us, without any difficulty, into the meaning of the Apostle, in this expression : 1 Cor. xii. and xiv. shew us, how apt the new converts were to be puffed up with the several gifts, that were bestowed on them ; and every one, as in like cases is usual, forward to magnify his own, and to carry it farther, than in reality it extended. That it is St. Paul's design, here, to prevent, or regulate such disorder, and to keep every one, in the exercising of his particular gift, within its due bounds, is evident, in that exhorting them, ver. 3. to a sober use of their gifts (for it is in reference to their spiritual gifts, he speaks in that verse) he makes the measure of that sobriety, to be that measure of faith, or spiritual gift which every one in particular enjoyed by the favour of God, i. e. That no one should go beyond that which was given him, and he really had. But besides this, which is very obvious, there is another passage in that verse, which, rightly considered, strongly inclines this way. "I say through the grace that is given unto me," says St. Paul. He was going to restrain them, in the exercise of their distinct spiritual gifts, and he could not introduce what he was going to say in the case with a more persuasive argument than his own example ; "I exhort," says he, "that every one of you, in the exercise and use of his spiritual gift, keep within the bounds and measure of that gift which is given him. I myself, in giving you this exhortation, do it by the grace given unto me, I do it by the commission and power given me by God, and beyond that I do not go." In one, that had before declared himself an Apostle, such an expression as this here (if there were not some particular reason for it) might seem superfluous, and to some idle, but, in this view, it has a great grace and energy in it. There wants nothing but the study of St. Paul's writings to give us a just admiration of his great address, and the skill wherewith all that he says is adapted to the argument he has in hand : "I," says he, "according to the grace given me, direct you every one, in the use of your gifts, which, according to the grace given you, are different, whether it be the gift of prophecy, to prophecy according to the proportion, or measure of that gift, or revelation, that he hath. And let him not think that, because some things are, therefore every thing is revealed to him." The same rule, concerning the same matter, St. Paul gives, Eph. iv. 16. that every member should act according to the measure of its own strength, power, and energy ;

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- Or ministry, let us wait
on our ministring; or he that
7 teacheth, on teaching;
8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence; he that sheweth mercy, with chearfulness.
9 Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.
10 Be kindly affectioned one to another; with brotherly love, in honour preferring one another.
11 Not slothful in business: fervent in spirit; serving the Lord:
12 Rejoicing in hope; patient in tribulation; continuing instant in prayer:
13 Distributing to the necessity of saints; given to hospitality.
14 Bless them which persecute you: bless and curse not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord.

stand and expound it, and no farther: or, if it be 7. ministry, let us wait on our ministring: he that is a teacher, let him take care to teach. He, whose gift 8. is exhortation, let him be diligent in exhorting: he that giveth, let him do it liberally, and without the mixture of any self-interest: he that presideth^a, let him do it with diligence: he that sheweth mercy, let him do it with chearfulness. Let love be with- 9. out dissimulation. Abhor that which is evil, stick to that which is good. Be kindly affectioned one 10. towards another, with brotherly love: in honour preferring one another. Not slothful in business; but 11. active and vigorous in mind, directing all to the service of Christ and the Gospel, Rejoicing in the 12. hope you have, of heaven and happiness; patient in tribulation; frequent and instant in prayer: For- 13. ward to help Christians in want, according to their necessities; given to hospitality. Bless them who 14. persecute you: bless and curse not. Rejoice with 15. them that rejoice, and weep with them that weep. Be of the same mind one towards another. Do not 16. mind only high things; but suit yourselves to the mean condition and low concerns of persons beneath you. Be not wise in your own conceits. Render 17. to no man evil for evil: but take care that your carriage be such as may be approved by all men. If it 18. be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, do not avenge your 19. selves, but rather leave that to God. For it is written, "vengeance is mine, and I will repay it, saith the
" the

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energy; 1 Cor. xiv. 29—32. may also give light to this place. This, therefore, is far from signifying that a man, in interpreting of sacred scripture, should explain the sense, according to the system of his particular sect, which each party is pleased to call the analogy of faith. For this would be to make the Apostle to set that, for a rule of interpretation, which had not its being till long after, and is the product of fallible men.

The "measure of faith," ver. 3. and "proportion of faith," in this verse, signifies the same thing, viz. so much of that particular gift, which God was pleased to bestow on any one.

8^a ὁ προϊστάμενος, "He that ruleth," says our translation; the context inclines to the sense I have taken it in; see Vitranga de Synagog. l. 2. c. 3.

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20. "the Lord." Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; if this prevail on him, thou subduest an enemy, and gainest a friend; if he persists still in his enmity, in so doing, thou heapest coals of fire on his head, i. e. exposest him to the wrath of God, who will be thy avenger.
21. Be not overcome and prevailed on, by the evil thou receivest, to retaliate; but endeavour to master the malice of an enemy in injuring thee, by a return of kindness and good offices to him.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink, for, in so doing, thou shalt heap coals of fire on his head.

Be not overcome of evil, but 21 overcome evil with good.

S E C T. XI.

C H A P. XIII. 1-7.

C O N T E N T S.

THIS section contains the duty of Christians to the civil magistrate: for the understanding this right, we must consider these two things:

1. That these rules are given to Christians, that were members of a heathen commonwealth, to shew them that, by being made Christians and subjects of Christ's kingdom, they were not, by the freedom of the Gospel, exempt from any ties of duty, or subjection, which, by the laws of their country, they were in, and ought to observe, to the government and magistrates of it, though Heathens, any more than any of their heathen subjects. But, on the other side, these rules did not tie them up, any more than any of their fellow-citizens, who were not Christians, from any of those due rights, which, by the law of nature, or the constitutions of their country, belonged to them. Whatsoever any other of their fellow-subjects, being in a like station with them, might do without sinning, that they were not abridged of, but might do still, being Christians. The rule here, being the same with that given by St. Paul, 1 Cor. vii. 17. "As God has called every one, so let him walk." The rules of civil right and wrong, that he is to walk by, are to him the same they were before.

2. That St. Paul in this direction to the Romans, does not so much describe the magistrates, that then were in Rome, as tells whence they, and all magistrates, every where, have their authority; and for what end they have it, and should use it. And this he does, as becomes his prudence, to avoid bringing any imputation on Christians, from heathen magistrates, especially those insolent and vicious ones of Rome, who could not brook any thing to be told them, as their

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duty, and so might be apt to interpret such plain truths, laid down in a dogmatical way, into sauciness, sedition, or treason, a scandal cautiously to be kept off from the Christian doctrine! nor does he, in what he says, in the least flatter the Roman emperor, let it be either Claudius, as some think, or Nero, as others, who then was in possession of that empire. For he speaks here of the higher powers, i. e. the supreme, civil power, which is, in every commonwealth, derived from God, and is of the same extent every where, i. e. is absolute and unlimited by any thing, but the end for which God gave it, viz. the good of the people, sincerely pursued, according to the best of the skill of those who share that power, and so not to be resisted. But, how men come by a rightful title to this power; or who has that title, he is wholly silent, and says nothing of it. To have meddled with that, would have been to decide of civil rights, contrary to the design and business of the Gospel, and the example of our Saviour, who refused meddling in such cases with this decisive question; "who made me a judge, or divider, over you?" Luke xii. 14.

T E X T.

P A R A P H R A S E.

L E T every soul be subject unto the higher powers. For there is no power, but of God: the powers that be, are ordained of God.

L E T every one of you, none excepted^a, be subject to the over-ruling powers^b of the government, he lives in. There is no power, but what is

N O T E S.

^a "Every one," however endowed with miraculous gifts of the Holy Ghost, or advanced to any dignity in the church of Christ. For that these things were apt to make men overvalue themselves, is obvious, from what St. Paul says to the Corinthians, 1 Cor. xii. and here to the Romans, chap. xii. 3—5. But above all others, the Jews were apt to have an inward reluctancy, and indignation, against the power of any heathen over them, taking it to be an unjust and tyrannical usurpation upon them, who were the people of God, and their betters. These the Apostle thought it necessary to restrain, and, therefore, says, in the language of the Jews, "every soul," i. e. every person among you, whether Jew or Gentile, must live in subjection to the civil magistrate. We see, by what St. Peter says on the like occasion, that there was great need that Christians should have this duty inculcated to them, "lest any among them should use their liberty, for a cloak of maliciousness, or misbehaviour," 1 Pet. ii. 13—16. The doctrine of Christianity was a doctrine of liberty. And St. Paul, in this epistle, had taught them, that all Christians were free from the Mosaic law. Hence corrupt and mistaken men, especially Jewish converts, impatient, as we have observed, of any heathen dominion, might be ready to infer, that Christians were exempt from subjection to the laws of heathen governments. This he obviates, by telling them, that all other governments derived the power, they had, from God, as well as that of the Jews, though they had not the whole frame of their government, immediately, from him, as the Jews had.

^b Whether we take "powers," here, in the abstract, for political authority, or in the concrete, for the persons de facto, exercising political power and jurisdiction, the sense will be the same, viz. That Christians, by virtue of being Christians, are not any way exempt from obedience to the civil magistrates, nor ought, by any means, to resist them, though by what is said, ver. 3. it seems that St. Paul meant here magistrates having, and exercising a lawful power. But, whether the magistrates in being were, or were not, such, and consequently were, or were not, to be obeyed, that Christianity gave them no peculiar power to examine. They had the common right of others, their fellow-citizens, but had no distinct privilege, as Christians. And, therefore, we see, ver. 7. where he enjoins the paying of tribute and custom, &c. it is in these words; "render to all their dues, tribute to whom tribute is due, honour to whom honour, &c." But who it was, to whom any of these, or any other dues, of right belonged, he decides not, for that he leaves them to be determined by the laws and constitutions of their country.

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2. is from God : The powers that are in being, are ordained by God : So that he, who resisteth the power, resisteth the ordinance of God ; and they, that resist, will be punished, by those powers that they resist.
3. What should you be afraid of ? Rulers are no terror to those that do well, but to those that do ill. Wilt thou then not live in dread of the civil power ? Do that which is good and right, and then praise only is thy due, from the magistrate. For he is the officer and minister of God, appointed only for thy good. But, if thou doest amiss, then thou hast reason to be afraid. For he bears not the sword in vain. For he is the minister of God, and executioner of wrath and punishment upon him that doth ill. This being the end of government, and the business of the magistrate, to cherish the good, and punish ill men, it is necessary for you to submit to government, not only in apprehension of the punishment, which disobedience will draw on you, but out of conscience, as a
6. duty required of you by God. This is the reason why also you pay tribute, which is due to the magistrates, because they employ their care, time and pains, for the public weal, in punishing and restraining the wicked and vicious ; and in countenancing
7. and supporting the virtuous and good. Render, therefore, to all their dues : tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honour to whom honour.

Whosoever, therefore, resisteth the power, resisteth the ordinance of God : and they that resist, shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same :

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid : for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For, for this cause pay you tribute also ; for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues : tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

S E C T. XII.

CHAP. XIII. 8—14.

C O N T E N T S.

HE exhorts them to love, which is in effect, the fulfilling of the whole law.

A a a a 2

T E X T.

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T E X T.

P A R A P H R A S E.

- 8 **W**E no man any thing, but to love one another: for he, that loveth another, hath fulfilled the law.
- 9 For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and, if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself.
- 10 Love worketh no ill to his neighbour: therefore, love is the fulfilling of the law.
- 11 And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.
- 12 The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light.
- 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
- 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

WE nothing to any body, but affection and good will, mutually to one another; for he, that loves others sincerely, as he does himself, has fulfilled the law. For this precept, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and whatever other command there be, concerning social duties, it in short is comprehended in this, "thou shalt love thy neighbour as thyself." Love permits us to do no harm to our neighbour, and therefore is the fulfilling of the whole law of the second table. And all this do, considering that it is now high time that we rouse ourselves up, shake off sleep, and betake ourselves, with vigilancy and vigour, to the duties of a Christian life. For the time of your removal, out of this place of exercise and probationership, is nearer than when you first entered into the profession of Christianity. The night, the dark state of this world, wherein the good and the bad can scarce be distinguished, is far spent. The day, that will shew every one in his own dress and colours, is at hand. Let us, therefore, put away the works, that we should be ashamed of, but in the dark; and let us put on the dress and ornaments, that we should be willing to appear in, in the light. Let our behaviour be decent, and our carriage such, as fears not the light, nor the eyes of men, not in disorderly feastings and drunkenness; nor in dalliance and wantonness: nor in strife and envy. But walk in newness of life, in obedience to the precepts of the Gospel, as becomes those, who are baptised into the faith of Christ, and let not the great employment of your thoughts and cares be wholly in making provision for the body, that you may have wherewithal to satisfy your carnal lusts.

N O T E S.

11, 12^a It seems, by these two verses, as if St. Paul looked upon Christ's coming as not far off, to which there are several other concurrent passages in his epistles: See 1 Cor. i. 7.

12^b "ὅπλα," "armour." The word in the Greek is often used for the apparel, cloathing, and accoutrements of the body.

13^c These he seems to name, with reference to the night, which he had mentioned, these being the disorders, to which the night is usually set apart.

^d These, probably, were set down, with regard to universal love and good-will, which he was principally here pressing them to,

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C H A P. XIV. 1—XV. 13.

CHAP. XIV.

C O N T E N T S.

ST. Paul instructs, both the strong and the weak, in their mutual duties one to another, in respect of things indifferent, teaching them, that the strong should not use their liberty, where it might offend a weak brother: Nor the weak censure the strong, for using their liberty.

P A R A P H R A S E.

T E X T.

1. **H**IM, that is weak in the faith, i. e. not fully persuaded of his Christian liberty, in the use of some indifferent thing, receive you into your friendship and conversation ², without any coldness, or distinction, but do not engage him in disputes and
2. controversies about it. For such variety is there in men's persuasions, about their Christian liberty, that one believeth that he may, without restraint, eat all things; another is so scrupulous, that he eateth no-
3. thing but herbs. Let not him, that is persuaded of his liberty, and eateth, despise him that, through scruple, eateth not: And let not him, that is more doubtful, and eateth not, judge, or censure, him that eateth, for God hath received ^b him into his church
4. and family: And who art thou, that takest upon thee to judge the domestic of another, whether he be of his family, or no? It is his own master alone, who is to judge, whether he be, or shall continue, his domestic, or no: what hast thou to do, to meddle in the case? But trouble not thyself, he shall stand and stay in the family. For God is able to
5. confirm and establish him there ^b. One man judgeth

HIM that is weak in the faith, receive you, but not to doubtful disputations.

For one believeth that he ² may eat all things: another, who is weak, eateth herbs.

Let not him, that eateth, despise him that eateth not: and let not him, which eateth not, judge him that eateth: for God hath received him.

Who art thou, that judgest ⁴ another man's servant? to his own master, he standeth, or falleth: yea, he shall be holden up: for God is able to make him stand.

One man esteemeth one day ⁵ above

N O T E S.

1 ^a That the reception here spoken of, is the receiving into familiar and ordinary conversation, is evident from chap. xv. 7. where he, directing them to receive one another mutually, uses the same word *προσλαμβάνεσθε*, i. e. live together in a free and friendly manner, the weak with the strong, and the strong with the weak, without any regard to the differences among you, about the lawfulness of any indifferent things. Let those, that agree, or differ, concerning the use of any indifferent thing, live together all alike.

3, 4 ^b "By him that eateth," ver. 3. St. Paul seems to mean the Gentiles, who were less scrupulous, in

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above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live, therefore, or die, we are the Lord's.

* one day to be set apart to God, more than another, another man judgeth every day to be God's alike. Let every one take care to be satisfied in his own mind, touching the matter. But let him not censure ^b another in what he doth. He that observeth ⁶ a day, observeth it as the Lord's servant, in obedience to him : and he, that observeth it not, passeth by that observance, as the Lord's servant, in obedience also to the Lord. He that eateth, what another out of scruple forbears, eateth it as the Lord's servant : For he giveth God thanks. And he that, out of scruple, forbeareth to eat, does it also as the Lord's servant : for he giveth God thanks, even for that which he doth, and thinks he may not eat. For no ⁷ one of us Christians liveth, as if he were his own man, perfectly at his own disposal : and no one ^c of us dies so. For, whether we live, our life is appropriated to the Lord : or, whether we die, to him we die, as his servants. For whether we live, or die, ⁸ we

NOTES.

in the use of indifferent things ; and, by " him that eateth not," the Jews who made a great distinction of meats and drinks and days, and placed in them a great, and, as they thought, necessary part of the worship of the true God. To the Gentiles the Apostle gives this caution, that they should not condemn the Jews, as weak narrow-minded men, that laid so much stress on matters of so small moment, and thought religion so much concerned in those indifferent things. On the other side, he exhorts the Jews, not to judge that those, who neglected the Jewish observances of meats and days, were still heathens, or would soon apostatize to heathenism again : no, says he ; God has received them, and they are of his family : and thou hast nothing to do to judge, whether they are, or will continue, of his family, or no ; that belongs only to him, the master of the family, to judge, whether they shall stay, or leave his family, or no. But, notwithstanding thy censure, or hard thoughts, of them, they shall not fall off, or apostatize ; for God is able to continue them in his family, in his church, notwithstanding thou suspectest, from their free use of things indifferent, they incline too much, or approach too near to Gentilism.

5 ^a The Apostle having, in the foregoing verse, used κρίνειν ἀλλότριον οἶκέτην, for judging any one, to be, or not to be, another man's servant, or domestic, he seems here to continue the use of the word κρίνειν, in the same signification, i. e. for judging a day to be more peculiarly God's.

^b This may be concluded to be the Apostle's sense, because the thing, he is upon here, is to keep them from censuring one another, in the use of things indifferent ; particularly the Jews, from judging the Gentiles, in their neglect of the observance of days, or meats. This judging, being what St. Paul principally endeavoured here to restrain, as being opposite to the liberty of the Gospel, which favoured a neglect of these rituals of the law, which were now antiquated. See Gal. iv. 9—11. and v. 1, 2.

7 ^c Οὐδεὶς should, I suppose, be taken here with the same limitation it hath in the former part of the verse, with the pronoun ἡμῶν ; and so should here, as there, be rendered in English, " no one of us," and not, " no man," St. Paul speaking here only of Christians ; this sense of οὐδεὶς the next verse seems to confirm.

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we are his, in his family, his domestics^a, appropriated to him. For to this end Christ died, and rose, and lived again, that he might be Lord and proprietor of us^b, both dead and living. What hast thou then to do, to judge thy brother, who is none of thy servant, but thy equal? Or how darcest thou to think contemptibly of him? For we shall, thou, and he, and all of us, be brought before the judgment-seat of Christ, and there we shall answer, every one for himself, to our Lord and master. For it is written, "as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." So then, every one of us shall give an account of himself to God. Let us not, therefore, take upon us to judge one another; but rather come to this judgment, or determination of mind, that no man put^c a stumbling-block, or an occasion of falling, in his brother's way. I know and am fully assured, by the Lord Jesus, that there is nothing unclean, or unlawful to be eaten, of itself. But to him, that accounts any thing to be unclean, to him it is unclean. But if thy brother be grieved^d with thy meat, thy carriage is uncharitable to him. Destroy not him with thy meat, for whom Christ died. Let not then your liberty, which is a good^e you enjoy, under the Gospel,

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then, every one of us shall give account of himself to God.

Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Let not then your good be evil spoken of.

N O T E S.

8^a These words, "we are the Lord's," give an easy interpretation to these phrases of "eating and living, &c. to the Lord;" for they make them plainly refer, to what he had said, at the latter end of ver. 3. "For God hath received him;" signifying, that God had received all those, who profess the Gospel, and had given their names up to Jesus Christ, into his family, and had made them his domesticks. And, therefore, we should not judge, or censure, one another, for that every Christian was the Lord's domestick, appropriated to him, as his menial servant: and, therefore, all that he did, in that state, was to be looked on, as done to the Lord, and not to be accounted for, to any body else.

9^b *Κυριεύον*, "might be Lord;" must be taken so, here, as to make this agree with the foregoing verse. There it was "we," i. e. we Christians, whether we live or die, are the Lord's propriety: for the Lord died and rose again, that we, whether living or dying, should be his.

13^c He had, before, reprov'd the weak, that censured the strong, in the use of their liberty. He comes, now, to restrain the strong, from offending their weak brethren, by a too free use of their liberty, in not forbearing the use of it, where it might give offence to the weak.

15^d "Grieved," does not here signify simply, made sorrowful for what thou doest; but brought into trouble and discomposure, or receives an hurt, or wound, as every one does, who, by another's example, does what he supposes to be unlawful. This sense is confirmed in the words, "destroy not him with thy meat:" and also by what he says, 1 Cor. viii. 9—13. in the like case.

16^e See 1 Cor. x. 30.

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P A R A P H R A S E .

CHAP. XIV.

For the kingdom of God is
not meat and drink, but righte-
ousness, and peace, and joy in
the Holy Ghost.

For he that in these things
serveth Christ, is acceptable to
God, and approved of men.

Let us, therefore, follow after
the things, which make for peace,
and things, wherewith one may
edify another.

For meat destroy not the
work of God. All things in-
deed are pure; but it is evil for
that man, who eateth with of-
fence.

It is good neither to eat flesh,
nor to drink wine, nor any thing,
whereby thy brother stumbleth,
or is offended, or is made weak.

22 Hast thou faith? have it to
thyself before God. Happy is
he that condemneth not himself,
in that thing which he alloweth.

23 And he that doubteth, is
damned if he eat, because he
eateth not of faith: for whatso-
ever is not of faith, is sin.

CHAP. XV.

We then that are strong,
ought to bear the infirmities of
the weak, and not to please our-
selves:

spel, be evil spoken of. For the privileges and ad-
vantages of the kingdom of God, do not consist in
the enjoyment of greater variety of meats and drinks,
but in uprightness of life, peace of all kinds, and
joy in the gifts and benefits of the Holy Ghost, un-
der the Gospel. For he that, in these things, pays
his allegiance and service to Jesus Christ, as a dutiful
subject of his kingdom, is acceptable to God, and
approved of men. The things, therefore, that we
set our hearts upon, to pursue and promote, let them
be such as tend to peace and good-will, and the mu-
tual edification of one another. Do not, for a little
meat, destroy a man, that is the work of God, and
no ordinary piece of workmanship. It is true, all
sort of wholesome food is pure, and defileth not a
man's conscience, but yet it is evil to him, who eat-
eth any thing, so as to offend his brother. It is bet-
ter to forbear flesh, and wine, and any thing, rather
than in the use of thy liberty, in any indifferent
things, to do that, whereby thy brother stumbleth,
or is offended, or is made weak. Thou art fully
persuaded of the lawfulness of eating the meat,
which thou eatest: It is well. Happy is he, that is
not self-condemned, in the thing that he practises.
But have a care to keep this faith, or persuasion, to
thyself: let it be between God and thy own con-
science: raise no dispute about it; neither make
ostentation of it, by thy practice, before others. But
he that is in doubt, and balanceth, is self-condemned,
if he eat; because he doth it, without a full
persuasion of the lawfulness of it. For, whatever a
man doth, which he is not fully persuaded in his
own mind to be lawful, is sin. We, then, that are
strong, ought to bear the infirmities of the weak,
and

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20^a The force of this argument, see Matt. vi. 25. "The life is more than meat."

21^b "Offended and made weak; i. e. drawn to the doing of any thing, of whose lawfulness not being fully persuaded, it becomes a sin to him."

22^c These two, viz. not disputing about it, which he forbade, v. 1. and not using his liberty, before any one, whom possibly it may offend, may be supposed to be contained in these words, "have it to thyself."

23^d Διχρηνομένοις, translated here "doubteth," is, Rom. iv. 20. translated "staggered;" and is there opposed to ἐνεδυναμώθη τῇ πίστει, "strong in the faith;" or to πλήροφρονθεῖς, "fully persuaded," as it follows in the next verse.

and not to indulge our own appetites, or inclinations, in such a use of indifferent things, as may offend the
2. weak. But let every one of us please his neighbour, comply with his infirmities for his good, and to edi-
3. fication. For even Christ, our Lord, pleased not himself: but as it is written, "the reproaches of
" them, that reproached thee, are fallen upon me."
4. For whatsoever was heretofore written, i. e. in the old testament, was written for our learning, that we
5. through patience, and the comfort which the scrip- tures give us, might have hope. Now God, who is
the giver of patience and consolation, make you to be at unity one with another, according to the will of
6. Christ Jesus; That you may with one mind and one mouth, glorify the God and Father of our Lord Je-
7. sus Christ. Wherefore, admit and receive one ano- ther into fellowship and familiarity, without shyness,
or distance, upon occasion of differences about things indifferent, even as Christ received us Jews to glo-
8. rify God, (For I must tell you, ye converted Ro- mans,

Let every one of us please his 2 neighbour for his good to edifi- cation.

For even Christ pleased not 3 himself; but as it is written, the reproaches of them, that re- proached thee, fell on me.

For whatsoever things were 4 written, aforetime, were writ- ten for our learning; that we, through patience and comfort of the scriptures, might have hope.

Now the God of patience and 5 consolation, grant you to be like minded one towards another, ac- cording to Christ Jesus:

That ye may, with one mind 6 and one mouth, glorify God; even the father of our Lord Je- sus Christ.

Wherefore, receive ye one a- 7 nother, as Christ also received us, to the glory of God.

Now I say, that Jesus Christ 8 was

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7 * Προσλαμβάνετε, "receive one another," cannot mean receive one another into church com- munion: for there is no appearance, that the convert Jews and Gentiles separated communion in Rome, upon account of differences about meats and drinks, and days. We should have heard more of it, from St. Paul, if there had been two separate congregations, i. e. two churches of Christians in Rome, divided about these indifferent things. Besides, directions cannot be given to private Chri- stians, to receive one another, in that sense. The receiving, therefore, here, must be understood of receiving, as a man doth another, into his company, converse, and familiarity, i. e. He would have them, Jews and Gentiles, lay by all distinction, coldness, and reservedness, in their conversation one with another; and, as domesticks of the same family, live friendly and familiar, notwithstanding their different judgments, about those ritual observances. Hence, v. 5. he exhorts them to be united in friendship one to another, that with one heart and one voice they might conjointly glorify God, and receive one another with the same good-will that Christ has received us the Jews, εἰς δόξαν τῆς Θεῶς, to the glorifying of God for his truth, in fulfilling the promises he made to the patriarchs, and received the Gentiles, to glorify God for his mercy to them. So that we have reason, both Jews and Gentiles, laying aside these little differences about things indifferent, to join together heartily, in glorifying God.

^b Εἰς δόξαν τῆς Θεῶς, "to the glory of God;" i. e. to glorify God, by the same figure of speech that he uses πίστις Ἰησοῦ, "the faith of Jesus," for, "believing in Jesus," Rom. iii. 22, and 26. The thing, that St. Paul is exhorting them to here, is, to the glorifying God with one accord; as is evi- dent, from the immediately preceding words, ver. 6. and that which follows, ver. 9, 10, 11, is to the same purpose: so that there is no room to doubt that his meaning, in these words, is this, viz. Christ received, or took us, believing Jews, to himself, that we might magnify the truth of God; and took the Gentiles that believed to himself, that they might magnify God's mercy. This stands easy in the construction of his words, and sense of his mind.

8 * "Now I say, that Jesus Christ was a minister of the circumcision." These words are plainly a parenthesis, and spoken with some emphasis, to restrain the Gentile converts of Rome; who, VOL. III.

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CHAP XIV. was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers :

9 And that the Gentiles might glorify God, for his mercy ; as it is written, for this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, rejoice, ye Gentiles, with his people,

11 And again praise the Lord, all ye Gentiles, and laud him all ye people.

12 And again Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

mans, that Christ was sent to the Jews, and employed all his ministry * on those of the circumcision) for his truth, in making good his promise made to the fathers, i. e. Abraham, Isaac, and Jacob ; And 9. received you, the Gentiles to glorify God for his mercy to you, as it is written ; “ for this cause I will “ confess to thee among the Gentiles, and sing unto “ thy name.” And again he saith, “ rejoice, ye Gen- 10. tiles, with his people.” And again, “ praise the 11. “ Lord, all ye Gentiles, and laud him all ye na- “ tions.” And again, Isaiah saith, “ there shall be a 12. “ root of Jesse, and he that shall rise to reign over “ the Gentiles, in him shall the Gentiles trust ^b.” Now the God of hope fill you with all joy and peace 13. in believing, that ye may abound in hope, through the power of the Holy Ghost ^c.

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as it is plain from chap. xiv. 3. were apt ἐξουθενεῖσθαι, to set at nought, and despise the converted Jews, for sticking to their ritual observances of meats and drinks, &c.

* Διάκονον περιτομῆς, “ a minister of, or to the circumcision.” What it was, that Christ ministered to the Jews, we may see, by the like expression of St. Paul, applied to himself, ver. 16. where he calls himself “ a minister of Jesus Christ, to the Gentiles, ministering the Gospel of God.”

12 ^b Ἐπ’ αὐτῷ ἔσται ἡ ἐλπίς, “ in him shall the Gentiles trust,” rather hope ; not that there is any material difference in the signification of trust and hope, but the better to express and answer St. Paul’s way of writing, with whom it is familiar, when he hath been speaking of any virtue or grace, whereof God is the author, to call God, thereupon, the God of that virtue, or favour. An eminent example whereof, we have a few verses backwards, ver. 4. ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, “ that we through patience and comfort,” rather consolation, “ of the scriptures, might have hope ;” and then subjoins, ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως, “ now the God of patience and consolation.” And so here ἔσται ἐλπίς, ὁ δὲ Θεὸς ἐλπίδος, “ the Gentiles shall hope. Now the God of hope.”

13 ^c The gifts of the Holy Ghost, bestowed upon the Gentiles, were a foundation of hope to them, that they were, by believing, the children, or people of God, as well as the Jews.

S E C T. XIV.

C H A P. XV. 14—33.

C O N T E N T S.

IN the remaining part of this chapter, St. Paul makes a very kind and skilful apology to them, for this epistle : expresses an earnest desire of coming to them :

them : touches upon the reasons, that hitherto had hindered him : desires their prayers for his deliverance from the Jews, in his journey to Jerusalem, whither he was going ; and promises that, from thence he will make them a visit in his way to Spain.

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14. **A**S to my own thoughts concerning you, my brethren, I am persuaded that you also, as well as others, are full of goodness, abounding in all
15. knowledge, and able to instruct one another. Nevertheless, brethren, I have written to you, in some things, pretty freely, as your remembrancer, which I have been emboldened to do, by the commission,
16. which God has been graciously pleased to bestow on me, whom he hath made to be the minister of Jesus Christ to the Gentiles, in the Gospel of God, in which holy ministration I officiate, that the Gentiles may be made an acceptable offering ^a to God, sanctified by the pouring out of the Holy Ghost upon
17. them. I have, therefore, matter of glorying, through Jesus Christ, as to those things that pertain ^b to God.
18. For I shall not venture to trouble you with any concerning myself, but only what Christ hath wrought by me, for the bringing of the Gentiles to Christianity,
19. both in profession and practice, Through mighty signs and wonders by the power of the Holy Ghost, so that, from Jerusalem and the neighbouring countries, all along, quite to Illyricum, I have effectually
20. preached the Gospel of Christ ; But so as studiously to avoid the carrying of it to those places, where it was already planted, and where the people were already Christians, lest I should build upon another man's

AN D I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace, that is given to me of God,

That I should be the minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

I have therefore, whereof I may glory, through Jesus Christ, in those things which pertain to God.

For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

Through mighty signs and wonders, by the power of the spirit of God ; so that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ.

Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation :

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16 ^a " Offering." See Isa. lxvi. 29.

17 ^b Τα πρὸς Θεόν, " Things that pertain to God." The same phrase we have Heb. v. 1. where it signifies the things, that were offered to God, in the temple-ministration. St. Paul, by way of allusion, speaks of the Gentiles in the foregoing verse, as an offering to be made to God, and of himself, as the priest, by whom the sacrifice, or offering, was to be prepared and offered ; and then he here tells them, that he had matter of glorying, in this offering, i. e. that he had had success, in converting the Gentiles, and bringing them to be a living, holy, and acceptable sacrifice to God ; an account whereof he gives them, in the four following verses.

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- But as it is written, to whom
 21 he was not spoken of, they shall
 see: and they that have not
 heard, shall understand.
 22 For which cause also I have
 been much hindered from com-
 ing to you.
 23 But now, having no more
 place in these parts, and having
 a great desire, these many years,
 to come unto you;
 24 Whensoever I take my jour-
 ney into Spain, I will come to
 you: for I trust to see you in my
 journey, and to be brought on
 my way thither-ward by you, if
 first I be somewhat filled with
 your company.
 25 But now I go unto Jerusalem,
 to minister unto the saints.
 26 For it hath pleased them of
 Macedonia, and Achaia, to make
 a certain contribution for the
 poor saints, which are at Jeru-
 salem.
 27 It hath pleased them verily,
 and their debtors they are. For,
 if the Gentiles have been made
 partakers of their spiritual things,
 their duty is also to minister un-
 to them in carnal things.
 28 When, therefore, I have per-
 formed this, and have sealed to
 them this fruit, I will come, by
 you, into Spain.
 29 And I am sure that, when I
 come unto you, I shall come in
 the fulness of the Gospel of
 Christ.
 30 Now I beseech you, brethren,
 for the Lord Jesus Christ's sake,
 and for the love of the spirit, that
 ye strive, together with me, in
 your prayers to God for me;
 31 That I may be delivered from
 them that do not believe, in
 Judea; and that my service,
 which

man's foundation^a. But as it is written^b, "to whom 21.
 " he was not spoken of, they shall see: and they,
 " that have not heard, shall understand." This has 22.
 often hindered me from coming to you: But now, 23.
 having in these parts no place, where Christ hath not
 been heard of, to preach the Gospel in; and having
 had, for these many years, a desire to come to you: I 24.
 will, when I take my journey to Spain, take you in
 my way: for I hope, then, to see you, and to be
 brought on my way thither-ward by you, when I
 have, for some time, enjoyed your company, and
 pretty well satisfied my longing, on that account.
 But, at present, I am setting out for Jerusalem, going 25.
 to minister to the saints there. For it hath pleased 26.
 those of Macedonia and Achaia, to make a contribu-
 tion for the poor, among the saints at Jerusalem. It 27.
 hath pleased them to do so, and they are, indeed,
 their debtors. For, if the Gentiles have been made
 partakers of their spiritual things, they are bound,
 on their side, to minister to them, for the support of
 this temporal life. When, therefore, I have dis- 28.
 patched this business, and put this fruit of my la-
 bours into their hands, I will come to you in my
 way to Spain. And I know that, when I come unto 29.
 you, I shall bring with me, to you full satisfaction,
 concerning the blessedness, which you receive by the
 Gospel^c of Christ. Now I beseech you, brethren, 30.
 by our Lord Jesus Christ, and by the love which
 comes from the spirit of God, to join with me in
 earnest prayers to God for me, That I may be de- 31.
 livered from the unbelievers in Judea; and that the
 service

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20^a See 1 Cor. iii. 10. 2 Cor. x. 16.21^b Isa. lii. 15.29^c He may be understood to mean here, that he should be able to satisfy them, that, by the Go-
 spel, the forgiveness of sins was to be obtained. For that he shews, chap. iv. 6—9. And they had
 as much title to it, by the Gospel, as the Jews themselves; which was the thing, he had been making
 out to them, in this epistle.

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service I am doing the saints there, may be accept-
32. able to them. That, if it be the will of God, I
may come to you with joy, and may be refreshed
33. together with you. Now the God of peace be with
you all. Amen.

which I have for Jerusalem, may
be accepted of the saints.
That I may come unto you 32
with joy, by the will of God,
and may with you be refreshed.
Now the God of peace be with 33
you all. Amen.

S E C T. XV.

CHAP. XVI. 1—27.

C O N T E N T S.

TH E foregoing epistle furnishes us with reasons to conclude, that the di-
visions and offences; that were in the Roman church, were between the
Jewish and Gentile converts, whilst the one, over-zealous for the rituals of the
law, endeavoured to impose circumcision and other Mosaical rites, as necessary
to be observed, by all that professed Christianity; and the other, without due
regard to the weakness of the Jews, shewed a too open neglect of those their ob-
servances, which were of so great account with them. St. Paul was so sensible,
how much the churches of Christ suffered, on this occasion, and so careful to
prevent this, which was a disturbance almost every where (as may be seen in
the history of the Acts, and collected out of the epistles) that, after he had
finished his discourse to them, (which we may observe solemnly closed, in the
end of the foregoing chapter) he here, in the middle of his salutations, cannot
forbear to caution them against the authors and fomenters of these divisions, and
that very pathetically, ver. 17—20. All the rest of this chapter is spent, almost
wholly in salutations. Only the four last verses contain a conclusion, after St.
Paul's manner.

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1. **I** Commend to you Phœbe, our sister, who is a ser-
2. **I** vant of the church, which is at Kenchrea^a. That
you receive her, for Christ's sake, as becomes Chri-
stians,

I Commend unto you Phœbe
our sister, which is a servant
of the church which is at Ken-
chrea :
That ye receive her, in the
Lord,

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^a Kenchrea was the port to Corinth.

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CHAP. XVI. Lord, as becometh saints, and that ye assist her, in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 (Who have, for my life, laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.)

5 Likewise greet the church that is in their house. Salute my well-beloved Epænetus, who is the first fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys, my beloved.

10 Salute Apelles, approved in Christ. Salute them, which are of Aristobulus household.

11 Salute Herodian, my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the

stians, and that you assist her, in whatever business she has need of you, for she has assisted * many, and me in particular. Salute Priscilla and Aquila, my fellow-3. labourers in the Gospel, (Who have, for my life, ex-4. posed their own to danger, unto whom not only I give thanks, but also all the churches of the Gen- tiles.) Greet also the church that is in their house. Salute my well-beloved Epænetus, who is the first-5. fruits of Achaia unto Christ. Greet Mary, who took 6. a great deal of pains for our sakes. Salute Andro-7. nicus and Junia, my kinsfolk and fellow-prisoners, who are of note among the Apostles, who also were Christians before me. Greet Amplias, my beloved 8. in the Lord. Salute Urbane, our helper in Christ, and 9. Stachys, my beloved. Salute Apelles approved in Christ. 10. Salute those who are of the household of Aristobulus. 11. Salute Herodian, my kinsman. Salute all those of the household of Narcissus, who have embraced the Gospel. Salute Tryphena and Tryphosa, who take 12. pains in the Gospel. Salute the beloved Persis, who laboured much in the Lord. Salute Rufus, chosen, 13. or selected to be a disciple of the Lord; and his mother and mine. Salute Asyncritus, Phlegon, Her-14. mas,

N O T E.

2 * Προς-ατις, "succourer," seems here to signify hostess, not in a common inn, for there was no such thing as our inns, in that country; but one, whose house was the place of lodging and entertainment of those, who were received by the church, as their guests, and these she took care of. And to that προς-ατις, may be very well applied. But, whether St. Paul was induced to make use of it here, as somewhat corresponding to παρασ-ητις, which he used in her behalf just before, in this verse, I leave to those, who nicely observe St. Paul's style.

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- mas, Patrobas, Hermes, and the brethren, who are
15. with them. Salute Philologus, and Julia, Nereus
and his sister, and Olympas, and all the saints who are
16. with them. Salute one another with an holy kiss.
The churches of Christ salute you.
17. Now I beseech you, brethren, mark those who
cause divisions and offences, contrary to the doctrine,
18. which you have learned, and avoid them. For they
serve^a not our Lord Jesus Christ, but their own
bellies, and by good words and fair speeches, insinuating
themselves, deceive well-meaning, simple men.
19. Your conversion and ready compliance with the doctrine
of the Gospel, when it was brought to you, is known in the world^b,
and generally talked of: I am glad, for your sakes, that you
so forwardly obeyed the Gospel. But give me leave to advise you
to be wise and cautious in preserving yourselves steady in
what is wise and good^c; but imploy no thought, or skill,
how to circumvent, or injure another: be in
20. this regard very plain and simple. For God, who is the
giver and lover of peace, will soon rid you of these ministers
of Satan^d, the disturbers of your peace, who make divisions
amongst you^e. The grace of our Lord Jesus Christ be with you.
Amen.
21. Timothy my work-fellow, and Lucius and Jason,
22. and Sosipater, my kinsmen, salute you. I Tertius,
23. who wrote this epistle, salute you in the Lord. Gaius mine
host, and of the whole church, saluteth you. Erastus, the
chamberlain of the city, saluteth you;
24. and Quartus, a brother. The grace of our Lord Jesus
Christ be with you all. Amen.
25. Now, to him that is able to settle and establish you
in an adherence to my^f Gospel, and to that which I deliver,

the brethren which are with them.

Salute Philologus and Julia, 15
Nereus and his sister, and Olympas, and all the saints, which are with them.

Salute one another with an 16
holy kiss. The churches of Christ salute you.

Now I beseech you, brethren, 17
mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

For they, that are such, serve 18
not our Lord Jesus Christ, but their own belly; and, by good words and fair speeches, deceive the hearts of the simple.

For your obedience is come 19
abroad unto all men. I am glad, therefore, on your behalf: but yet I would have you wise unto that which is good; and simple concerning evil.

And the God of peace shall 20
bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Timotheus my work-fellow, 21
and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

I Tertius, who wrote this 22
epistle, salute you in the Lord.

Gaius mine host, and of the 23
whole church, saluteth you. Erastus the chamberlain of the city, saluteth you, and Quartus, a brother.

The grace of our Lord Jesus 24
Christ be with you all. Amen.

Now to him, that is of power 25
to establish you, according to

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18^a Such as these we have a description of, Tit. i. 10, 11.

19^b See chap. i. 8.

^c A direction much like this you have, 1 Cor. xiv. 20. and Eph. iv. 13—15.

20^d So those who made divisions in the church of Corinth are called, 2 Cor. xi. 14, 15.

^e "Shall bruise Satan," i. e. shall break the force and attempts of Satan, upon your peace, by these his instruments, who would engage you in quarrels and discords.

25^f "My Gospel." St. Paul cannot be supposed to have used such an expression as this, unless he knew that, what he preached, had something in it, that distinguished it from what was preached by others;

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- to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret, since the world began ;
- 26 But now is made manifest, and, by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith.)
- 27 To God, only wise, be glory, through Jesus Christ, for ever. Amen.

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deliver, concerning Jesus Christ, in my preaching, conformable to the revelation of the ^a mystery, which lay unexplained in the ^b secular times ; But now is 26. laid open, and, by the writings of the prophets, made known (according to the commandment of the everlasting God) to the Gentiles of all nations, for the bringing them in, to the obedience of the law of faith. To the only wise God be glory, through Je- 27. sus Christ, for ever. Amen.

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others ; which was plainly the mystery, as he every where calls it, of God's purpose, of taking in the Gentiles to be his people, under the Messiah, and that without subjecting them to circumcision, or the law of Moses. This is that, which he calls here τὸ κρύψμα Ἰησοῦ Χριστοῦ, "the preaching of Jesus Christ ;" for, without this, he did not think that Christ was preached to the Gentiles, as he ought to be : and, therefore, in several places of his epistle to the Galatians, he calls it, "the truth," and, "the truth of the Gospel ;" and uses the like expressions to the Ephesians and Colossians. This is that mystery, which he is so much concerned, that the Ephesians should understand and stick firm to, which was revealed to him, according to that Gospel, whereof he was made the minister ; as may be seen at large, in that epistle, particularly chap. iii. 6, 7. The same thing he declares to the Colossians, in his epistle to them, particularly chap. i. 27—29. and ii. 6—8. For that he, in a peculiar manner, preached this doctrine, so as none of the other apostles did, may be seen Acts xxi. 18—25. Acts xv. 6, 7. For, though the other apostles and elders of the church of Jerusalem had determined, that the Gentiles should only keep themselves from things offered to idols, and from blood, and from strangled, and from fornication ; yet it is plain enough from what they say, Acts xxi. 20—24. that they taught not, nay, probably did not think, what St. Paul openly declares to the Ephesians, that the law of Moses was abolished by the death of Christ, Eph. ii. 15. Which, if St. Peter and St. James had been as clear in, as was St. Paul, St. Peter would not have incurred his reproof, as he did by his carriage, mentioned Gal. ii. 12, &c. But in all this may be seen the wisdom and goodness of God, to both Jews and Gentiles. See note, Eph. ii. 15.

^a That the mystery, he here speaks of, is the calling of the Gentiles, may be seen in the following words ; which is that which, in many of his epistles, he calls mystery. See Eph. i. 9. and iii. 3—9. Col. i. 25—27.

^b Χρόνοι αἰώνιος, "in the secular times," or in the times under the law. Why the times, under the law, were called χρόνοι αἰώνιος, we may find a reason in their jubilees, which were αἰῶνες, "secular" or "ages," by which all the time, under the law, was measured : and so χρόνοι αἰώνιος is used 2 Tim. i. 9. Tit. i. 2. And so αἰῶνες are put for the times of the law, or the jubilees. Luke i. 70. Acts iii. 21. 1 Cor. ii. 7. and x. 11. Eph. iii. 9. Col. i. 26. Heb. ix. 26. And so God is called the rock ὁ θεὸς αἰῶνος, of ages, Isa. xxvi. 4. in the same sense that he is called the rock of Israel, Isa. xxx. 29. i. e. the strength and support of the Jewish state : for it is of the Jews, the prophet here speaks. So Exod. xxi. 6. ὁ θεὸς αἰῶνος, signifies not, as we translate it, "for ever," but "to the jubilee ;" which will appear, if we compare Lev. xxv. 39—41. and Exod. xxi. 2. see "Burthogg's Christianity, a revealed mystery," p. 17, 18. Now, that the times of the law, were the times spoken of here, by St. Paul, seems plain, from that which he declares to have continued a mystery, during all those times ; to wit, God's purpose of taking in the Gentiles, to be his people, under the Messiah : for this could not be said to be a mystery, at any other time, but during the time that the Jews were the peculiar people of God, separated to him, from among the nations of the earth. Before that time,

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time, there was no such name, or notion of distinction, as Gentiles. Before the days of Abraham, Isaac, and Jacob, the calling of the Israelites to be God's peculiar people, was as much a mystery, as the calling of others, out of other nations, was a mystery afterwards. All, that St. Paul insists on here, and in all the places, where he mentions this mystery, is to shew, that though God has declared this his purpose to the Jews, by the predictions of his prophets, amongst them; yet it lay concealed from their knowledge, it was a mystery to them; they understood no such thing; there was not any where the least suspicion, or thought of it, till the Messiah being come, it was openly declared, by St. Paul, to the Jews and Gentiles, and made out by the writings of the prophets, which were now understood.

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P A R A P H R A S E

A N D

N O T E S

O N T H E

EPISTLE of St. *PAUL*

T O T H E

E P H E S I A N S.

S Y N O P S I S.

OU R Saviour had, so openly and expressly, declared, to his disciples, the destruction of the temple, that they could, by no means, doubt of it; nor of this consequence of it, viz. that the *εθνη*, customs or rites of the mosaical law, as they are called, Acts vi. 14. and xxi. 21. were to cease with it. And this St. Stephen, by what is laid to his charge, Acts vi. 13, 14. seems to have taught. And upon this ground, it might very well be, that the Apostles and church of Jerusalem required no more of the convert Gentiles, than the observance of such things, as were sufficient to satisfy the Jews, that they were not still heathens and idolaters. But, as for the rest of the Mosaical rites, they required not the convert Gentiles (to whom the Mosaical law was not given) to observe them. This, being a very natural and obvious consequence, which they could not but see, that if, by the destruction of the temple and worship of the Jews, those rites were speedily to be taken away, they were not observances, necessary to the people of God, and of perpetual obligation. Thus far, it is plain, the other Apostles were instructed, and satisfied of the freedom of the Gentile-converts from complying with the ritual law. But, whether it

was revealed to them, with the same clearness as it was to St. Paul, that the Jews too, as well as the Gentiles, who were converted to the Christian faith, were discharged from their former obligation to the ritual law of Moses, and freed from those observances, may be doubted : because, as we see, they had not at all instructed their converts of the circumcision, of their being set at liberty from that yoke ; which, it is very likely, they would not have forborn to have done, if they had been convinced of it themselves. For, in all that discourse concerning this question, Acts xv. 1—21. there is not one syllable said, of the Jews being discharged, by faith in the Messiah, from the observance of any of the Mosaical rites. Nor does it appear, that the Apostles of the circumcision ever taught their disciples, or suggested to them, any such thing, which one can scarce imagine, they could have neglected, if it had been revealed to them, and so given them in charge. It is certain, their converts had never been taught any such thing. For, St. James himself acquaints us, Acts xxi. 20. that the “many thousands, that believed, were all zealous of the law.” And what his own opinion, of those rites, was, may be seen, ver. 24. where he calls keeping this part of the law, “walking orderly :” and he is concerned to have St. Paul thought a strict observer thereof. All which could not have been, if it had been revealed to him, as positively and expressly as it was to St. Paul, that all believers in the Messiah, Jews as well as Gentiles, were absolved from the law of Moses, and were under no obligation, to observe those ceremonies any longer, they being now no longer necessary to the people of God, in this his new kingdom, erected under the Messiah ; nor indeed was it necessary, that this particular point should have been, from the beginning, revealed to the other Apostles, who were sufficiently instructed for their mission, and the conversion of their brethren, the Jews, by the Holy Ghost bringing to their minds (as was promised) all that our Saviour had said unto them, in his life-time here, amongst them, in the true sense of it. But the sending them to the Jews with this message, that the law was abolished, was to cross the very design of sending them ; it was to bespeak an aversion to their doctrine ; and to stop the ears of the Jews, and turn their hearts from them. But St. Paul, receiving his whole knowledge of the Gospel, immediately from heaven, by revelation, seems to have this particular instruction added, to fit him for the mission, he was chosen to, and make him an effectual messenger of the Gospel, by furnishing him presently, with this necessary truth, concerning the cessation of the law, the knowledge whereof could not but come in time to the other Apostles, when it should be seasonable. Whether this be not so, I leave it to be considered.

This, at least, is certain, that St. Paul alone, more than all the rest of the Apostles, was taken notice of, to have preached, that the coming of Christ put an end to the law, and that, in the kingdom of God, erected under the Messiah, the observance of the law was neither required, nor availed aught ; faith in Christ was the only condition of admittance, both for Jew and Gentile, all, who believed, being now equally the people of God, whether circumcised, or uncircumcised. This was that, which the Jews, zealous of the law, which they took to be the irrevocable, unalterable charter of the people of God, and the standing rule of his kingdom, could by no means bear. And therefore provoked by

by this report of St. Paul, the Jews, both converts as well as others, looked upon him as a dangerous innovator, and an enemy to the true religion, and, as such, seized on him in the temple, Acts xxi. upon occasion whereof it was, that he was a prisoner at Rome, when he writ this epistle, where he seems to be concerned, lest now, he, that was the Apostle of the Gentiles, from whom alone the doctrine of their exemption from the law had its rise and support, was in bonds, upon that very account, it might give an opportunity to those judaizing professors of Christianity, who contended that the Gentiles, unless they were circumcised after the manner of Moses, could not be saved, to unsettle the minds, and shake the faith of those, whom he had converted. This being the controversy, from whence rose the great trouble and danger that, in the time of our Apostle, disturbed the churches, collected from among the Gentiles. That, which chiefly disquieted the minds, and shook the faith of those, who from heathenism were converted to Christianity, was this doctrine, that, except the converts from paganism were circumcised, and thereby subjected themselves to the law and the Jewish rites, they could have no benefit by the Gospel, as may be seen all through the Acts, and in almost all St. Paul's epistles. Wherefore, when he heard that the Ephesians stood firm in the faith, whereby he means their confidence of their title to the privileges and benefits of the Gospel, without submission to the law (for the introducing the legal observances into the kingdom of the Messiah, he declared to be a subversion of the Gospel, and contrary to the great and glorious design of that kingdom) he thanks God for them, and, setting forth the gracious and glorious design of God towards them, prays that they may be enlightened, so as to be able to see the mighty things done for them, and the immense advantages they receive by it. In all which he displays the glorious state of that kingdom, not in the ordinary way of argumentation and formal reasoning, which had no place in an epistle, writ as this is, all as it were in a rapture, and in a style far above the plain, didactical way; he pretends not to teach them any thing, but couches all, that he would drop into their minds, in thanksgivings and prayers, which affording a greater liberty and flight to his thoughts, he gives utterance to them, in noble and sublime expressions, suitable to the unfathomable wisdom and goodness of God, shewn to the world in the work of redemption. This, though perhaps, at first sight, it may render his meaning a little obscure, and his expressions the harder to be understood, yet, by the assistance of the two following epistles, which were both writ, whilst he was in the same circumstances, upon the same occasion, and to the same purpose, the sense and doctrine of the Apostle here may be so clearly seen, and so perfectly comprehended; that there can be hardly any doubt left about it, to any one, who will examine them diligently and carefully compare them together. The epistle to the Colossians seems to be writ the very same time, in the same run and warmth of thoughts, so that the very same expressions, yet fresh in his mind, are repeated in many places; the form, phrase, matter, and all the parts quite through, of these two epistles do so perfectly correspond, that one cannot be mistaken, in thinking one of them very fit to give light to the other. And that to the Philippians, writ also by St. Paul, during his bonds at Rome,

Rome, when attentively looked into, will be found to have the same aim with the other two ; so that, in these three epistles taken together, one may see the great design of the Gospel laid down, as far surpassing the law, both in glory, greatness, comprehension, grace, and bounty, and therefore, they were opposers, not promoters of the true doctrine of the Gospel, and the kingdom of God under the Messiah, who would confine it to the narrow and beggarly elements of this world, as St. Paul calls the positive ordinances of the Mosaical institution. To confirm the Gentile churches, whom he had converted, in this faith which he had instructed them in, and keep them from submitting to the Mosaical rites, in the kingdom of Christ, by giving them a nobler and more glorious view of the Gospel, is the design of this and the two following epistles. For the better understanding these epistles, it might be worth while to shew their harmony all through, but this synopsis is not a place for it, the following paraphrase and notes will give an opportunity to point out several passages wherein their agreement will appear.

The latter end of this epistle, according to St. Paul's usual method, contains practical directions and exhortations.

He that desires to inform himself in what is left upon record, in sacred scripture, concerning the church of the Ephesians, which was the Metropolis of Asia, strictly so called, may read the 19th and 20th of the Acts.

S E C T. I.

CHAP. I. 1, 2.

C O N T E N T S.

An. Ch. 63.
NERONIS 9.
CHAP. I.

T H E S E two verses contain St. Paul's inscription, or introduction of this epistle ; what there is in it remarkable for its difference, from what is to be found in his other epistles, we shall take notice of in the notes.

T E X T.

P A R A P H R A S E.

1 P A U L, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

P A U L an Apostle of Jesus Christ, by the declaration will and special appointment of God, to the professors of the Gospel*, who are in Ephesus ; converts,

N O T E.

* Τοῖς ἁγίοις, though rightly translated "saints," yet it does not mean any other than a national sanctification, such as the Jews had, by being separated from the Gentiles, and appropriated to God, as his peculiar people, not that every one, that was of the holy nation of the Jews heretofore, or of the holy church of Christ, under the Gospel, were saints, in that sense, that the word is usually taken now among Christians, viz. such persons, as were every one of them actually in a state of salvation.

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PARAPHRASE.

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NERONIS 9.

CHAP. I.

converts, who stand firm in the faith * of Christ Je-
2. sus: Favour and peace be to you from God our fa-
ther, and the Lord Jesus Christ.

Grace be to you, and peace
from God our father, and from
the Lord Jesus.

NOTE.

* Πιστοί, "faithful." We have observed above, that this epistle, and that to the Colossians, have all through a very great resemblance; their lineaments do so correspond, that I think they may be twin-epistles, conceived and brought forth together, so that the very expressions of the one occurred fresh in St. Paul's memory, and were made use of in the other. Their being sent by the same messenger Tychicus, is a farther probability, that they were writ at the same time. Πιστοί therefore being found in the introduction of both epistles, and no one other of St. Paul's, there is just reason to think, that it was a term suited to the present notion he had of those, he was writing to, with reference to the business he was writing about. I take it, therefore, that by, "faithful in Christ Jesus," he means here, such as stood firm to Jesus Christ, which he did not count them to do, who made circumcision necessary to salvation, and an observance of Jewish rites a requisite part of the Christian religion. This is plain from his express words, Gal. v. 1, 2. "Stand fast, therefore, in the liberty, wherewith Christ hath made us free, and be not intangled again with the yoke of bondage. Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing, &c." And those, that contended for submission to the law, he calls "perverters of the Gospel of Christ," Gal i. 7. And more to the same purpose may be seen in that epistle: we shall have an occasion to confirm this interpretation of the word πιστοί, "faithful," here, when we come to consider the import of the word πίστις, "faith," ver. 15. They that would have αὐτοὶ, "and" not exegetical here, but used only to join under the title of "faithful in Christ Jesus," the converts in Asia, I shall desire, besides Col. i. 2. to read also 1 Cor. i. 2. and thereby judge in what sense they are to understand, "and to the faithful in Christ Jesus" here.

SECT. II.

CHAP. I. 3—14.

CONTENTS.

IN this section St. Paul thanks God for his grace and bounty to the Gentiles, wherein he so sets forth both God's gracious purpose of bringing the Gentiles into his kingdom; under the Messiah, and his actual bestowing on them blessings of all kinds, in Jesus Christ, for a complete re-instating them in that his heavenly kingdom, that there could be nothing stronger suggested to make the Ephesians, and other Gentile converts, not to think any more of the law, and that much inferior kingdom of his, established upon the Mosaical institution, and adapted to a little canton of the earth, and a small tribe of men; as now necessary to be retained under this more spiritual institution, and celestial kingdom, erected under Jesus Christ, intended to comprehend men of all nations, and extend itself to the utmost bounds of the earth, for the greater honour of God, or as St. Paul speaks, "to the praise of the glory of God."

An. Ch. 63.
NERONIS 9.

TEXT.

PARAPHRASE.

CHAP. I.

Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ:

Blessed and magnified be the God and Father of our Lord Jesus Christ, who has, in and by Jesus Christ, furnished us ³ Gentiles with all sorts of blessings, that may fit us to be partakers of his heavenly kingdom, without need of any assistance from the

NOTES.

³ *Ἐν Χριστῷ*, "In Christ;" I take to be put here emphatically, and to signify the same with, "fillet all in all," v. 23. which is more fully explained, Col. iii. 11. "where there is neither Greek, nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free, but Christ is all, and in all."

¹ *ἡμεῖς*, "Us." The right understanding of this section, and indeed of this whole epistle, depends very much on understanding aright, who are more especially comprehended under the terms, "us" and "we," from ver. 3, to 12. For "us," must signify either, 1. St. Paul himself personally; but that the visible tenor of the discourse at first sight plainly destroys: besides it suits not St. Paul's modesty to attribute so much in particular to himself, as is spoke of, "us" and "we," in this section; or if we could think he would give himself that liberty; yet ver. 12. overturns it all; for *ἡμεῖς τῶς προσηλπίκοις*, "we who first trusted in Christ," can by no means be admitted to be spoken by St. Paul personally of himself. Add to this, that in this very chapter, no farther off than ver. 15. St. Paul, speaking of himself, says, "I," in the singular number; and so he does, chap. iii. ver. 7, 8. Or,

2. It must signify believers in general; but that *προσηλπίκοις*, joined to it, will not admit, for we, the first believers, cannot signify we all that are believers, but restrains the persons to some sort of men, that then began to believe, i. e. the Gentiles: and then the next words, ver. 13. have an easy and natural connection; we other Gentiles, who first believed in Christ, in whom also ye, the Gentiles also of Ephesus, after ye heard, believed. Or,

3. It must signify the convert Jews. But would it not be somewhat preposterous for St. Paul so much to magnify God's goodness and bounty to the Jews in particular, in an epistle writ to a church of converted Gentiles: wherein he addresses himself to the Gentiles, in contra-distinction to the Jews, and tells them they were to be made co-partners with them in the kingdom of the Messiah, which was opened to them by abolishing of the law of Moses, intimated plainly in this very section, ver. 7—10. Wherein he magnifies the riches of the favour of God, to the persons he is speaking of, under the denomination "us," in gathering again all things, i. e. men of all sorts, under Christ the head; which could not mean the Jews alone: But of this he speaks more openly afterwards. Farther, "we" here, and "we," ch. ii. 3. must be the same, and denote the same persons; but the "we," ch. ii. 3. can neither be St. Paul alone, nor believers in general, nor Jewish converts in particular, as the obvious sense of the place demonstrates: for neither St. Paul can be called, "we all;" nor is it true that all the convert Jews had their conversation among the Gentiles, as our bible renders the Greek; which, if otherwise to be understood, is more directly against signifying the Jews. These, therefore, being excluded from being meant by, "we," and "us," here, who can remain to be signified thereby, but the convert Gentiles in general? That St. Paul, who was the Apostle of the Gentiles, did often, in an obliging manner, join himself with the Gentile converts under the terms, *us* and *we*, as if he had been one of them, there are so many instances, that it cannot seem strange that he should do so in this section, Rom. v. 1—11. where it is plain all along under the term, "us," he speaks of the Gentile converts. And many other passages might be brought out of this epistle to evince it; chap. i. 11. he saith, "we have obtained an inheritance." Those, we, it is plain, chap. iii. 6. were Gentiles. So chap. ii. 5. "when we," i. e. converts of the Gentiles, "were dead in sins:" for I do not remember that the Jews are any where said, by St. Paul, to be dead in sins; that is one of the distinguishing characters of the Gentiles: and there we see, in the same verse, "we," is changed into "ye:" and so verse 6. and 7. having spoke of the Gentiles in the first person, "us," in the beginning of the next verse it is changed into "ye," i. e. "ye Ephesians," a part of those Gentiles.

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TEXT.

An Ch. 63.
NERONIS 9.

CHAP. I.

4. the law, According as he chose us Gentiles, upon Christ's account alone^a, before the law was, even before the foundation of the world, to be his people^b under Jesus the Messiah, and to live unblameable lives^c before him, in all love and affection,^d to all the saints, or believers, of what nation soever;
5. Having pre-determined to take us Gentiles, by^e Jesus Christ,

According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love :

Having predestinated us unto⁵ the

NOTES.

To this I shall add one place more, out of the parallel epistle to the Colossians, chap. i. 12, 13. where he uses *ἡμᾶς*, "us," for the convert Gentiles, changing the "ye," in the 10th verse, to "us," in the 12th : the matter of giving thanks being the same, all along from ver. 3. where it begins, and is repeated here again, ver. 12. i. e. The removing of the Gentiles, out of the kingdom of the Devil and darkness, into the kingdom of his beloved son : or, as he expresses it, Eph. i. 6. "Wherein he hath made us accepted in the beloved." And in the same sense he uses *ἡμῶν*, "us," Col. ii. 14. For those, that the hand-writing of ordinances was against, and contrary to, were the Gentiles, as he declares, Eph. ii. 14, 15. who were kept off from coming to be the people of God, by those ordinances, which were that, wherein the enmity between the Jews and Gentiles consisted, and was kept up ; which, therefore, Christ abolished, to make way for their union into one body, under Christ their head. Other passages, tending to the clearing of this, we shall have occasion to take notice of, as they occur in the sequel of this epistle.

4^a *Ἐν αὐτῷ*, "in him," i. e. Christ : in the former verse it is *εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ ἐν Χριστῷ*. *Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ*. All which together make up this sense ; "as it was in consideration of Christ alone, that God heretofore, before the foundation of the world, designed us Gentiles to be his people ; so now the Messiah is come, all the blessings and benefits, we are to receive in his heavenly kingdom, are laid up in him, and to be had only by our faith and dependence on him, without any respect to the law, or any other consideration."

^b *Ἁγίοι*, "saints," in St. Paul's epistles is known to signify, Christians, i. e. such as made profession of the Gospel, for those were now the people of God.

^c See in Col. i. 22. this verse explained, where comparing it with the immediate preceding words, ver. 21. one may find a farther reason to take, "us," here, to signify the Gentile converts, the same thing being applied there solely to the Gentile converts of Colosse.

^d "Affection to all the saints." That this is the meaning, may be seen, ver. 15. where to their true faith in Christ, which he was rejoiced with, he joined, *τὴν ἀγάπην τὴν εἰς πάντας τὰς ἁγίους*, "love unto all the Saints." The very same thing, which he takes notice of, in the Colossians, in the very same words, Col. i. 4. Why love is so often mentioned in this epistle, as chap. iii. 18. and iv. 2, 15, 16. and v. 2. and vi. 23. we may find a reason, chap. ii. 11—22. wherein there is an account given, of the enmity between the Jews and Gentiles, which Christ had taken away the cause of ; and, therefore, the ceasing of it was one great mark of men's being right in the faith, and of their having true and worthy notions of Christ, who had broke down the wall of partition, and opened the kingdom of heaven to all equally, who believed in him, without any the least distinction of nation, blood, profession, or religion, that they were of before, all that being now done away, and superseded by the prince of peace, Jesus Christ the righteous, to make way for a more enlarged and glorious kingdom, solely by faith in him, which now made the only distinction among men ; so that all, who agreed in that, were thereby brought to the same level, to be all brethren and fellow-members in Christ, and the people, or sons of God, as he says in the next verse.

^e It was not by the observances of the law, but by faith alone in Jesus Christ, that God pre-determined to take the Gentiles into the state of sonship, or adoption. This was another particular for which St. Paul blesses God, in the name of the Gentiles : the consideration whereof was fit to raise the Ephesians thoughts above the law, and keep them firm in adherence to the liberty of the Gospel.

AN. CH. 63.
NABONIS 9.

TEXT.

PARAPHRASE.

CHAP. I.

the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will,
6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace ;

8 Wherein he hath abounded towards us in all wisdom and prudence,

Christ, to be his sons^a and people, according to the good pleasure of his will^b. To the end that 6. the Gentiles too might praise him for his grace and mercy to them, and all mankind magnify his glory for his abundant goodness to them, by receiving them freely into the kingdom of the Messiah, to be his people again, in a state of peace with him^c, barely for the sake of him, that is his beloved^d: In whom we^e have redemption by his blood, viz. 7. the forgiveness of transgressions, according to the greatness of his grace and favour, Which he has 8. overflowed in towards us, in bestowing on us so full a knowledge and comprehension of the extent and design of the Gospel^f, and prudence to comply with it,

NOTES.

^a *Υιοθεσία*, "adoption," or "sonship," belonged only to the Jews, before the coming of the Messiah, Rom. ix. iv. For after the nations of the earth had revolted from God, their Lord and Maker, and become servants and worshippers of the devil, God abandoned them to the vassalage they had chosen, and owned none of them for his, but the Israelites, whom he had adopted to be his children and people. See Exod. iv. 22. Jer. xxxi. 9. Luke i. 54. Which adoption is expressed to Abraham in these words, Gen. xvii. 7. "I will be a God to thee, and to thy seed after thee; and to the Israelites, Exod. vi. 7. I will take you to me for a people, and I will be your God;" and so Lev. xxvi. 12. "I will walk amongst you, and be your God, and ye shall be my people." And so we see that those whom, Exod. iv. he calls his sons, he calls, in several other places, his people, as standing both, when spoken nationally, for one and the same thing.

^b "According to the good pleasure of his will;" spoken here in the same sense, with what is said Rom. ix. 18, 23, 24. God, under the law, took the nation of Israel to be his people, without any merit in them; and so it is of his mere good pleasure, that he even then purposed to enlarge his kingdom, under the Gospel, by admitting all, that of all the nations whatsoever, would come in and submit themselves, not to the law of Moses, but to the rule and dominion of his son Jesus Christ; and this, as he says in the next words, "for the praise of the glory of his grace."

^c See chap. ii. 12—14. Acts xv. 14, &c.

^d I do not think, that any thing of greater force can be imagined, to raise the minds of the Ephesians, above the Jewish rituals, and keep them steady in the freedom of the Gospel, than what St. Paul says here, viz. That God, before the foundation of the world, freely determined within himself, to admit the Gentiles into his kingdom, to be his people, for the manifestation of his free grace, all the world over, that all nations might glorify him: and this, for the sake of his son Jesus Christ, who was his beloved, and so was chiefly regarded in all this; and, therefore, it was to mistake, or pervert, the end of the Gospel, and debase this glorious dispensation, to make it subservient to the Jewish ritual, or to suppose that the law of Moses was to support, or to be supported, by the kingdom of the Messiah, which was to be of a larger extent, and settled upon another foundation, whereof the Mosaic institution was but a narrow, feint, and typical representation.

^e "We," does as plainly here stand for the Gentile converts, as it is manifest it does in the parallel place, Col. i. 13, 14.

^f That by *ωσάν νοσφία*, St. Paul means a comprehension of the revealed will of God in the Gospel, more

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NERONIS 3.

CHAP. I.

9. it, as becomes you^a; In that he hath made known to you the good pleasure of his will and purpose, which was a^b mystery, that he had purposed in himself^c. Until the coming of the due time of that dispensation, wherein he had predetermined to reduce all things again, both in heaven and earth, under one head^d in Christ; In whom we became his possession

Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

That, in the dispensation of the fulness of times, he might gather together in one all things, in Christ, both which are in heaven, and which are on earth, even in him:

In whom also we have obtained

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more particularly the mystery of God's purpose of calling the Gentiles, and making out of them a people and inheritance to himself in his kingdom, under the Messiah, may be perceived by reading and comparing chap. i. 8. Col. i. 9, 10, 28. and ii. 2, 3. which verses, read with attention to the context, plainly shew what St. Paul means here.

^a That this is the meaning of this verse, I refer my reader to Col. i. 9, 10:

⁹ ^b I cannot think that God's purpose of calling the Gentiles, so often termed a mystery, and so emphatically declared to be concealed from ages, and particularly revealed to himself; and as we find, in this epistle, where it is so called by St. Paul, five times, and four times in that to the Colossians, is by chance, or without some particular reason. The question was, "whether the converted Gentiles should hearken to the Jews, who would persuade them, it was necessary for them to submit to circumcision and the law, or to St. Paul, who had taught them otherwise." Now there could be nothing of more force to destroy the authority of the Jews, in the case, than the shewing them, that the Jews knew nothing of the matter, that it was a perfect mystery to them, concealed from their knowledge, and made manifest in God's good time, at the coming of the Messiah, and most particularly discovered to St. Paul, by immediate revelation, to be communicated by him to the Gentiles; who, therefore, had reason to stick firm to this great truth, and not to be led away from the Gospel, which he had taught them.

^c See chap. iii. 9.

¹⁰ ^d *Ἀνακεφαλαιώσασθαι*, properly signifies, to recapitulate, or recollect, and put together the heads of a discourse. But, since that cannot possibly be the meaning of this word here, we must search for the meaning, which St. Paul gives it here, in the doctrine of the Gospel, and not in the propriety of the Greek.

1. It is plain in sacred scripture, that Christ at first, had the rule and supremacy over all, and was head over all. See Col. i. 15—17. Heb. i. 8.

2. There are also manifest indications in scripture, that a principal angel, with great numbers of angels, his followers, joining with him, revolted from this kingdom of God, and, standing out in rebellion, erected to themselves a kingdom of their own, in opposition to the kingdom of God, Luke x. 17—20. and had all the heathen world vassals and subjects of that their kingdom, Luke iv. 5—8. Matt. xii. 26—30. John. xii. 31. and xiv. 30. and xvi. 11. Eph. vi. 12. Col. i. 13. Rom. i. 18, &c. Acts xxvi. 18, &c.

3. That Christ recovered this kingdom, and was re-instated in the supremacy and headship, in the fulness of time (when he came to destroy the kingdom of darkness, as St. Paul calls it here) at his death and resurrection. Hence, just before his suffering, he says, John xii. 31. "Now is the judgment of this world; now shall the prince of this world be cast out." From whence may be seen the force of Christ's argument, Matt. xii. 28. "If I cast out devils by the Spirit of God, then the kingdom of God is come upon you." For the Jews acknowledged that the Spirit of God, which had been withdrawn from them, was not to be given out again, until the coming of the Messiah, under whom the kingdom of God was to be erected. See also Luke x. 18, 19.

4. What was the state of his power and dominion, from the defection of the angels, and setting up the kingdom of darkness, until his being re-instated in the fulness of time, there is little revealed in

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sacred

An. Ch. 63.
NERONIS 3.

CHAP. I.

TEXT.

PARAPHRASE.

tained an inheritance, being predestinated according to the purpose of him, who worketh all things, after the counsel of his own will :

session * and the lot of his inheritance, being predestined thereunto, according to the purpose of him, who never fails to bring to pass what he hath purposed

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sacred scripture, as not so much pertaining to the recovery of men from their apostacy, and re-instating them in the kingdom of God. It is true, God gathered to himself a people, and set up a kingdom here on earth, which he maintained in the little nation of the Jews till the setting up the kingdom of his Son, Acts i. 3. and ii. 36. which was to take place, as God's only kingdom here on earth, for the future. At the head of this, which is called the church, he sets Jesus Christ his Son : but that is not all, for he, having by his death and resurrection conquered Satan, John xii. 31. and xvi. 11. Col. ii. 15. Heb. ii. 14. Eph. iv. 8. has all power given him in heaven and earth, and is made the head over all things for the church, [Matt. xxviii. 18. and xi. 27. John iii. 35. and xiii. 3. Eph. i. 20—22. Heb. i. 2—4. and ii. 9. 1 Cor. xv. 25, 27. Phil. ii. 8—11. Col. ii. 10. Heb. x. 12, 13. Acts ii. 33. and v. 31. In both which places it should be translated, “ to the right hand of God.”] Which reinstating him again, in the supreme power, and restoring him, after the conquest of the devil, to that complete headship, which he had over all things, being now revealed under the Gospel, as may be seen, in the texts here quoted, and in other places ; I leave to the reader to judge, whether St. Paul might not, probably, have an eye to that, in this verse, and in his use of the word ἀνακεφαλαιώσασθαι. But to search thoroughly into this matter (which I have not, in my small reading, found any where sufficiently taken notice of) would require a treatise.

It may suffice at present, to take notice that this exaltation of his is expressed, Phil. ii. 9, 10. by all things in heaven and earth bowing the knee, at his name ; which we may see farther explained Rev. v. 13. Which acknowledgment of his honour and power, was that, perhaps, which the proud angel that fell, refusing, thereupon rebelled.

If our translators have rendered the sense of ἀνακεφαλαιώσασθαι right, by “ gather together into one,” it will give countenance to those, who are inclined to understand, by “ things in heaven and things on earth,” the Jewish and Gentile world : for of them St. John plainly says, John xi. 52. “ That Jesus should die, not for the nation of the Jews only, but that also συναγάγη εἰς ἓν, he should “ gather together in one, the children of God that were scattered abroad,” i. e. the Gentiles, that were to believe, and were, by faith, to become the children of God ; whereof Christ himself speaks thus, John x. 16. “ Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.” This is the gathering together into one, that our Saviour speaks of, and is that which very well suits with the Apostle's design here, where he says in express words, that Christ makes τὰ ἄμφοτερά ἑν, makes both Jews and Gentiles one, Eph. ii. 14. Now, that St. Paul should use heaven and earth, for Jews and Gentiles, will not be thought so very strange, if we consider that Daniel himself expresses the nation of the Jews by the name of heaven, Dan. viii. 10. Nor does he want an example of it, in our Saviour himself, who Luke xxi. 26. by “ powers of heaven,” plainly signifies the great men of the Jewish nation ; nor is this the only place, in this epistle of St. Paul to the Ephesians, which will bear this interpretation of heaven and earth : he who shall read the fifteen first verses of chap. iii. and carefully weigh the expressions, and observe the drift of the Apostle in them, will not find that he does manifest violence to St. Paul's sense, if he understands by “ the family in heaven and earth,” ver. 15. the united body of Christians, made up of Jews and Gentiles, living still promiscuously among those two sorts of people, who continued in their unbelief. However, this interpretation I am not positive in ; but offer it as matter of inquiry, to such who think an impartial search into the true meaning of the sacred scripture, the best employment of all the time they have.

11 * So the Greek word ἐκλήρωθημεν will signify, if taken, as I think it may, in the passive voice, i. e. we Gentiles, who were formerly in the possession of the devil, are now, by Christ, brought into the kingdom, dominion, and possession of God again. This sense seems very well to agree with the design of the place, viz. That the Gentile world had now, in Christ, a way opened for their returning into

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NERONIS9.

CHAP. I.

12. posed within himself^a: That we of the Gentiles,
who first through Christ entertained hope^b, might
13. bring praise and glory to God. And ye, Ephesians,
are also, in Jesus Christ, become God's people and
inheritance^c, having heard the word of truth, the
good tidings of your salvation, and, having believed
14. in him, have been sealed by the Holy Ghost; Which
was promised, and is the pledge and evidence of be-
ing

That we should be to the
praise of his glory, who first¹²
trusted in Christ.

In whom ye also trusted, after¹³
that ye heard the word of truth,
the Gospel of your salvation:
in whom also after that ye be-
lieved, ye were sealed with that
holy Spirit of promise,

Which is the earnest of our¹⁴
inhe-

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into the possession of God, under their proper head, Jesus Christ. To which suit the words that follow, "that we, who first among the Gentiles," entertained terms of reconciliation by Christ, "might be to the praise of his glory, i. e. so that we of the Gentiles who first believed, did, as it were, open a new scene of praise and glory to God, by being restored to be his people, and become again a part of his possession; a thing not before understood, nor looked for. See Acts xi, 18. and xv. 3, 14—19. The Apostle's design here being to satisfy the Ephesians, that the Gentiles were, by faith in Christ, restored to all the privileges of the people of God, as far forth as the Jews themselves. See chap. ii. 11—22. particularly ver. 19. as to ἐκκληρώθημεν, it may, I humbly conceive, do no violence to the place, to suggest this sense, "we became the inheritance" instead of, "we have obtained an inheritance;" that being the way, wherein God speaks of his people, the Israelites, of whom he says, Deut. xxxii. 9. "The Lord's portion is his people, Jacob is the lot of his inheritance." See also Deut. iv. 20. 1 Kings viii. 51. and other places. And the inheritance, which the Gentiles were to obtain, was to be obtained, we see Col. i. 12, 13. by their being translated out of the kingdom of Satan into the kingdom of Christ. So that take it either way, that "we have obtained an inheritance," or "we are become his people and inheritance;" it in effect amounts to the same thing, and so I leave it to the reader.

^a i. e. God had purposed, even before the taking the Israelites to be his people, to take in the Gentiles, by faith in Christ, to be his people again: and what he purposes, he will do, without asking the counsel, or consent of any one; and therefore, you may be sure of this your inheritance, whether the Jews consent to it, or no.

¹² ^b It was a part of the character of the Gentiles, to be without hope; see chap. ii. 12. But when they received the Gospel of Jesus Christ, then they ceased to be aliens from the common-wealth of Israel, and became the people of God, and had hope, as well as the Jews; or as St. Paul expresses it, in the name of the converted Romans, Rom. v. 2. "We rejoice in hope of the glory of God." This is another evidence that ἡμεῖς, "we," here, stands for the Gentile-converts. That the Jews were not without hope, or without God in the world, appears from that very text, Eph. ii. 12. where the Gentiles are set apart under a discriminating description, properly belonging to them: the sacred scripture no where speaks of the Hebrew nation, that people of God, as without God, or without hope, the contrary appears every where. See Rom. ii. 17. and xi. 1, 2. Acts xxiv. 15. and xxvi. 6, 7. and xxviii. 20. And therefore, the Apostle might well say, that those of the Gentiles, who first entertained hopes in Christ, were "to the praise of the glory of God." All mankind having thereby, now, a new and greater subject of praising and glorifying God, for this great and unspeakable grace and goodness to them, of which before they had no knowledge, no thought, no expectation.

¹³ ^c Ἐν ᾧ καὶ ὑμεῖς, seems, in the tenor and scheme of the words, to refer to ἐν ᾧ καὶ ἐκκληρώθημεν, ver. 11. St. Paul making a parallel here, between those of the Gentiles, that first believed, and the Ephesians, tells them, that as those, who heard and received the Gospel before them, became the people of God, &c. to the praise and glory of his name; so they, the Ephesians, by believing, became the people of God, &c. to the praise and glory of his name, only in this verse there is an ellipse of ἐκκληρώθητε.

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NERONIS 9.

TEXT.

PARAPHRASE.

CHAP. I. inheritance, until the redemption of the purchased possession, unto the praise of his glory.

ing the people of God^a; his inheritance given out^b for the redemption^c of the purchased possession, that ye also might bring praise and glory to God^d.

NOTE S.

^a The Holy Ghost was neither promised, nor given to the heathen, who were apostates from God, and enemies; but only to the people of God; and therefore, the convert Ephesians, having received it, might be assured thereby, that they were now the people of God, and rest satisfied in this pledge of it.

^b The giving out of the Holy Ghost, and the gift of miracles, was the great means, whereby the Gentiles were brought to receive the Gospel, and become the people of God.

^c "Redemption," in sacred scripture, signifies not always strictly paying a ransom for a slave, delivered from bondage, but deliverance from a slavish estate, into liberty: So God declares to the children of Israel in Egypt, Exod. vi. 6. "I will redeem you with a stretched-out arm." What is meant by it, is clear from the former part of the verse, in these words, "I will bring you out, from under the burden of the Egyptians, and I will rid you out of their bondage." And, in the next verse, he adds, "and I will take you to me for my people, and I will be to you a God:" the very case here. As God, in the place cited, promised to deliver his people out of bondage, under the word, "redeem;" so Deut. vii. 8. he telleth them, that he "had brought them out, with a mighty hand, and redeemed them out of the house of bondage, from the hand of Pharaoh, king of Egypt:" which redemption was performed by God, who is called the Lord of hosts their Redeemer, without the payment of any ransom. But here there was *περιποίησις*, a purchase, and what the thing purchased was, we may see, Acts xx. 28. viz. "the church of God, *ἣν* *περιποιήσατο*, which "he purchased with his own blood," to be a people, that should be the Lord's portion, and the lot of his inheritance, as Moses speaks of the children of Israel, Deut. xxxii. 9. And hence St. Peter calls the Christians, 1 Pet. ii. 9. *λαός* *εἰς* *περιποίησιν*, which in the margin of our bible is rightly translated, "a purchased people:" but if any one takes *κληρονομήμεν*, ver. 11. to signify, "we have obtained an inheritance," then *κληρονομία*, in this verse, will signify "that inheritance," and *εἰς* *ἀπολύτρωσιν* *τῆς* *περιποιήσεως*, "until the redemption of that purchased inheritance," i. e. until the redemption of our bodies, viz. resurrection unto eternal life. But, besides that this seems to have a more harsh and forced sense, the other interpretation is more consonant to the style and current of the sacred scripture, and (which weighs more with me) answers St. Paul's design here, which is to establish the Ephesians, in a settled persuasion, that they, and all the other Gentiles that believed in Christ, were as much the people of God, his lot, and his inheritance, as the Jews themselves, and equally partakers with them, of all the privileges and advantages belonging thereunto, as is visible by the tenor of the second chapter. And this is the use St. Paul mentions, of God's setting his seal, 2 Tim. ii. 19. that it might mark who are his: And accordingly we find it applied, Rev. vii. 3. to the foreheads of his servants, that they might be known to be his, chap. iv. 1. For so did those who purchased servants, as it were take possession of them, by setting their marks on their foreheads.

^d As he had declared, ver. 6, and 12. that the other Gentiles, by believing and becoming the people of God, enhanced thereby the praise and glory of his grace and goodness; so here, ver. 14. he pronounces the same thing of the Ephesians, in particular, to whom he is writing, to possess their minds with the sense of the happy estate they were now in, by being Christians; for which he thanks God, ver. 3. and here again in the next words.

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SECT. III.

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NERONIS 9.

CHAP. I. 15—II. 10.

CHAP. I.

CONTENTS.

HAVING, in the foregoing section thanked God for the great favours and mercies which, from the beginning, he had purposed for the Gentiles, under the Messiah, in such a description of that design of the Almighty, as was fit to raise their thoughts above the law, and, as St. Paul calls them, beggarly elements of the Jewish constitution, which was nothing, in comparison of the great and glorious design of the Gospel, taking notice of their standing firm in the faith, he had taught them, and thanking God for it; he here, in this, prays God, that he would enlighten the minds of the Ephesian converts, to see fully the great things, that were actually done for them, and the glorious estate, they were in, under the Gospel, of which, in this section, he gives such a draught, as in every part of it shews, that in the kingdom of Christ, they are set far above the Mosaical rites, and enjoy the spiritual and incomprehensible benefits of it, not by the tenure of a few outward ceremonies: but by their faith, alone, in Jesus Christ, to whom they are united, and of whom they are members, who is exalted to the top of all dignity, dominion, and power, and they with him, their head.

PARAPHRASE.

TEXT.

15. **W**herefore I also, here, in my confinement, having heard of the continuance of your faith in

Wherefore I also, after I heard of your faith in the

NOTE.

15 * *Ἀκούσας τὴν καὶ ὑμῶν πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ*, "Wherefore I also after I heard of your faith in the Lord Jesus." St. Paul's hearing of their faith, here mentioned, cannot signify his being informed, that they had received the Gospel, and believed in Christ; this would have looked impertinent for him to have told them, since he himself had converted them, and had lived a long time amongst them, as has been already observed. We must, therefore, seek another reason of his mentioning his hearing of their faith, which must signify something else, than his being barely acquainted that they were Christians, and this we may find in these words, chap. iii. 13. "Wherefore I desire that ye faint not, at my tribulations for you." He, as Apostle of the Gentiles, had alone preached up freedom from the law, which the other Apostles, who had not that province (see Gal. ii. 9.) in their converting the Jews, seem to have said nothing of, as is plain from Acts xxi. 20, 21. It was upon account of his preaching, that the Christian converts were not under any subjection to the observances of the law, and that the law was abolished, by the death of Christ, that he was seized at Jerusalem, and sent as a criminal to Rome, to be tried for his life; where he was now a prisoner. He being, therefore, afraid that the Ephesians, and other convert Gentiles, seeing him thus under persecution, in hold, and in danger of death, upon the score of his being the preacher, and zealous propagator and minister of this great article of the Christian faith, which seemed to have had its rise and defence, wholly from him, might give it up, and not stand firm in the faith which he had taught them,

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NERONIS 9.

CHAP. I.

them, was rejoiced, when in his confinement he heard, that they persisted stedfast in that faith, and in their love to all the saints, i. e. as well as the convert Gentiles, that did not, as those Jews, that did, conform to the Jewish rites. This I take to be the meaning of his hearing of their faith, here mentioned, and conformably hereunto, chap. vi. 19, 20. he desires their prayers, "that he may with boldness preach the mystery of the Gospel, of which he is the ambassador in bonds." This mystery of the Gospel, it is plain from chap. i. 9, &c. and chap. iii. 3—7. and other places, was God's gracious purpose of taking the Gentiles, as Gentiles, to be his people, under the Gospel. St. Paul, whilst he was a prisoner at Rome, writ to two other churches, that at Philippi, and that at Colosse: to the Colossians, chap. i. 4. he uses, almost verbatim, the same expression that he does here, "having heard of your faith in Christ Jesus, and of your love, which ye have to all the saints;" he gives thanks to God, for their knowing and sticking to the grace of God in truth, which had been taught them by Epaphras, who had informed St. Paul of this, and their affection to him, whereupon he expresses his great concern, that they should continue in that faith, and not be drawn away to judaizing, which may be seen from ver. 14. of this chapter, to the end of the second. So that "the hearing of their faith," which he says, both to the Ephesians and Colossians, is not his being told, that they were Christians, but their continuing in the faith, they were converted to and instructed in, viz. That they became the people of God, and were admitted into his kingdom, only by faith in Christ, without submitting to the Mosaic institution, and legal observances, which was the thing, he was afraid they should be drawn to, either through any despondency in themselves, or importunity of others, now that he was removed from them, and in bonds, and thereby give up that truth and freedom of the Gospel, which he had preached to them.

To the same purpose he writes to the Philippians, chap. i. 3—5. telling them that he gave "thanks to God," ἐπὶ πάντῃ τῇ μνήμῃ αὐτῶν, upon every mention was made of them, upon every account he received of their continuing in the fellowship and profession of the Gospel, as it had been taught them by him, without changing, or wavering at all, which is the same with "hearing of their faith," and that thereupon he prays, amongst other things, chiefly that they might be kept from judaizing, as appears, ver. 27, 28. where the thing, he desired to hear of them, was, "that they stood firm in one spirit, and one mind, jointly contending for the faith of the Gospel; in nothing startled by those, who are opposers;" so the words are, and not "their adversaries." Now there was no party, at that time, who were in opposition to the Gospel, which St. Paul preached, and with whom the convert Gentiles had any dispute, but those, who were for keeping up circumcision, and the Jewish rites, under the Gospel. These were they, whom St. Paul apprehended, alone, as likely to affright the convert Gentiles, and make them start out of the way from the Gospel, which is the proper import of ὁπορώμενοι. Though this passage clearly enough indicates what it was, that he was, and should always be, glad to hear of them; yet he more plainly shews his apprehension of danger to them, to be from the contenders for Judaism, in the express warning he gives them, against that sort of men, chap. iii. 2, 3. So that, this hearing, which he mentions, is the hearing of these three churches persisting firmly in the faith of the Gospel, which he had taught them, without being drawn at all towards judaizing. It was that, for which St. Paul gave thanks, and it may reasonably be presumed, that, if he had writ to any other churches of converted Gentiles, whilst he was a prisoner at Rome, upon the like carriage of theirs, something of the same kind would have been said to them. So that the great business of these three epistles, written during his being a prisoner at Rome, was to explain the nature of the kingdom of God under the Messiah, from which the Gentiles were now no longer shut out, by the ordinances of the law; and confirm the churches, in the belief of it. St. Paul, being chosen and sent by God, to preach the Gospel to the Gentiles, had, in all his preaching, set forth the largeness and freedom of the kingdom of God, now laid open to the Gentiles, by taking away the wall of partition, that kept them out. This made the Jews his enemies; and, upon this account, they had seized him, and he was now a prisoner at Rome. Fearing that the Gentiles might be wrought upon, to submit to the law, now that he was thus removed, or suffering for this Gospel, he tells these three churches, that he rejoices at their standing firm in the faith, and thereupon writes to them to explain and confirm to them the kingdom of God under the Messiah, into which all men now had an entrance, by faith in Christ, without any regard to the terms, whereby the Jews were formerly admitted. The setting forth the largeness and free admittance into this kingdom, which was so much for the glory of God, and so much shewed his mercy and bounty to mankind, that he makes it, as it were, a new creation, is, I say, plainly the business of these three epistles, which tend all visibly to the same thing, that any one, that reads them, cannot mistake the Apostle's meaning, they giving such a clear light one to another.

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PARAPHRASE.

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NERONIS 9.
CHAP. I.

in Christ Jesus, and your love to all the saints;
16. Cease not to give thanks for you, making mention
17. of you in my prayers; That the God of our Lord
Jesus Christ, the father of glory^b, would endow
your spirits with wisdom^c, and revelation^d, Where-
18. by you may know him; And enlighten the eyes of
your understandings, that you may see what hopes
his calling you to be Christians carries with it, and
what an abundant glory it is to the saints, to become
19. his people, and the lot of his inheritance; And what
an exceeding great power he has employed upon us^e,
20. who believe; A power corresponding to that mighty
power, which he exerted in the raising Christ from
the dead, and in setting him next to himself, over
21. all things, relating to his heavenly kingdom^f; Far
above all principality, and power, and might, and
dominion

the Lord Jesus, and love unto
all the saints,
Cease not to give thanks for 16
you, making mention of you in
my prayers;
That the God of our Lord 17
Jesus Christ, the father of glory,
may give unto you the spirit of
wisdom and revelation, in the
knowledge of him:
The eyes of your understand- 18
ing being enlightened; that ye
may know what is the hope of
his calling, and what the riches
of the glory of his inheritance
in the saints,
And what is the exceeding 19
greatness of his power to us-
ward who believe, according
to the working of his mighty
power;
Which he wrought in Christ, 20
when he raised him from the
dead, and set him at his own
right hand, in the heavenly
places,
Far above all principality, and 21
power, and might, and domi-
nion,

NOTES.

15^a "All the saints." One finds in the very reading of these words, that the word [all] is emphatical here, and put in, for some particular reason. I can, I confess, see no other but this, viz. That they were not, by the judaizers, in the least drawn away from their esteem and love of those, who were not circumcised, nor observed the Jewish rites; which was a proof to him, that they stood firm in the faith and freedom of the Gospel, which he had instructed them in.

17^b "Father of glory:" an Hebrew expression, which cannot well be changed, since it signifies his being glorious himself, being the fountain from whence all glory is derived, and to whom all glory is to be given. In all which senses, it may be taken here, where there is nothing that appropriates it, in peculiar, to any of them.

^c "Wisdom," is visibly used here for a right conception and understanding of the Gospel. See note, ver. 8.

^d "Revelation," is used by St. Paul, not always for immediate inspiration, but as it is meant here, and in most other places, for such truths, which could not have been found out by human reason, but had their first discovery from revelation; though men afterwards come to the knowledge of those truths, by reading them in the sacred scripture, where they are set down, for their information.

19^e "Us," here, and "you," chap. ii. 1. and "us," chap. ii. 9. it is plain signify the same, who being dead, partook of the energy of that great power, that raised Christ from the dead, i. e. the convert Gentiles, and all those glorious things he, in ver. 18—23. intimates to them, by praying they may see them, he here in this 19th verse tells, is bestowed on them, as believers, and not as observers of the Mosaic law.

20^f *Ἐν τοῖς ἐπουρανίοις*, "in heavenly places," says our translation, and so ver. 3. but possibly the marginal reading, "things," will be thought the better, if we compare, ver. 22. He set him at his
V o l. III. E e e right

EPHESIANS.

TEXT.

PARAPHRASE.

nion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

dominion; and any other, either man or angel, of greater dignity and excellency, that we may come to be acquainted with, or hear the names of, either in this world, or the world to come. And hath put 22. all things in subjection to him, and him, invested with a power over all things, he hath constituted head

NOTES.

right hand, i. e. transferred on him his power; ἐν ἑπουρανίοις, i. e. in his heavenly kingdom; that is to say, set him at the head of his heavenly kingdom, see ver. 22. This kingdom, in the Gospel, is called indifferently, βασιλεία Θεοῦ, "the kingdom of God;" and βασιλεία τῶν ὑρανῶν, "the kingdom of heaven." God had before, a kingdom and people in this world, viz. that kingdom, which he erected to himself, of the Jews, selected and brought back to himself, out of the apostatized mass of revolted and rebellious mankind: with this his people he dwelt, among them he had his habitation, and ruled as their king, in a peculiar kingdom; and, therefore, we see that our Saviour calls the Jews, Matt. viii. 12. "the children of the kingdom." But that kingdom, though God's, was not yet βασιλεία τῶν ὑρανῶν, "the kingdom of heaven," that came with Christ: See Matt. iii. 2. and x. 7. That was but ἐπίγεια, "of the earth," compared to this ἑπουρανία, "heavenly kingdom" which was to be erected under Jesus Christ; and, with that sort of distinction, our Saviour seems to speak and use those words ἐπίγεια, "earthly," and ἑπουρανία, "heavenly," John iii. 12. In his discourse there, with Nicodemus, he tells him, "unless a man were born again, he could not see the kingdom of God." This being born again, stuck with Nicodemus, which Christ reproaches him with, since, being a teacher in Israel, he understood not that, which belonged to the Jewish constitution, wherein to be baptized, for admittance into that kingdom, was called and counted to be born again; and therefore says, if, having spoken to you ἐπίγεια, things relating to your own, earthly constitution, you comprehend me not, how shall you receive what I say, if I speak to you, τὰ ἑπουράνια, heavenly things, i. e. of that kingdom, which is purely heavenly? And according to this, St. Paul's words here, Eph. i. 10. τὰ τε ἐν τοῖς ὑρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, (which occur again, chap. iii. 15. Col. i. 16, 20.) may perhaps not unfitly be interpreted, "of the spiritual, heavenly kingdom of God:" and that also, of the more earthly one of the Jews, whose rites and positive institutions St. Paul calls "elements of the world," Gal. iv. 3. Col. ii. 8. which were both, at the coming of the Messiah, consolidated into one, and together re-established under one head, Christ Jesus. The whole drift of this, and the two following chapters, being to declare the union of the Jews and Gentiles, into one body, under Christ, the head of the heavenly kingdom. And he that sedately compares, Eph. ii. 16. with Col. i. 20. (in both which places it is evident, the Apostle speaks of the same thing, viz. God's reconciling of both Jews and Gentiles, by the cross of Christ) will scarce be able to avoid thinking, that "things in heaven, and things on earth;" signify the people of the one, and the other of these kingdoms.

21 * These abstract names are frequently used, in the new testament, according to the style of the eastern languages, for those vested with power and dominion, &c. and that not only here on earth, among men, but in heaven, among superior beings: and so often are taken to express ranks and degrees of angels: and, though they are generally agreed to do so here, yet there is no reason to exclude earthly potentates, out of this text, when πάσης necessarily includes them; for that men in power, are one sort of ἀρχαὶ and ἐξουσίαι, in a scripture-sense, our Saviour's own words shew, Luke xii. 11. and xx. 2. Besides the Apostle's chief aim here, being to satisfy the Ephesians, that they were not to be subjected to the law of Moses, and the government of those, who ruled by it, but they were called to be of the kingdom of the Messiah: it is not to be supposed, that here, where he speaks of Christ's exaltation, to a power and dominion paramount to all other, he should not have an eye to that little and low government of the Jews, which it was beneath the subjects of so glorious a kingdom, as that of Jesus Christ, to submit themselves to. And this the next words do farther enforce.

PARAPHRASE.

TEXT.

An. Ch. 63.
NERONIS 9.

CHAP. I.

23

23. head of the church, Which is his body, which is completed by him alone^a, from whom comes all, that gives any thing of excellency and perfection, to any of the members of the church : where to be a Jew, or a Greek, circumcised, or uncircumcised, a Barbarian, or a Scythian, a slave, or a freeman, matters not ; but to be united to him, to partake of his influence and spirit, is all in all.

Which is his body, the fulness of him that filleth all in all.

1. And^b you, also being dead in trespasses and sins, In

And you hath he quickenedⁱ who were dead in trespasses and sins,

CHAP.

NOTES.

23 ^a Πλήρωμα, "fulness," here, is taken in a passive sense, for a thing to be filled, or completed, as appears by the following words, "of him that filleth all in all," i. e. it is Christ the head, who perfecteth the church, by supplying and furnishing all things to all the members, to make them what they are, and ought to be, in that body. See chap. v. 18. Col. ii. 10. and iii. 10, 11.

1 ^b Καί, "and," gives us here the thread of St. Paul's discourse, which is impossible to be understood without seeing the train of it ; without that view, it would be like a rope of gold dust, all the parts would be excellent, and of value, but would seem heaped together, without order, or connexion. This "and," here, it is true, ties the parts together, and points out the connexion and coherence of St. Paul's discourse ; but yet it stands so far from ἐκάθισεν, "set," in ver. 20. of the foregoing chapter, and συνεζωοποίησε, "quickened," ver. 5. of this chapter, which are the two verbs it copulates together ; that by one, not acquainted with St. Paul's style, it would scarce be observed or admitted, and therefore it may not be amiss, to lay it in its due light, so as to be visible to an ordinary reader. St. Paul, v. 18—20. prays that the Ephesians may be so enlightened, as to see the great advantages, they received by the Gospel : those that he specifies are these ; 1. What great hopes it gave them. 2. What an exceeding glory accompanied the inheritance of the saints. 3. The mighty power, exerted by God on their behalf, which bore some proportion to that, which he employed in the raising Christ from the dead, and placing him at his right hand : upon the mention of which, his mind, being full of that glorious image, he lets his pen run into a description of the exaltation of Christ ; which lasts to the end of that chapter, and then reassumes the thread of his discourse ; which in short stands thus ; "I pray God, that the eyes of your understandings may be enlightened, that you may see the exceeding great power of God, which is employed upon us who believe : [κατὰ τὴν] corresponding to that energy, wherewith he raised Christ from the dead, and seated him at his right hand ; for so also has he raised you, who were dead in trespasses and sins : us, I say, who were dead in trespasses and sins, has he quickened, and raised together with Christ, and seated together with him in his heavenly kingdom." This is, in short, the train and connexion of his discourse from chap. i. 18. to ii. 5. though it be interrupted by many incident thoughts ; which, as his manner is, he enlarges upon by the way, and then returns to the thread of his discourse. For here again, in this first verse of the second chapter, we must observe, that, having mentioned their being dead in trespasses and sins, he enlarges upon that forlorn estate of the Gentiles before their conversion ; and then comes to what he designed, that God out of his great goodness, quickened, raised, and placed them together with Christ, in his heavenly kingdom. In all which it is plain, he had more regard to the things he declared to them, than to a nice, grammatical construction of his words : for it is manifest, ^c "and," ver. 1. and ^d "and," ver. 5. copulate συνεζωοποίησε, "quickened," with ἐκάθισεν, "set," ver. 20. of the foregoing chapter, which the two following words, ver. 6. make evident, ^e συνεζωοποίησεν ἐν ἐπουρανίοις, "and hath raised up together, and hath made sit together in heavenly places." St. Paul, to display the great power and energy of God, shewed towards the Gentiles, in bringing them into his heavenly kingdom, declares it to be κατὰ τὴν ἐνέργειαν, proportionable to that power, wherewith he raised Jesus from the dead, and seated him at his right hand. To express the

E e e z

parallel,

An. Ch. 63,
NERONISQ.

TEXT.

PARAPHRASE.

CHAP. II.

Wherein, in time past, ye
 2 walked, according to the course
 of this world, according to the
 prince of the power of the air,
 the spirit that now worketh in
 the children of disobedience.
 3 Among whom also we all had
 our

In which you Gentiles, before you were converted 2,
 to the Gospel, walked, according to the state and
 constitution of this world^a, conforming yourselves
 to the will and pleasure of the prince of the power of
 the air^b, the spirit that now yet possesses and works^c
 in the children of disobedience^d. Of which number 3.

even

NOTES.

parallel, he keeps to the parallel terms concerning Christ; he says, chap. i. 20. *ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις*, "raising him from the dead, and set him at his own
 "right hand, in heavenly places." Concerning the Gentile converts his words are, chap. ii. ver. 5, 6.
καὶ ὅντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ, καὶ συνήγειρε καὶ συνεκάθισεν ἐν ἐπουρανίοις,
 "and us being dead in trespasses, he hath quickened together with Christ, and hath raised us up toge-
 "ther, and made us sit together in heavenly places." It is also visible that *ὑμεῖς*, "you," v. i. and
ἡμεῖς, "us," v. 5, are both governed by the verb *συνεζωοποίησε*, "quickened together, ver. 5, though
 "the grammatical construction be somewhat broken, but is repaired in the sense, which lies thus:
 "God, by his mighty power, raised Christ from the dead; by the like mighty power you, Gentiles
 "of Ephesus, being dead in trespasses and sins; what do I say, you of Ephesus; nay, us all, converts
 "of the Gentiles, being dead in trespasses, has he quickened and raised from the dead. You Ephe-
 "sians, were dead in trespasses and sins, in which you walked according to the course of this world,
 "according to the prince of the power of the air, the spirit that yet worketh in the children of disor-
 "bedience, and so were we, all the rest of us, who are converted from Gentilism; we, all of us,
 "of the same stamp and strain, involved in the same conversation, living, heretofore, according to
 "the lusts of our flesh, to which we were perfectly obedient, doing what our carnal wills and blinded
 "minds directed us, being then no less children of wrath, no less liable to wrath and punishment,
 "than those, that remained still children of disobedience, i. e. unconverted; but God, rich in mercy,
 "for his great love, wherewith he loved us, hath quickened us all, being dead in trespasses, (for it is
 by grace ye are saved) and raised us, &c." This is St. Paul's sense, drawn out more at length, which,
 in his compendious way of writing, wherein he crowds many ideas together, as they abounded in his
 mind, could not easily be ranged under rules of grammar. The promiscuous use St. Paul here makes
 of "we" and "you," and his so easy changing one into the other, plainly shews, as we have al-
 ready observed, that they both stand for the same sort of persons, i. e. Christians, that were formerly
 pagans, whose state and life, whilst they were such, he here expressly describes.

2 ^a *Αἰὼν* may be observed, in the new testament, to signify the lasting state and constitution of
 things, in the great tribes, or collections of men, considered in reference to the kingdom of God;
 whereof there were two most eminent, and principally intended, if I mistake not, by the word *αἰῶνες*,
 when that is used alone, and that is *ὁ νῦν αἰὼν*, "this present world," which is taken for that state of
 the world, wherein the children of Israel were his people, and made up his kingdom upon earth, the
 Gentiles, i. e. all the other nations of the world, being in a state of apostacy and revolt from him, the
 professed vassals and subjects of the devil, to whom they paid homage, obedience, and worship: and
αἰὼν μέλλων, "the world to come," i. e. the time of the Gospel, wherein God, by Christ, broke
 down the partition wall between Jew and Gentile, and opened a way for reconciling the rest of man-
 kind, and taking the Gentiles again into his kingdom under Jesus Christ, under whose rule he had
 put it.

^b In these words St. Paul points out the devil, the prince of the revolted part of the creation, and
 head of that kingdom, which stood in opposition to, and was at war with, the kingdom of Jesus
 Christ.

^c *Ἐνεργεῖται* is the proper term, whereby, in the Greek, is signified the possession and acting of
 any person by an evil spirit.

^d "Children of disobedience," are those of the Gentiles, who continued still in their apostacy,
 under

EPHESIANS.

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PARAPHRASE.

TEXT.

An Ch. 63.
NEKONIS 9.
CHAP. II.

even we all having formerly been ^a, lived in the lusts of our flesh, fulfilling the desires thereof, and of our
4 blinded perverted mind ^b. But ^c God, who is rich in mercy ^d, through his great love, wherewith he
5 loved us, Even us, Gentiles, who were dead in trespasses ^e, hath he quickened ^f, together with Christ,
(by

our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mercy, for his great love wherewith he loved us,

Even, when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)

NOTES.

under the dominion of Satan, who ruled and acted them, and returned not from their revolt, described Rom i. 18, &c. into the kingdom of God, now that Jesus Christ had opened an entrance into it, to all those, who disobeyed not his call; and thus they are called, chap. v. 6.

3. ^a *Εὐ οἷς* cannot signify, "amongst whom we also all had our conversation:" for if *ἡμεῖς*, "we," stands for either the converted Jews, or converts in general, it is not true. If "we," stands (as is evident it doth) for the converted Gentiles, of what force, or tendency is it for the apostle to say we, the converted Gentiles, heretofore lived amongst the unconverted Gentiles? But it is of great force, and to his purpose, in magnifying the free grace of God to them, to say, "we of the Gentiles, who are now admitted to the kingdom of God, were formerly of that very sort of men, in whom the prince of the power of the air ruled, leading lives in the lusts of our flesh, obeying the will and inclinations thereof, and so as much exposed to the wrath of God, as those who still remain in their apostacy under the dominion of the devil."

^b This was the state, that the Gentile world were given up to. See Rom. i. 21, 24. Parallel to this 3d verse of this 2d chapter, we have a passage in chap. iv. 17—20. of this same epistle, where *καθὼς καὶ τὰ λοιπὰ ἔθνη*, "even as the other Gentiles," plainly answers *ὡς καὶ οἱ λοιποὶ*, "even as the others," here and *ἐν ματαιότητι τῆ νοῦς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ*, "in the vanity of their minds, having their understandings darkened," answers, *ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν*, "in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." He that compares these places, and considers that, what is said in the fourth chapter, contains the character of the Gentile world, of whom it is spoken; I say, he that reads and considers these two places well together, and the correspondency between them, cannot doubt of the sense, I understand this verse in; and that St. Paul here, under the terms, "we" and "our," speaks of the Gentile converts.

4. ^c *Ὁ δὲ*, "But," connects this verse admirably well, with the immediately preceding, which makes the parts of that incident discourse cohere, which ending in this verse, St. Paul, in the beginning of ver. 5. takes up the thread of his discourse again, as if nothing had come between, though *ὁ δὲ*, "but," in the beginning of this 4th verse, rather breaks than continues the sense of the whole. See note ver. 1.

^d "Rich in mercy." The design of the apostle being, in this epistle, to set forth the exceeding great mercy and bounty of God to the Gentiles, under the Gospel, as is manifest at large, ch. iii. it is plain that *ἡμῶν*, "us," here in this verse, must mean the Gentile converts.

5. ^e "Dead in trespasses," does not mean here, under the condemnation of death, or obnoxious to death for our transgressions; but so, under the power and dominion of sin, so helpless in that state into which, for our apostacy, we were delivered up, by the just judgment of God, that we had no more thought, nor hope, nor ability to get out of it, than men, dead and buried, have to get out of the grave. This state of death he declares to be the state of Gentilism, Col. ii. 13. in these words: "and you, being dead in trespasses, and the uncircumcision of your flesh, hath God quickened together with him," i. e. Christ.

^f "Quickened." This quickening was by the spirit of God, given to those who, by faith in Christ,

An. Ch. 63.
NERONIS 3.

CHAP. II.

TEXT.

PARAPHRASE.

And hath raised us up together, and made us sit together in heavenly places, in Christ Jesus.

That, in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God:

(by grace ye are saved) And hath raised^a us up together with Christ, and made us partakers in and with Jesus Christ, of the glory and power of his heavenly kingdom, which God has put into his hands, and put under his rule: That, in the ages^b to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus. For by God's free grace it is, that ye^c are, through faith in Christ, saved^d and brought into the kingdom of God, and made his people, not by any thing you did yourselves to deserve it; it is the free gift of God, who might, if he had so pleased, with justice have

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were united to him, became members of Christ, and sons of God, partaking of the adoption, by which spirit they were put into a state of life; see Rom. viii. 9—15. and made capable, if they would, to live to God, and not to obey sin, in the lusts thereof, nor to yield their members instruments of sin unto iniquity; but to give up themselves to God, as men alive from the dead, and their members to God as instruments of righteousness; as our apostle exhorts the converted Romans to do, Rom. vi. 11—13.

^a Wherein this raising consists, may be seen, Rom. vi. 1—10.

^b The great favour and goodness of God manifests itself, in the salvation of sinners, in all ages: but that, which most eminently sets forth the glory of his grace, was those, who were first of all converted from heathenism to Christianity, and brought out of the kingdom of darkness, in which they were as dead men, without life, hope, or so much as a thought of salvation, or a better state, into the kingdom of God. Hence it is that he says, chap. i. 12. "That we should be to the praise of his glory, who first believed." To which he seems to have an eye in this verse; the first conversion of the Gentiles, being a surprizing and wonderful effect and instance of God's exceeding goodness to them, which, to the glory of his grace, should be admired and acknowledged by all future ages; and so Paul and Barnabas speak of it, Acts xiv. 27. "They rehearsed all that God had done with him, and how he had opened the door of faith to the Gentiles." And so James and the elders at Jerusalem, when they heard what things God had wrought by St. Paul's ministry, among the Gentiles, "they glorified the Lord," Acts xxi. 19, 20.

^c "Ye." The change of "we," in the foregoing verse, to "ye," here, and the like change observable ver. 1. and 5. plainly shews, that the person spoken of, under these two denominations, are of the same kind, i. e. Gentile converts; only St. Paul, every now and then, the more effectually to move those he is writing to, changes "we" into "ye" and vice versa: and so makes, as it were, a little sort of distinction, that he may the more emphatically apply himself to them.

^d "Saved." He that reads St. Paul with attention, cannot but observe, that speaking of the Gentiles, he calls their being brought back again, from their apostacy, into the kingdom of God, their being saved. Before they were thus brought to be the people of God again, under the Messiah, they were, as they are here described, aliens, enemies, without hope, without God, dead in trespasses and sins; and therefore when, by faith in Christ, they came to be reconciled, and to be in covenant again with God, as his subjects and liege people, they were in the way of salvation; and if they persevered, could not miss attaining of it, though they were not yet in actual possession. The apostle, whose aim it is, in this epistle, to give them an high sense of God's extraordinary grace and favour to them, and to raise their thoughts above the mean observances of the law, shews them that there was nothing in them; no deeds, or works of their's, nothing that they could do, to prepare, or recommend themselves, contributed aught to the bringing them into the kingdom of God, under the Gospel: that it

was

was all purely the work of grace, for they were all dead in trespasses and sins, and could do nothing, not make one step, or the least motion towards it. Faith, which alone gained them admittance, and alone opened the kingdom of heaven to believers, was the sole gift of God; men, by their natural faculties, could not attain to it. It is faith, which is the source and beginning of this new life; and the Gentile world, who were without sense, without hope of any such thing, could no more help themselves, or do any thing to procure it themselves, than a dead man can do any thing, to procure himself life. It is God here does all; by revelation of what they could never discover by their own natural faculties, he bestows on them the knowledge of the Messiah, and the faith of the Gospel; which, as soon as they have received, they are in the kingdom of God, in a new state of life; and being thus quickened by the spirit, may, as men alive, work if they will. Hence St. Paul says, Rom. x. "Faith cometh by hearing, and hearing by the word of God," having in the foregoing verses, declared, there is no believing without hearing, and no hearing without a preacher, and no preacher unless he be sent, i. e. the good tidings of salvation by the Messiah, and the doctrine of faith was not, nor could be, known to any, but to those, to whom God communicated it, by the preaching of prophets and apostles, to whom he revealed it, and whom he sent on this errand with this discovery. And thus God, now, gave faith to the Ephesians, and the other Gentiles, to whom he sent St. Paul, and others his fellow-labourers, to bestow on them the knowledge of salvation, reconciliation, and restoration into his kingdom of the Messiah. All which though revealed by the spirit of God, in the writings of the old testament, yet the Gentile world were kept wholly strangers from the knowledge of by the ceremonial law of Moses, which was the wall of partition, that kept the Gentiles at a distance, aliens and enemies; which wall God, now, according to his gracious purpose before the erecting of it, having now broke down, communicated to them the doctrine of faith, and admitted them, upon their acceptance of it, to all the advantages and privileges of his kingdom; all which was done of his free grace, without any merit, or procurement of their's; "he was found of them, who sought him" not, and was made manifest to them, that asked not after him." I desire him, that would clearly understand this chap. ii. of the Ephesians, to read carefully with it, Rom. x. and 1 Cor. ii. 9—16. where he will see, that faith is wholly owing to the revelation of the spirit of God, and the communication of that revelation, by men sent by God, who attained this knowledge, not by the assistance of their own natural parts, but from the revelation of the spirit of God. Thus faith, we see, is the gift of God, and with it, when men by baptism are admitted into the kingdom of God, comes the spirit of God, which brings life with it: for the attaining this gift of faith, men do, or can do, nothing; grace hitherto does all, and works are wholly excluded; God himself creates them to do good works, but when, by him, they are made living creatures, in this new creation, it is then expected, that being quickened, they should act; and, from henceforwards, works are required, not as the meritorious cause of salvation; but as a necessary, indispensable qualification of the subjects of God's kingdom, under his son Jesus Christ; it being impossible, that any one should, at the same time, be a rebel and a subject too: and, though none can be subjects of the kingdom of God, but those who, continuing in the faith, that has been once bestowed on them, sincerely endeavour to conform themselves to the laws of their Lord and master Jesus Christ; and God gives eternal life to all those, and those only that do so; yet eternal life is the gift of God, the gift of free grace, since their works of sincere obedience afford no manner of title to it: their righteousness is imperfect, i. e. they are all unrighteous, and so deserve death; but God gives them life, upon the account of his righteousness, vid. Rom. ii. 13. The righteousness of faith, which is by Jesus Christ; and so they are still saved by grace.

Now when God hath, by calling them into the kingdom of his son, thus quickened men, and they are, by his free grace, created in Christ Jesus unto good works, that then works are required of them, we see in this, that they are called on, and pressed, to "walk worthy of God, who hath called them to his kingdom and glory," 1 Thess. ii. 12. And to the same purpose here, ch. iv. 1. Phil. i. 27. Col. i. 10—12. So that of those, who are in the kingdom of God, who are actually under the covenant of grace, good works are strictly required, under the penalty of the loss of eternal life: "if ye live after the flesh, ye shall die; but if through the spirit, ye mortify the deeds of the body, ye shall live," Rom. viii. 13. And so Rom. vi. 11, 13. they are commanded to obey God, as living men. This is the tenour of the whole new testament: the apostate, heathen world were dead, and were, of themselves, in that state, not capable of doing any thing to procure their translation into the kingdom of God; that was purely the work of grace: but, when they received the Gospel, they were then made alive by faith, and by the spirit of God: and, then, they were in a state of life, and working and works were expected of them. Thus grace and works consist, without any difficulty; that which has caused the perplexity and seeming contradiction, has been men's mis-

An. Ch. 63.
NERONIS 9.

TEXT.

PARAPHRASE.

CHAP. H. Not of works, lest any man
9 should boast :10 For we are his workmanship,
created in Christ Jesus unto
good works, which God hath
before ordained, that we should
walk in them.have left you in that forlorn estate. That no man 9.
might have any pretence of boasting of himself, or
his own works, or merit. So that, in this new state 10.
in the kingdom of God, we are (and ought to look
upon ourselves, not as deriving any thing from our-
selves, but as) the mere workmanship of God, created
in Christ Jesus, to the end we should do good
works, for which he had prepared and fitted us, to
live in them^b.

NOTES.

mistake concerning the kingdom of God : God in the fulness of time, set up his kingdom in this world, under his son ; into which he admitted all those, who believed on him, and received Jesus, the Messiah, for their Lord. Thus, by faith in Jesus Christ, men became the people of God, and subjects of his kingdom ; and, being by baptism admitted into it, were from henceforth, during their continuing in the faith and profession of the Gospel, accounted saints, the beloved of God, the faithful in Christ Jesus, the people of God, saved, &c. for in these terms and the like, the sacred scripture speaks of them. And indeed those, who were thus translated into the kingdom of the son of God, were no longer in the dead state of the Gentiles ; but, having passed from death to life, were in the state of the living, in the way to eternal life ; which they were sure to attain, if they persevered in that life, which the Gospel required, viz. faith and sincere obedience. But yet, this was not an actual possession of eternal life, in the kingdom of God in the world to come ; for by apostacy or disobedience, this, though sometimes called salvation, might be forfeited and lost ; whereas he, that is once possessed of the other, hath actually an eternal inheritance in the heavens, which fadeth not away. These two considerations of the kingdom of heaven, some men have confounded and made one ; so that a man being brought into the first of these, wholly by grace, without works, faith being all that was required to instate a man in it, they have concluded that, for the attaining eternal life, or the kingdom of God in the world to come, faith alone, and not good works, are required, contrary to express words of scripture, and the whole tenor of the Gospel : but yet not being admitted into that state of eternal life for our good works, it is by grace, here too, that we are saved, our righteousness, after all, being imperfect, and we, by our sins, liable to condemnation and death : but it is by grace, we are made partakers of both these kingdoms : it is only into the kingdom of God in this world, we are admitted by faith alone, without works ; but for our admittance into the other, both faith and obedience, in a sincere endeavour to perform those duties, all those good works, which are incumbent on us, and come in our way, to be performed by us, from the time of our believing, till our death.

10^a "Workmanship of God created." It is not by virtue of any works of the law, nor in consideration of our submitting to the Mosaical institution ; or having any alliance with the Jewish nation, that we, Gentiles, are brought into the kingdom of Christ ; we are, in this, entirely the workmanship of God ; and are, as it were, created therein, framed and fitted by him, to the performance of those good works, which we were from thence to live in ; and so owe nothing of this our new being, in this new state, to any preparation, or fitting, we received from the Jewish church, or any relation we stood in, thereunto. That this is the meaning of the new creation, under the Gospel, is evident from St. Paul's own explaining of it, himself, 2 Cor. v. 16—18. viz. That being in Christ was all one, as if he were in a new creation ; and, therefore, from henceforth he knew nobody after the flesh, i. e. he pretended to no privilege, for being of a Jewish race, or an observer of their rites ; all these old things were done away ; all things under the Gospel are new and of God alone.

^b This is conformable to what he says, ver. 5, 6. That God quickned and raised the Gentiles, that were dead in trespasses and sins, with Christ, being by faith united to him, and partaking of the same spirit of life, which raised him from the dead ; whereby, as men brought to life, they were enabled (if they would not resist, nor quench that spirit) to live unto God, in righteousness and holiness, as before they were under the absolute dominion of Satan and their own lusts.

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FROM this doctrine of his, in the foregoing section, that God of his free grace, according to his purpose from the beginning, had quickned and raised the convert Gentiles, together with Christ, and seated them with Christ, in his heavenly kingdom; St. Paul here, in this section, draws this inference, to keep them from judaizing, that, though they (as was the state of the heathen world) were heretofore, by being uncircumcised, shut out from the kingdom of God, strangers from the covenants of promise, without hope, and without God in the world; yet they were, by Christ, who had taken away the ceremonial law, that wall of partition, that kept them in that state of distance and opposition, now received, without any subjecting them to the law of Moses, to be the people of God, and had the same admittance into the kingdom of God, with the Jews themselves, with whom they were now created into one new man, or body of men, so that they were no longer to look on themselves, any more, as aliens, or remoter from the kingdom of God, than the Jews themselves.

PARAPHRASE.

TEXT.

11. **W**heretofore remember, that ye, who were heretofore Gentiles, distinguished and separated from the Jews, who are circumcised by a circumcision made with hands, in their flesh, by your not
12. being circumcised in your flesh^a, Were, at that time, without all knowledge of the Messiah, or any expectation of deliverance, or salvation, by him^b; aliens from the common wealth of Israel^c, and strangers to the covenants of promise^d, not having any hope

Wheretofore, remember that ye being, in time past, Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh, made by hands;
That, at that time, ye were¹² without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world:

NOTES.

¹¹ ^a This separation was so great, that, to a Jew, the uncircumcised Gentiles were counted so polluted and unclean, that they were not shut out, barely from their holy places and service; but from their tables and ordinary conversation.

¹² ^b That this is the meaning of being, "without Christ," here, is evident from this, that what St. Paul says here, is to shew the different state of the Gentiles, from that of the Jews, before the coming of our Saviour.

^c Who were alone, then, the people of God.

^d "Covenants." God, more than once, renewed his promise to Abraham, Isaac and Jacob, and the children of Israel, that, upon the conditions proposed, he would be their God, and they should be his people.

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TEXT.

PARAPHRASE.

13 But now in Christ Jesus, ye, who sometimes were far off, are made nigh, by the blood of Christ,

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ;

15 Having abolished, in his flesh, the enmity, even the law of commandments, contained in ordinances, for to make in himself, of twain, one new man, so making peace ;

hope of any such thing, and living in the world without having the true God for your God^a, or you being his people. But now you, that were formerly 13. remote and at a distance, are, by Jesus Christ, brought near, by his death^b. For it is he, that re- 14. concileth us^c to the Jews, and hath brought us and them, who were before at an irreconcilable distance, into unity one with another, by removing the middle wall of partition^d, that kept us at distance, Ha- 15. ving taken away the cause of enmity^e, or distance, between us, by abolishing^f that part of the law, which consisted in positive commands and ordinances, that

NOTES.

^a It is, in this sense, that the Gentiles are called *ἀθεοί* ; for there were few of them Atheists, in our sense of the word, i. e. denying superior powers ; and many of them acknowledged one supreme, eternal God ; but as St. Paul says, Rom. i. 21. "When they knew God, they glorified him not as God ;" they owned not him alone, but turned away from him, the invisible God, to the worship of images, and the false gods of their countries.

13 ^b How this was done, the following words explain, and Col. ii. 14.

14 ^c *ἡμῶν*, "our," in this verse, must signify persons in the same condition, with those he speaks to, under the pronoun *ὑμεῖς*, "ye," in the foregoing verse, or else the Apostle's argument, here, would be wide, and not conclusive ; but "ye," in the foregoing verse, incontestibly signifies the convert Gentiles, and so therefore must *ἡμῶν* in this verse.

^d See Col. i. 20.

15 ^e It was the ritual law of the Jews, that kept them, and the Gentiles, at an irreconcilable distance ; so that they could come to no terms of a fair correspondence, the force whereof was so great, that even after Christ was come, and had put an end to the obligation of that law ; yet it was almost impossible to bring them together ; and this was that which, in the beginning, most obstructed the progress of the Gospel, and disturbed the Gentile converts.

^f "By abolishing." I do not remember that the law of Moses, or any part of it, is, by an actual repeal, any where abrogated ; and yet we are told here, and in other places of the new testament, that it is abolished. The want of a right understanding of what this abolishing was, and how it was brought about, has, I suspect, given occasion to the misunderstanding of several texts of sacred scripture ; I beg leave, therefore, to offer what the sacred scripture seems to me to suggest concerning this matter, till a more thorough enquiry, by some abler hand, shall be made into it. After the general revolt and apostacy of mankind, from the acknowledgment and worship of the one, only, true, invisible God, their maker, the children of Israel, by a voluntary submission to him, and acknowledgment of him, to be their God and supreme Lord, came to be his people, and he, by a peculiar covenant, to be their King ; and thus erected to himself a kingdom in this world, out of that people, to whom he gave a law by Moses, which was to be the law of the Israelites, his people, with a purpose at the same time, that he would, in due season, transfer this his kingdom, in this world, into the hands of the Messiah, whom he intended to send into the world, to be the prince and ruler of his people, as he had foretold and promised to the Jews. Into which kingdom of his, under his son, he purposed also, and foretold, that he would admit and incorporate the other nations of the earth, as well as those of the posterity of Abraham, Isaac, and Jacob, who were to come into this his enlarged kingdom, upon new terms, that he should then propose : and that those, and those only, should from henceforth be his people. And thus it came to pass, that, though the law, which was given by Moses, to the Israelites,

was

was never repealed, and so ceased not to be the law of that nation; yet it ceased to be the law of the people and kingdom of God, in this world; because the Jews, not receiving him to be their King, whom God had sent, to be the King, and sole ruler of his kingdom for the future, ceased to be the people of God, and the subjects of God's kingdom. And thus Jesus Christ, by his death, entering into his kingdom, having then fulfilled all, that was required of him, for the obtaining of it, put an end to the law of Moses, opening another way to all people, both Jews and Gentiles, into the kingdom of God, quite different from the law of ordinances, given by Moses, viz. Faith in Jesus Christ, by which, and which alone, every one, that would, had now admittance into the kingdom of God, by the one plain, easy, and simple ceremony of baptism. This was that which, though it was also foretold, the Jews understood not, having a very great opinion of themselves, because they were the chosen people of God; and of their law, because God was the author of it; and so concluded, that both they were to remain the people of God for ever, and also, that they were to remain so, under that same law, which was never to be altered; and so never understood what was foretold them, of the kingdom of the Messiah, in respect of the ceasing of their law of ordinances, and the admittance of the Gentiles, upon the same terms with them, into the kingdom of the Messiah; which, therefore, St. Paul calls, over and over again, a mystery, and a mystery hidden from ages.

Now he, that will look a little farther into this kingdom of God, under these two different dispensations, of the law and the Gospel, will find, that it was erected by God, and men were recalled into it, out of the general apostacy from their Lord and maker, for the unspeakable good and benefit of those who, by entering into it, returned to their allegiance, that thereby they might be brought into a way and capacity of being restored to that happy state, of eternal life, which they had all lost in Adam; which it was impossible, they could ever recover, whilst they remained worshippers and vassals of the devil, and so out-laws and enemies to God, in the kingdom, and under the dominion of Satan; since the most biased and partial inclination of an intelligent being, could never expect that God should reward rebellion and apostacy, with eternal happiness, and take men, that were actually vassals and adorers of his arch-enemy, the devil, and immediately give them eternal bliss, with the enjoyment of pleasures in his presence, and at his right hand for evermore. The kingdom of God, therefore, in this world, was, as it were, the entrance to the kingdom of God in the other world, and the receptacle and place of preparation of those, who aimed at a share in that eternal inheritance. And, hence the people of the Jews were called holy, chosen, and sons of God; as were afterwards the Christians, called saints, elect, beloved, and children of God, &c. But there is this remarkable difference to be observed, in what is said of the subjects of this kingdom, under the two different dispensations of the law and the Gospel, that the converts to Christianity, and professors of the Gospel, are often termed and spoke of, as saved, which I do not remember that the Jews, or proselytes, members of the common-wealth, any where are: the reason whereof is, that the conditions of that covenant, whereby they were made the people of God, under that constitution of God's kingdom, in this world, was, "do this and live;" but "he, that continues not in all these things to do them, shall die." But the condition of the covenant, whereby they became the people of God, in the constitution of his kingdom under the Messiah, is, "believe and repent, and thou shalt be saved, i. e. Take Christ for thy Lord, and do sincerely but what thou canst to keep his law, and thou shalt be saved;" in the one of which, which is, therefore, called the covenant of works, those, who are actually in that kingdom, could not attain the everlasting inheritance: and in the other, called the covenant of grace, those, who if they would but continue, as they began, i. e. in the state of faith and repentance, i. e. in a submission to, and owning of Christ, and a steady, unrelenting resolution of not offending against his law, would not miss it, and so might truly be said, to be saved, they being in an unerring way to salvation. And thus we see, how the law of Moses is, by Christ, abolished, under the Gospel, not by any actual repeal of it; but is set aside, by ceasing to be the law of the kingdom of God, translated into the hands of the Messiah, and set up under him; which kingdom so erected, contains all that God now does, or will own to be his people, in this world. This way of abolishing of the law, did not make those observances unlawful to those who, before their conversion to the Gospel, were circumcised, and under the law; they were indifferent things, which the converted Jews might, or might not observe, as they found convenient: that which was unlawful, and contrary to the Gospel, was the making those ritual observances necessary to be joined with faith, in believers, for justification, as we see they did, who, Acts xv. taught the

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16 And that he might reconcile both unto God, in one body, by the cross, having slain the enmity thereby:

that so he might make^a, or frame the two, viz. Jews and Gentiles, into one new society, or body of God's people, in a new constitution, under himself^b, so making peace between them. And might 16. reconcile them both to God, being thus united into one body, in him, by the cross, whereby he destroyed that enmity, or incompatibility, that was between them, by nailing to his cross the law of ordinances, that

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the brethren, that, unless they were circumcised, after the manner of Moses, they could not be saved; so that the nailing of it to Christ's Cross, Col. ii. 14. was the taking away, from thenceforth, all obligation for any one to be circumcised, and to put himself under the observances of the law, to become one of the people of God, but was no prohibition to any one, who was circumcised before conversion, to observe them. And accordingly we see, Gal. ii. 11. that what St. Paul blames in St. Peter, was "compelling the Gentiles to live as the Jews do:" had not that been the case, he would no more have blamed his carriage at Antioch, than he did his observing the law at Jerusalem.

The Apostle here tells us, what part of the Mosaic law it was, that Christ put an end to, by his death, viz. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, "the law of commandments in ordinances;" i. e. the positive injunctions of the law of Moses, concerning things in their own nature indifferent, which became obligatory, merely by virtue of a direct, positive command; and are called by St. Paul in the parallel place, Col. ii. 14. χειρόγραφον τοῖς δόγμασι, "the hand-writing of ordinances." There were, besides these, contained in the book of the law of Moses, the law of nature, or, as it is commonly called, the moral law; that unmoveable rule of right, which is of perpetual obligation: This Jesus Christ is so far from abrogating, that he has promulgated it a-new, under the Gospel, fuller and clearer, than it was in the Mosaic constitution, or any where else; and, by adding to its precepts, the sanction of his own divine authority, has made the knowledge of that law more easy and certain, than it was before; so that the subjects of his kingdom, whereof this is now the law, can be at no doubt, or loss, about their duty; if they will but read and consider the rules of morality, which our Saviour and his apostles have delivered, in very plain words, in the holy scriptures, of the new testament.

^a "Make;" the Greek word is κτίσθαι, which does not always signify creation, in a strict sense.

This, as I take it, being the meaning, it may not be amiss, perhaps, to look into the reason, why St. Paul expresses it in this more figurative manner, viz. "to make in himself, of twain, one new man," which I humbly conceive, was more suitable to the ideas he had, and so were, in fewer words, more lively and express to his purpose: he always has Jesus Christ in his mind, as the head of the church, which was his body, from and by whom alone, by being united to him, the whole body, and every member of it, received life, vigour, and strength, and all the benefits of that state; which admirably well shews, that whoever were united to this head, must needs be united to one another; and also, that all the privileges and advantages they enjoyed, were wholly owing to their union with, and adhering to, him their head; which were the two things, that he was here inculcating to the convert Gentiles of Ephesus, to shew them, that now under the Gospel men became the people of God, merely by faith in Jesus Christ, and having him for their head, and not at all by keeping the ritual law of Moses, which Christ had abolished, and so had made way for the Jews and Gentiles to become one in Christ, since now faith in him alone united them into one body, under that head, with the observance of the law; which is the meaning of, "so making peace." I hope this single note, here, may lead ordinary readers into an understanding of St. Paul's style, and, by making them observe the reason, give them an easier entrance into the meaning of St. Paul's figurative expressions.

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17. that kept them at a distance. And being come, preached the good tidings of peace to you Gentiles, that were far off from the kingdom of heaven, and to the Jews, that were near, and in the very precincts of it. For it is by him, that we, both Jews and Gentiles, have access to the Father, by one and the same spirit. Therefore ye, Ephesians, though heretofore Gentiles, now believers in Christ, you are no more strangers and foreigners, but without any more ado fellow-citizens of the saints, and domesticks of God's own family : Built upon the foundation, laid by the apostles and prophets, whereof Jesus Christ is the corner-stone : In whom all the building, fitly framed together, groweth unto an holy temple in the Lord : In which even the Gentiles*, also, are built up, together with the believing Jews, for an habitation of God, through the Spirit.

And came and preached peace to you, which were afar off, and to them that were nigh.

For, through him, we both have an access, by one spirit, unto the father.

Now, therefore, ye are no more strangers and foreigners ; but fellow-citizens with the saints, and of the household of God ;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone :

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :

In whom you, also, are build- ed together, for an habitation of God, through the spirit.

NOTES.

If the nation of the Jews had owned and received Jesus the Messiah, they had continued on as the people of God ; but after that they had nationally rejected him, and refused to have him rule over them, and put him to death, and so had revolted from their allegiance, and withdrawn themselves from the kingdom of God, which he had now put into the hands of his Son, they were no longer the people of God ; and, therefore, all those of the Jewish nation, who, after that, would return to their allegiance, had need of reconciliation, to be re-admitted into the kingdom of God, as part of his people, who were now received into peace and covenant with him, upon other terms, and under other laws, than being the posterity of Jacob, or observers of the law of Moses.

22 * The sense of which allegory I take to be this : it is plain, from the attestation of the apostles and prophets, that the Gentiles, who believe in Christ, are thereby made members of his kingdom, united together, under him, their head, into such a well-framed body, wherein each person has his proper place, rank and function to which he is fitted, that God will accept and delight in them as his people, and live amongst them, as in a well-framed building, dedicated and set apart to him, whereof the Gentiles make a part, and without any difference put between you, are framed in equality, and promiscuously with the believing Jews, by the Spirit of God, to be one people, amongst whom he will dwell, and be their God, and they shall be his people.

SECT. V.

CHAP. III. 1—21.

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THIS section gives a great light to those foregoing, and more clearly opens the design of this epistle : for here St. Paul in plain words, tells them, it

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it is for preaching this doctrine, that was a mystery, till now being hid from former ages, viz. that the Gentiles should be co-heirs with the believing Jews, and, making one body, or people, with them, should be equally partakers of the promises, under the Messiah, of which mystery he, by particular favour and appointment, was ordained the preacher. Whereupon he exhorts them not to be dismayed, or flinch, in the least, from the belief, or profession of this truth, upon his being persecuted and in bonds, upon that account. For his suffering for it, who was the preacher and propagator of it, was so far from being a just discouragement to them, from standing firmly in the belief of it, that it ought to be to them a glory, and a confirmation of this eminent truth of the Gospel, which he peculiarly taught; and thereupon he tells them, he makes it his prayer to God, that they may be strengthened herein, and be able to comprehend the largeness of the love of God in Christ, not confined to the Jewish nation and constitution, as the Jews conceited; but far surpassing the thoughts of those who, presuming themselves knowing, would confine it to such only, who were members of the Jewish church, and observers of their ceremonies.

T E X T.

P A R A P H R A S E.

¹ **F**OR this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles:

² If ye have heard of the dispensation of the grace of God, which is given me to you ward:

³ How that, by revelation, he made known unto me the mystery, (as I wrote afore in few words.

FOR my preaching of this^a, I Paul am a prisoner, upon account of the Gospel of Jesus Christ, for the sake and service of you Gentiles^b:

Which you cannot doubt of, since^c ye have heard² of the dispensation of the grace of God, which was given to me, in reference to you Gentiles: How³ that, by special revelation, he made known unto me, in particular^d, the mystery^e, (as I hinted to you above,

N O T E S.

¹ See Col. iv. 3. 2 Tim. ii. 9, 10.

^b See Phil. i. 7. Col. i. 24.

² ^c *Eiye*, is sometimes an affirmative particle, and signifies in Greek the same that, *liquidem* does in Latin, and so the sense requires it to be understood here; for it could not be supposed but the Ephesians, amongst whom St. Paul had lived so long, must have heard, that he was, by express commission from God, made Apostle of the Gentiles, and, by immediate revelation, instructed in the doctrine, he was to teach them; whereof this, of their admittance into the kingdom of God purely by faith in Christ, without circumcision, and other legal observances, was one great and necessary point, whereof St. Paul was so little shy, that we see the world rung of it, Acts xxi. 28. And if his preaching and writing were of a piece, as we need not doubt, this mystery of God's purpose to the Gentiles, which was communicated to him by revelation, and we hear of, so often in his epistles, was not concealed from them he preached to.

³ ^d Though St. Peter was, by a vision from God, sent to Cornelius, a Gentile, Acts x. yet we do not find, that this purpose, of God's calling the Gentiles to be his people, equally with the Jews, without any regard to circumcision or the Mosaic rites, was revealed to him, or to any other of the Apostles, as a doctrine, which they were to preach and publish to the world: neither, indeed, was it needful, that it should be any part of their commission, who were Apostles only of the circumcision, to mix that, in their message to the Jews, which should make them stop their ears and refuse to hearken to the other parts of the Gospel, which they were more concerned to know and be instructed in.

^e See Col. i. 26.

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4. above, viz. chap. i. 9. By the bare reading whereof ye may be assured of my knowledge in this formerly concealed and unknown part of the Gospel of Christ^a.)
5. Which in former ages was not made known to the sons of men, as it is now revealed to his holy Apostles
6. and prophets, by the Spirit, viz. That the Gentiles should be fellow-heirs, be united into one body, and partake of his promise^b in Christ, jointly with
7. the Jews^c, in the time^d of the Gospel; Of which doctrine I, in particular, was made the minister^e, according to the free and gracious gift of God, given unto me, by the effectual working of his power, in his so wonderful converting the Gentiles by my preach-

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.)

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and prophets, by the spirit:

That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise, in Christ, by the Gospel:

Whereof I was made a minister, according to the gift of the grace of God, given unto me, by the effectual working of his power.

NOTES.

^a One may be ready to ask, "to what purpose is this, which this parenthesis contains here, concerning himself?" And, indeed, without having an eye on the design of this epistle, it is pretty hard to give an account of it; but, that being carried in view, there is nothing plainer, nor more pertinent and persuasive than this here; for what can be of more force, to make them stand firm to the doctrine which he had taught them, of their being exempt from circumcision, and the observances of the law? "If you have heard, and I assure you in my epistle, that this mystery of the Gospel was revealed, in a particular manner, to me from heaven: the very reading of this is enough to satisfy you, that I am well instructed in that truth, and that you may safely depend upon what I have taught you, concerning this point, notwithstanding I am in prison for it, which is a thing you ought to glory in, since I suffer for a truth, wherein you are so nearly concerned;" see chap. vi. 19.

^b The promise here intended, is the promise of the Spirit; see Gal. iii. 14. which was not given to any, but to the people and children of God; and, therefore, the Gentiles received not the Spirit, till they became the people of God, by faith in Christ, in the times of the Gospel.

^c Though the Jews are not expressly named here; yet it is plain, from the foregoing chapter, ver. 11. &c. that it is of the union of the Gentiles with the Jews, and making with them one body of God's people, equally sharing in all the privileges and benefits of the Gospel, that he is here speaking, the same which he teaches, Gal. iii. 26—29.

^d ΔΙΑ ΤΗ ΕΥΑΓΓΕΛΙΩΝ, signifies here, "in the time of the Gospel." as δι' ἀκροβυστίας signifies, in the "time of uncircumcision," Rom. iv. 11. see note on Rom. vii. 5. The same thing being intended here, which, chap. i. 10. is thus expressed; "that in the dispensation of the fulness of time, i. e. in the time of the Gospel, all things might be gathered together, or united, in Christ, or by Christ."

^e Though he does not, in express words, deny others to be made ministers of it, for it neither suited his modesty, nor the respect he had for the other Apostles, so to do; yet his expression here, will be found strongly to imply it, especially if we read and consider well the two following verses, for this was a necessary instruction to one, who was sent to convert the Gentiles, though those, who were sent to their brethren the Jews, were not appointed to promulgate it. This one Apostle of the Gentiles, by the success of his preaching to the Gentiles, the attestation of miracles, and the gift of the Holy Ghost, joined to what Peter had done, by special direction, in the case of Cornelius, would be enough, in its due season, to convince the other Apostles of this truth, as we may see it did, Acts xv. and Gal. ii. 6—9. And of what consequence, and how much St. Paul thought the preaching of this doctrine his peculiar business, we may see, by what he says, chap. vi. 19, 20. where any one may see, by the different treatment he received, from the rest of the Apostles, being in bonds upon that account, that his preaching herein differed from theirs, and he was thereupon, as he tells us himself, treated "as an evil doer," 2 Tim. ii. 9. The history whereof we have, Acts xxi. 17, &c. as we have elsewhere observed. And it is, upon the account of his preaching this doctrine, and displaying

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Unto me, who am less than the least of all saints, is this grace given, that I should preach, among the Gentiles, the unsearchable riches of Christ;

And to make all men see, what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

To the intent that now unto the

preaching^a; Unto me, I say, who am less than 8. the least of all saints, is this favour given, that I should preach among the Gentiles the unsearchable riches of Christ^b: And make all men^c perceive, 9. how this mystery comes now to be communicated^d to the world, which has been concealed from all past ages, lying hid in the secret purpose of God, who frames and manages this whole new creation, by Jesus Christ^e; To the intent that now, under 10. the

NOTES.

playing to the world this concealed truth, which he calls every where a hidden mystery; that he gives, to what he had preached, the distinguishing title of, "my Gospel," Rom. xvi. 25. which he is concerned, that God should establish them in, that being the chief design of his epistle to the Romans, as here to the Ephesians. The insisting so much on this, that it was the special favour and commission of God to him, in particular, to preach this doctrine, of God's purpose of calling the Gentiles to the word was, not out of vanity, or boasting, but was here of great use to his present purpose, as carrying a strong reason with it, why the Ephesians should rather believe him, to whom, as their Apostle, it was made manifest, and committed to be preached, than the Jews, from whom it had been concealed, and was kept as a mystery, and was in itself ἀνεξιχνίαστον, inscrutable by men, though of the best natural parts and endowments.

^a This seems to be the energy of the power of God, which he here speaks of, as appears by what he says of St. Peter, and of himself, Gal. ii. 8. Ὁ ἐνεργήσας Πέτρῳ ἰς ἀποστολὴν τῆς περιτομῆς, ἐνέργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, "He that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty, or wrought effectually in me," as ἐνέργεια is here translated, of which his very great modesty could not hinder him from speaking, thus 1 Cor. xv. 9, 10. "I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God: but, by the grace of God, I am what I am, and his grace, which was bestowed upon me, was not in vain, but I laboured more abundantly than they all; yet not I, but the grace of God that was with me:" a passage very suitable to what he says, in this and the next verse.

^b i. e. That abundant treasure of mercy, grace and favour, laid up in Jesus Christ, not only to the Jews, but to the whole heathen world, which was beyond the reach of human sagacity to discover, and could be known, only by revelation.

^c "All men," i. e. men of all sorts and nations, Gentiles as well as Jews.

^d Τίς ἡ κοινωνία, "what is the communication," i. e. that they may have light from me, to see and look into the reason and ground of the discovery, or communication of this mystery to them now by Jesus Christ, who is now exhibited to the world, into whose hands God has put the management of this whole dispensation.

^e To open our way to a right sense of these words, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ, it will be necessary, in the first place, to consider the terms of it, and how they are used by St. Paul.

1. As to κτίσαντι, "created," it is to be acknowledged, that it is the word used, in sacred scripture, to express creation, in the scriptural sense of creation, i. e. making out of nothing; yet that it is not always used in that sense, by St. Paul, is visible from the 15th verse of the foregoing chapter, where our translators have rightly rendered κτίσθαι, "make," and it would contain a manifest absurdity to render it there, create, in the theological sense of the word, create.

2. It is to be observed, that St. Paul often chooses to speak of the work of redemption by Christ as a creation. Whether it were, because this was the chief end of the creation, or whether it were because this was the chief end of the creation, or whether it were because there was no less seen of the wisdom, power and goodness of God, in this, than in the first creation, and the change of lost and

revolted

PARAPHRASE.

TEXT.

An. Ch. 63.
NERONIS 9.

CHAP. III.

the Gospel, the manifold wisdom of God, in the ordering and management of his heavenly kingdom, might be made known to principalities and powers by the church^a; According to that predisposition of

the principalities and powers, in heavenly places, might be known, by the church, the manifold wisdom of God,

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revolted man, from being dead in sins, to newness of life, was as great, and by as great a power as at first making out of nothing; or whether it was because the ἀνακεφαλαιώσις, under Jesus Christ the head, mentioned chap. i. 10. was a restitution of the creation to its primitive state and order, which, Acts iii. 21. is called ἀποκαταστάσις πάντων, "the restitution of all things," which was begun with the preaching of St. John Baptist, (who was the Elias that restored all things, Matt. xvii. 11. i. e. opened the kingdom of heaven to believers of all nations, Luke xvi. 16.) and is completed in Christ's coming with his saints, in the glory of his father, at the last day. But, whether some, or all, of these conjectures, which I have mentioned, be the reason of it, this is certain, that St. Paul speaks of the work of redemption, under the name of creation. So 2 Cor. v. 17. "If any one be in Christ, (καὶνὴ κτίσις,) he is a new creature, or, it is a new creation." And Gal. vi. 15. "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but καὶνὴ κτίσις, the new creation.

It is then to be considered, of which creation τὰ πάντα κτίσαντι, "who created all things," is here to be understood. The business St. Paul is upon, in this place, is to shew that God's purpose, of taking in the Gentiles to be his people under the Gospel, was a mystery, unknown in former ages, and now, under the kingdom of the Messiah, committed to him, to be preached to the world.

This is so manifestly the design of St. Paul here, that no body can mistake it. Now, if the creation of the material world, of this visible frame, of sun, moon, and stars, and heavenly bodies that are over us, and of the earth we inhabit, hath no immediate relation, as certainly it hath not, to this mystery, this design of God's, to call the Gentiles into the kingdom of his Son, it is to make St. Paul a very loose writer and weaker arguer, in the middle of a discourse, which he seems to lay much stress on, and to press earnestly on the Ephesians (for he urges it, more than once) to bring in things not at all to his purpose, and of no use to the business in hand. We cannot, therefore, avoid taking the creation, and things created here, to be those of the new creation, viz. those, of which the kingdom of Christ, which was this new creation, was to be made up, and in that sense, τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, "who created all things by Jesus Christ," is a reason to shew, why God kept his purpose, of making the Gentiles meet to be partakers of the inheritance of the Saints, or, as he expresseth it, chap. ii. 10. that they "should be his workmanship, created in Christ Jesus unto good works," concealed from former ages, viz. because this new creation was in Christ Jesus, and so proper to be preached and published, when he was come, which is strongly confirmed by the words of the following verse, viz. "that now, in its due time, by this new piece of workmanship of his, viz. the church, might be made known the manifold wisdom of God." This taking in the Gentiles, into the kingdom of his Son, and after that, the re-assuming again of the Jews, who had been rejected, St. Paul looks on, as so great an instance, and display of the wisdom of God, that it makes him cry out, Rom. xi. 33. "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

10^a There be two things, in this verse, that to me make it hard to determine the precise sense of it; the first is, what is meant by ἀρχαῖς and ἐξουσίαις, terms, that sometimes, in sacred scripture, signify temporal magistrates, and so our Saviour uses them, Luke xii. 11. and St. Paul, Tit. iii. 1. Sometimes for those, who are vested with any power, whether men or angels, so 1 Cor. xv. 24. Sometimes for evil angels; so they are understood, chap. vi. 12. Sometimes they are understood of good angels, so Col. i. 16. Now, to which of these to determine the sense here, I confess myself not sufficiently enlightened. Indeed ἐν τοῖς ἐπεραινίοις, in the things of his heavenly kingdom, would do something towards it, were it undoubtedly certain, whether those words were, in construction, to be joined to ἀρχαῖς and ἐξουσίαις, or to σοφία; i. e. whether we are to understand it

An. Ch. 63.
NERONIS 9.

CHAP. III.

TEXT.

PARAPHRASE.

According to the eternal purpose, which he purposed, in
 11 Christ Jesus our Lord:
 12 In whom we have boldness and access with confidence, by the faith of him.

* of the ages, or several dispensations, which he made 11.
 in Christ Jesus our Lord; By whom we have bold- 12.
 ness and access to God the father, with confidence, by faith

NOTES.

of principalities and powers, in the kingdom of heaven, or of the wisdom of God, in the ordering of that kingdom: if the first of these, then it is evident, they would signify the heavenly host, of good angels, employed in the guard and promotion of the kingdom of Christ. But, the knowledge, spoken of here, as communicated to these principalities and powers, being only in consequence of St. Paul's preaching, it is not easy to conceive, that the revelation and commission given to St. Paul, for the declaring the mystery, of God's purpose to take the Gentiles into the church, was to the intent the angels, either good or bad, should be instructed in this great and important truth, wherein the wisdom of God so much shewed itself, and that they should have no knowledge of it, before, nor otherwise. This is so great a difficulty, that it seems strongly to persuade, that the principalities and powers, here mentioned, are of this world; but, against this, there lies this obvious objection, that the magistrates of the heathen world did not much concern themselves in what St. Paul preached, nor, upon his declaring that the Gentiles, under the Messiah, were to be taken in, to be the people of God, did in effect gather from the church, thus constituted, any arguments of the wisdom of God. If, therefore, I may venture my conjecture, for I dare not be positive, in a place, that I confess myself not fully to understand, I should take this to be the meaning of it. The high priests, scribes, and pharisees, who are the rulers of the Jewish nation, and alone pretend to any authority in these matters, deny the converted heathens to be the people of God, because they neglect the law and circumcision, and those other rites, whereby God has appointed those, who are his people, to be separated from the rest of the world, and made holy to himself. And so far most of the converted Jews agree with them, that they will not allow the converted Gentiles to be members and subjects of the kingdom of the Messiah, without being circumcised, and submitting to the laws and ceremonies of the Jews, as the only religion and way of worship, wherein they can be allowed to be God's people, or be accepted by him. Now, says St. Paul, God of his special grace, has commissioned me to preach to the world, this his hidden purpose, of taking the Gentiles into the kingdom of his Son, that so, by the church, consisting of members, who are God's people, without being circumcised, or observing the other Mosaic rites, might, which the Jews could by no means conceive, now be made known and declared, to the leaders and chief of that nation, the manifold wisdom of God, which is not, as the Jews imagine, tied up to their own way, but can bring about his purposes, by sundry manners, and in ways, that they thought not of. This seems suitable to the Apostle's meaning here; for though the Jews were not hereby converted, yet, when urged by the converted Gentiles, it served to stop their mouths, and thereby to confirm the Gentiles, in the liberty of the Gospel. And thus, by the church, to whom St. Paul says, Col. i. 24. and ii. 2. God would now have made it manifest, by his preaching, is this mystery made known to principalities and powers, i. e. the rulers and teachers of the Jewish nation, the saints, who were apprised of it, by St. Paul's preaching, urging, and manifesting it to them. And to this sense of this passage, these two words *νῦν*, "now," and *πολυτρόπως*, "manifold," seem wholly accommodated, i. e. Now, that the uncircumcised Gentiles believe in Christ, and are, by baptism, admitted into the church, the wisdom of God is made known to the Jews, not to be tied up to one invariable way and form, as they persuade themselves; but displays itself in sundry manners, as he thinks fit.

11 * Whether by *αἰῶνες*, "ages," here, the several dispensations, mankind was under, from first to last, or whether the two great dispensations of the law and the Gospel (for that *αἰῶνες* are used in the sacred scripture, to denote these, I think an attentive reader cannot doubt) be here meant, this seems visibly the sense of the place, that all these dispensations, in the several ages of the church, were all, by the pre-ordination of God's purpose, regulated and constituted in Christ Jesus

PARAPHRASE.

TEXT.

An. Ch. 63.
NERONIS 9.

CHAP. III.

13. faith ^a in him. Wherefore my desire is, that ye be not dismayed by my present affliction, which I suffer for your sake, and is in truth a glory to you, that ought to raise your hearts, and strengthen your
14. resolutions. Upon this account, I bend my knees, in prayer to the father of our Lord Jesus Christ ^b,
15. From whom the whole family, or lineage, both in heaven and earth have their denomination, viz. Jesus Christ, that is already in heaven, and believers that are still on earth, have all God for their father,
16. are all the sons of God. That he would grant you, according to the great glory he designed to you, Gentiles, who should receive the Gospel under the Messiah ^c, to be strengthened with might, by his spi-
17. rit, in the inward man ^d; That Christ may dwell in your hearts by faith; that you, being settled and established in the sense of the love of God to you, in
18. Jesus Christ, May be able, together with all Christians, to comprehend the length, and breadth, and height, and depth, of this mystery, of God's purpose of calling and taking in the Gentiles, to be his
19. people, in the kingdom of his son ^e: And to understand

Wherefore, I desire that ye faint not at my tribulations for you, which is your glory.

For this cause, I bow my knees unto the father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named.

That he would grant you, according to the riches of his glory, to be strengthened with might, by his spirit, in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints, what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge,

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Jesus our Lord; that is, with regard to Christ, who was designed and appointed Lord and head over all; which seems to me to answer τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, "who created all things by Jesus Christ, ver. 9.

12 ^a Πίστεως αὐτοῦ, "Faith of him," the genitive case of the object, as well as of the agent, is so frequent, in sacred scripture, that there needs nothing to be said of it.

14 ^b "The father of our Lord Jesus Christ," set down, as it is in the beginning of this verse, joined to the design of the Apostle, in this place, makes me think, that the sense of it is, so plainly, that which I have given of it, that I do not see any difficulty can be made about it. In the foregoing chapter, ver. 19. he tells the convert Gentiles of Ephesus, that now they believe in Christ, they are "no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God;" here he goes on, and tells them, they are of the family and lineage of God, being jointly with Jesus Christ, who is already in heaven, the sons of God: what could be of greater force to continue them steadfast in the doctrine, he had preached to them, and which he makes it his whole business, here, to confirm them in, viz. that they need not be circumcised and submit to the law of Moses, they being already, by faith in Christ, the sons of God, and of the same lineage and family with Christ himself, who was already, by that title, possessed of his inheritance in glory?

16 ^c See this sense of this passage as given, Col. i. 27. and not much different, ch. i. 17, &c.

^d What, "the inward man," signifies, see Rom. vii. 22. 2 Cor. iv. 16.

18 ^e This mystery, being the subject St. Paul is here upon, and which he endeavours to magnify to them, and establish in their minds, the height and breadth, &c. which he mentions in these words, being not applied to any thing else, cannot, in good sense, be understood of any thing else.

An. Ch. 63.
NERONIS9.

TEXT.

PARAPHRASE.

CHAP. III. ledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

stand the exceeding^a love of God, in bringing us to the knowledge of Christ: that you may be filled with that knowledge, and all other gifts, with God's plenty, or to that degree of fulness, which is suitable to his purpose of munificence and bounty towards you^b. Now to him that worketh in us, by a power^c, whereby he is able to do, exceedingly beyond all that we can ask or think; Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.

NOTES.

19^a ὑπερέαλλυσαν, "exceeding," seems to be here a comparative term, joined to the love of God, in communicating the knowledge of Christ, and declaring it superior to some other thing; if you desire to know what, he himself, tells you, on the same occasion, Phil. iii. 8. viz. to circumcision, and the other ritual institutions of the law, which the Jews looked on, as the marks of the highest degree of God's love to them, whereby they were sanctified and separated to him, from the rest of the world, and secured of his favour. To which, if any one will add what St. Paul says, on the same subject, Col. ii. 2, &c. (for his business is the very same in these three epistles) he will not want light to guide him, in the sense of this place here.

^b Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, "to all the fulness of God;" the fulness of God is such fulness, as God is wont to bestow, i. e. wherein there is nothing wanting to any one, but every one is filled to the utmost of his capacity. This I take to be the meaning of εἰς τὸ πλήρωμα Θεοῦ, and then πᾶν πλήρωμα may be understood, to shew, that it is not a fulness of one thing, and an emptiness of another, but it is a fulness of all those gifts, which any one shall need, and may be useful to him, or the church.

20^c What power that is, see chap. i. 19, 20.

SECT. VI.

CHAP. IV. 1—16.

CONTENTS.

ST. Paul having concluded the special part of his epistle, with the foregoing chapter, he comes in this, as his manner is, to practical exhortations. He begins with unity, love, and concord, which he presses upon them, upon a consideration that he makes use of, in more of his epistles than one, i. e. their being all members of one and the same body, whereof Christ is the head.

P A R A-

PARAPHRASE.

TEXT.

An Ch. 63.
NERONIS 9.

CHAP. IV.

1. **I** Therefore, who am in bonds, upon account of the Gospel, beseech you to walk worthy of the
 2. calling, wherewith ye are called, With lowliness and meekness, with long-suffering, bearing with one another in love; Taking care to preserve the unity of
 3. the spirit, in the bond of peace; Considering yourselves as being one body, enlivened and acted by one
 4. spirit, as also was your calling, in one hope: There
 5. is one Lord, one faith, one baptism, One God and father of you all, who is above all, in the midst
 6. amongst you all, and in every one of you. And to every one of us is made a free donation, according to
 7. that proportion of gifts, which Christ has allotted to
 8. every one. Wherefore the Psalmist saith, " * When
 9. " he ascended up on high, he led captivity captive,
 10. " and gave gifts unto men." (Now that he ascended, what is it, but that he descended first, into the
 11. lower parts of the earth? He, that descended, is the same also, that ascended above all heavens, that there, receiving the fulness of power, he might be able to fill all his members ^b.) And therefore, he alone, framing the constitution of his new government, by his own power, and according to such a model, and such rules as he thought best, making some apostles, others evangelists, and others pastors and

I Therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation, wherewith ye are called,

With all lowliness and meekness, with long-suffering, forbearing one another in love;

Endeavouring to keep the unity of the spirit, in the bond of peace.

There is one body, and one spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

One God and father of all, who is above all, and through all, and in you all.

But unto every one of us is given grace, according to the measure of the gift of Christ.

Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now that he ascended, what is it, but that he also descended first, into the lower parts of the earth?

He that descended, is the same also, that ascended up, far above all heavens, that he might fill all things.)

And he gave some, apostles: and some, prophets: and some, evangelists: and some, pastors and teachers;

NOTES.

8 * Psal. lxxviii. 18.

9, 10 ^b St. Paul's argumentation, in these two verses, is skilfully adapted to the main design of his epistle. The convert Gentiles were attacked, by the unconverted Jews, who were declared enemies to the thoughts of a Messiah that died: St. Paul, to enervate that objection of theirs, proves by the passage out of the Psalms, ver. 8. that he must die and be buried. Besides the unbelieving Jews, several of them, that were converted to the Gospel, or at least professed to be so, attacked the Gentile converts, on another side, persuading them, that they could not be admitted to be the people of God, in the kingdom of the Messiah, nor receive any advantage by him, unless they were circumcised, and put themselves wholly under the Jewish constitution. He had said a great deal, in the three first chapters, to free them from this perplexity, but yet takes occasion here to offer them a new argument, by telling them, that Christ, the same Jesus that died, and was laid in his grave, was exalted to the right hand of God, above all the heavens, in the highest state of dignity and power, that he himself, being filled with the fulness of God, believers, who were all his members, might receive immediately from him, their head, a fulness of gifts and graces, upon no other terms, but barely as they were his members.

An. Ch. 63.
NERONIS 9.

CHAP. IV.

TEXT.

- For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- 12 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- 13 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive:
- 14 But speaking the truth in love, may grow up into him, in all things, which is the head, even Christ:
- 15 From whom the whole body, fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working, in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

PARAPHRASE.

and teachers; Putting thus together, in a fit order 12. and frame, the several members of his new collected people, that each, in its proper place and function, might contribute to the whole, and help to build up the body of Christ: Till all cementing together, in 13. one faith, and knowledge of the Son of God, to the full state of a grown man, according to the measure of that stature, which is to make up the fulness of Christ: That we should be no longer children, 14. tossed to and fro, and carried about with every wind of doctrine, by men versed in the slights of cheating, and their cunning artifices, laid in train to deceive. But being steady in true and unfeigned love, should 15. grow up into a firm union, in all things, with Christ, who is the head: From whom the whole body, 16. fitly framed together, and compacted by that which every joint supplies, according to the proper force and function of each particular part, makes an increase of the whole body, building itself up in love, or a mutual concern of the parts*.

NOTES.

16 * The sum of all that St. Paul says, in this figurative discourse, is, that Christians, all as members of one body, whereof Christ is the head, should, each in his proper place, according to the gifts bestowed upon him, labour with concern and good will, for the good and increase of the whole, till it be grown up to that fulness, which is to compleat it, in Christ Jesus. This is, in short, the sense of the exhortation, contained in this section, which carries a strong insinuation with it, especially if we take in the rest of the admonitions, to the end of the epistle, that the Mosaical observances were no part of the business, or character, of a Christian; but were wholly to be neglected, and declined, by the subjects of Christ's kingdom.

SECT. VII.

CHAP. IV. 17—24.

CONTENTS.

IN this section, the Apostle exhorts them wholly to forsake their former conversation, which they had passed their lives in, whilst they were Gentiles, and

and to take up that, which became them, and was proper to them, now they were Christians. Here we may see the Heathen and Christian state and conversation described, and set in opposition one to the other.

AN. CH. 63.
NERON 164.
CHAP. IV.

PARAPHRASE.

17. **T**HIS I say, therefore, and testify to you, from the Lord, that ye henceforth walk not as the unconverted Gentiles walk, in the vanity of their
18. minds ^a, Having their understandings darkened, being alienated ^b from that rule and course of life, which they own and observe, who are the professed subjects and servants of the true God, through the ignorance that is in them, because of the blindness of their
19. hearts; Who, being past feeling, have given themselves over to lasciviousness, to the committing of all uncleanness, even beyond the bounds of natural de-
20. fires ^c. But you that have been instructed in the
21. religion of Christ, have learned other things; If you have been scholars of his school, and have been taught the truth, as it is in the Gospel of Jesus Christ:
22. That you change your former conversation, abandoning those deceitful lusts, wherewith you were
23. entirely corrupted: And that, being renewed in the spirit

TEXT.

THIS I say, therefore, and 17
testify in the Lord, that ye
henceforth walk, not as other
Gentiles walk, in the vanity of
their mind,

Having the understanding dark- 18
ned, being alienated from the life
of God; through the ignorance
that is in them, because of the
blindness of their heart:

Who, being past feeling, have 19
given themselves over unto las-
civiousness, to work all unclean-
ness with greediness.

But ye have not so learned 20
Christ:

If so be, that ye have heard 21
him, and have been taught by
him, as the truth is in Jesus:

That ye put off, concerning 22
the former conversation, the old
man, which is corrupt, according
to the deceitful lusts:

NOTES.

17 ^a This "vanity of mind," if we look into Rom. i. 21, &c. we shall find to be the apostatizing of the Gentiles from the true God, to idolatry; and, in consequence of that, to all that profligate way of living, which followed thereupon, and is there described, by St. Paul.

18 ^b This "alienation" was from owning subjection to the true God, and the observance of those laws, which he had given, to those of mankind, that continued and professed to be his people; see chap. ii. 12.

19 ^c Πλεονεξία, "covetousness," in the common acceptation of the word, is the letting loose our desires to that which, by the law of justice, we have no right to. But St. Paul, in some of his epistles, uses it for intemperate and exorbitant desires of carnal pleasures, not confined within the bounds of nature. He that will compare with this verse here, chap. v. 3. Col. iii. 5. 1 Thess. iv. 6. 1 Cor. v. 10, 11. and well consider the context, will find reason to take it here, in the sense I have given of it, or else it will be very hard to understand these texts of scripture. In the same sense the learned Dr. Hammond understands πλεονεξία, Rom. i. 29. Which, though perhaps the Greek idiom will scarce justify, yet the Apostle's style will, who often uses Greek terms in the full latitude of the Hebrew words, which they are usually put for in translating, though, in the Greek use of them, they have nothing at all of that signification, particularly the Hebrew word יָסַד, which signifies covetousness, the Septuagint translate πλεονεξία, Ezek. xxxiii. 31. In which sense the apostle uses πλεονεξία here. In these, and the two preceding verses, we have a description of the state of the Gentiles without, and their wretched and sinful state, whilst unconverted to the Christian faith, and strangers from the kingdom of God; to which may be added, what is said of these sinners of the Gentiles, chap. ii. 11—13. Col. i. 21. 1 Thess. iv. 5. Col. iii. 5—7, Rom. i. 30, 31.

An. Ch. 63.
NERONIS 9.

CHAP. IV.

TEXT.

And be renewed in the spirit
of your mind ;
And that ye put on the new
man, which, after God, is created
in righteousness, and true holi-
ness.

PARAPHRASE.

spirit of the mind, You become new men*, framed²⁴
and fashioned according to the will of God, in righ-
teousness and true holiness.

NOTE.

²⁴ * What the *παλαιός ἄνθρωπος*, "the old man," that is to be put off, is, and the *καινός ἄνθρωπος*, "the new man," that is to be put on, is, may be seen in the opposite characters of good and bad men, in the following part of this, and in several other of St. Paul's epistles.

SECT. VIII.

CHAP. IV. 25—V. 2.

CONTENTS.

After the general exhortation, in the close of the foregoing section, to the Ephesians, to renounce the old course of life they led, when they were Heathens, and to become perfectly new men, conformed to the holy rules of the Gospel, St. Paul descends to particulars, and here, in this section, presses several particulars of those great social virtues, justice and charity, &c.

TEXT.

²⁵ **W**herefore, putting away
lying, speak every man
truth with his neighbour : for we
are members one of another.
²⁶ Be ye angry and sin not : let
not the sun go down upon your
wrath :
²⁷ Neither give place to the devil.
²⁸ Let him that stole, steal no
more : but rather let him labour,
working, with his hands, the
thing which is good, that he may
have to give to him that needeth.
²⁹ Let no corrupt communication
proceed out of your mouth, but
that which is good, to the use of
edifying ; that it may minister
grace unto the hearers.

PARAPHRASE.

Wherefore putting away lying, let every man²⁵
speak truth to his neighbour ; for we are
members one of another. If you meet with provo-²⁶
cations, that move you to anger, take care that you
indulge it not so far, as to make it sinful : defer not
its cure, till sleep calm the mind, but endeavour to
recover your self forthwith, and bring your self into
temper ; Lest you give an opportunity to the devil,²⁷
to produce some mischief, by your disorder. Let²⁸
him that hath stole, steal no more, but rather let him
labour in some honest calling, that he may have even
wherewithal to relieve others, that need it. Let not²⁹
any filthy language, or a misbecoming word come
out of your mouths, but let your discourse be per-
tinent

EPHESIANS.

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PARAPHRASE.

30. tinent to the occasion, and tending to edification, and such as may have a becoming gracefulness in the ears of the hearers. And grieve not the holy spirit of God, whereby ye are sealed ^a to the day of redemption. 31. Let all bitterness, and wrath, and anger, and clamour and evil-speaking, be put away from you, with all malice. 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God, 1. for Christ's sake, hath forgiven you. Therefore, as becomes children, that are beloved and cherished by God, propose him as an example to yourselves, to 2. be imitated, And let love conduct and influence your whole conversation, as Christ also hath loved us, and hath given himself for us, an offering, and an acceptable sacrifice ^b to God.

TEXT.

And grieve not the holy spirit, of God; whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Be ye therefore followers of God, as dear children;

And walk in love; as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

An. Ch. 63.
NERONIS
CHAP. IV.

CHAP. V.

NOTES.

30 ^a "Sealed," i. e. have God's mark set upon you, that you are his servants, a security to you, that you should be admitted into his kingdom, as such, at the day of redemption, i. e. at the resurrection, when you shall be put in the actual possession of a place in his kingdom, among those who are his, whereof the spirit is now an earnest: See note chap. i. 14.

2 ^b "Of a sweet smelling savour," was, in scripture-phrafe, such a sacrifice as God accepted, and was pleased with; see Gen. viii. 21.

SECT. IX.

CHAP. V. 3—20.

CONTENTS.

THE next sort of sins he dehorts them from, are those of intemperance, especially those of uncleanness, which were so familiar, and so unrestrained among the heathens.

VOL. III.

H h h h

TEXT.

An. Ch. 63.
NERONIS 9.

TEXT.

PARAPHRASE.

CHAP. V.

BUT fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person,

BUT fornication and all uncleanness, or exorbitant desires in venereal matters*, let it not be once named amongst you, as becometh saints: Neither filthiness, nor foolish talking, nor pleasantries of discourse of this kind, which are none of them convenient, but rather giving of thanks. For this you are thoroughly instructed in, and acquainted with, that no fornicator, nor unclean person, nor lewd, lascivious

NOTE.

3* The word in the Greek is *πλεονεξία*, which properly signifies covetousness, or an intemperate, ungoverned love of riches: but the chaste style of the scripture makes use of it, to express the letting loose of the desires to irregular, venereal pleasures, beyond what was fit and right. This one can hardly avoid being convinced of, if one considers how it stands joined with these sorts of sins, in those many places; which Dr Hammond mentions, in his note, on Rom. i. 29. and ch. iv. 19. of this epistle, and ver. 5. of this chap. v. compared with this here, they are enough to satisfy one, what *πλεονεξία*, "covetousness," means here; but, if that should fail, these words, "let it not be once named amongst you, as becometh saints," which are subjoined to covetousness, put it past doubt; for what indecency, or misbecomingness is it, amongst Christians, to name covetousness? *πλεονεξία* therefore must signify the title of sins, that are not fit to be named amongst christians, so that *ἀκαθαρσία* & *πλεονεξία*, seem not here to be used definitively, for several sorts of sins, but as two names of the same thing, explaining one another; and so this verse will give us a true notion of the word *πορνεία*, in the new testament, the want whereof, and taking it to mean fornication, in our English acceptation of that word, as standing for one distinct species of uncleanness, in the natural mixture of an unmarried couple, seems to me to have perplexed the meaning of several texts of scripture; whereas, taken in that large sense, which *ἀκαθαρσία* and *πλεονεξία* seem here to expound it, the obscurity, which follows from the usual notion of fornication, applied to it, will be removed. Some men have been forward to conclude from the Apostle's letter to the convert Gentiles of Antioch, Acts xv. 28. wherein they find fornication joined with two or three other actions; that simple fornication, as they call it, was not much distant, if at all, from an indifferent action, whereby, I think, they very much confounded the meaning of the text. The Jews, that were converted to the Gospel, could by no means admit, that those of the Gentiles, who retained any of their ancient idolatry, though they professed faith in Christ, could by any means be received by them, into the communion of the Gospel, as the people of God, under the Messiah; and so far they were in the right, to make sure of it, that they had fully renounced idolatry; the generality insisted on it, that they should be circumcised, and so, by submitting to the observances of the law, give the same proof, that Proselytes were wont to do, that they were perfectly clear from all remains of idolatry. This the Apostles thought more than was necessary; but eating of things sacrificed to idols, and blood, whether let out of the animal, or contained in it, being strangled; and fornication, in the large sense of the word, as it is put for all sorts of uncleanness, being the profaned marks of idolatry to the Jews, they forbid the convert Gentiles, thereby to avoid the offence of the Jews, and prevent a separation between the professors of the Gospel, upon this account. This therefore, was not given to the convert Gentiles, by the Apostles of the circumcision, as a standing rule of morality, required by the Gospel; if that had been the design, it must have contained a great many other particulars; what laws of morality they were under, as subjects of Jesus Christ, they doubted not, but St. Paul, their Apostle, taught and inculcated to them: all that they instructed them in here, was necessary for them to do, so as to be admitted into one fellowship and communion with the converts of the Jewish nation, who would certainly avoid them, if they found that they made no scruple of those things, but practised any of them. That fornication, or all sorts of uncleanness, were the consequence and concomitants of idolatry, we see, Rom. i. 24. and it is known, were favoured by the heathen worship: and therefore the practice of those sins is every where set down, as the characteristical, heathen, mark of the idolatrous Gentiles, from which abominations the Jews, both by their law, profession, and general practice, were strangers; and this was one of those things, wherein chiefly

God

PARAPHRASE.

TEXT.

An. Ch. 63.
NERONIS9.
CHAP. V.

lascivious libertine in such matters, who is in truth an idolater, shall have any part in the kingdom of Christ, and of God. Let no man deceive you with vain, empty talk; these things in themselves are highly offensive to God, and are that, which he will bring the heathen world (who will not come in, and submit to the law of Christ) to judgment for.
2. Be ye not, therefore, partakers with them. For ye were heretofore, in your Gentile state, perfectly in the dark; but now, by believing in Christ, and receiving the Gospel, light and knowledge is given to you, walk as those who are in a state of light (For the fruit of the Spirit is in all goodness, righteousness and truth.) Practising that which, upon examination, you find acceptable to the Lord. And do not partake in the fruitless works of darkness; do not go in the practice of those shameful actions, as if they were indifferent, but rather reprove them.

son, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

Let no man deceive you with vain words: for, because of these things, cometh the wrath of God upon the children of disobedience.

Be not ye, therefore, partakers with them.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, (For the fruit of the spirit is in all goodness, and righteousness, and truth)

Proving what is acceptable unto the Lord.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

For

NOTES.

God severed his people from the idolatrous nations, as may be seen, Lev. xviii. 20, &c. And hence I think that *εἰδωλολάτρης*, used for licentious intemperance in unlawful and unnatural lusts, is in the new testament called idolatry, and *εἰδωλόφρων*, an idolater; see 1 Cor. v. 11. Col. iii. 5. Eph. v. 5. as being the sure and undoubted mark of an heathen idolater.

6. One would guess by this, that as there were Jews who would persuade them, that it was necessary for all Christians to be circumcised, and observe the law of Moses; so there were others, who retained so much of their ancient heathenism, as to endeavour to make them believe, that those venereal abominations and uncleannesses, were no other, than what the Gentiles esteemed them, barely indifferent actions, not offensive to God, or inconsistent with his worship, but only a part of the peculiar and positive, ceremonial law of the Jews, whereby they distinguished themselves from other people, and thought themselves holier than the rest of the world, as they did, by their distinction of food, into clean and unclean, these actions being, in themselves, as indifferent as those meats, which the apostle confutes, in the following words.

“Children of disobedience,” here, and chap. ii. 2. and Col. iii. 6. are plainly the Gentiles, who refused to come in, and submit themselves to the Gospel, as will appear to any one, who will read these places and the contexts with attention.

8. St. Paul, to express the great darkness the Gentiles were in, calls them, darkness itself.

Which is thus expressed, Col. i. 12, 13. “Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of his saints in light, who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.” The kingdom of Satan, over the Gentile world, was a kingdom of darkness: see Eph. vi. 12. And so we see Jesus is pronounced by Simeon, “a light to lighten the Gentiles,” see Luke ii. 32.

9. This parenthesis serves to give us the literal sense of all, that is here required by the apostle, in this allegorical discourse of light.

11. These deeds of the unconverted heathen, who remained in the kingdom of darkness, are thus expressed by St. Paul, Rom. vi. 21. “What fruit had you then, in those things, whereof you are now ashamed, for the end of those things is death?”

H h h h 2

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NERONIS 9.

TEXT.

PARAPHRASE.

CHAP. V. For it is a shame even to speak
12 of those things, which are done
12 of them in secret.

13 But all things, that are repro-
ved, are made manifest by the
light : for whatsoever doth make
manifest, is light.

14 Wherefore he saith, awake
thou that sleepest, and arise from
the dead, and Christ shall give
thee light.

15 See, then, that ye walk circum-
spectly ; not as fools, but as wise ;

16 Redeeming the time ; because
the days are evil.

17 Wherefore be ye not unwise,
but understanding what the will
of the Lord is,

18 And be not drunk with wine,
wherein is excess ; but be filled
with the spirit.

For the things, that the Gentile-idolaters ^a do in ¹².
secret, are so filthy and abominable, that it is a shame
so much as to name them. This you now see, which ¹³.
is an evidence of your being enlightened, for all
things, that are discovered to be amiss, are made
manifest by the light ^b. Wherefore he saith, awake ¹⁴.
thou that sleepest, and arise from the dead, and Christ
shall give thee light ; for whatsoever shews them to ¹⁵.
be such, is light. Since, then, you are in the
light, make use of your eyes to walk exactly in the
right way, not as fools, rambling at adventures, but ¹⁶.
as wise, in a steady, right-chosen course, Securing
your selves ^c by your prudent carriage, from the in-
conveniencies of those difficult times, which threaten ¹⁷.
them with danger. Wherefore, be ye not unwise, but ¹⁸.
understanding what the will of the Lord is. And
be not drunken with wine, wherein there is excess ^d ;
seek not diversion in the noisy and intemperate jollity
of drinking ; but, when you are disposed to a cheer-
ful

NOTES.

12 ^a That by " them," here, are meant the unconverted Gentiles, is so visible, that there needs no-
thing to be said to justify the interpretation of the word.

13 ^b See John iii. 20. The Apostle's argument here, to keep the Ephesian converts from being
misled by those, that would persuade them, that the Gentile impurities were indifferent actions, was to
shew them, that they were now better enlightened, to which purpose, ver. 5. he tells them that they
know, that no such person hath any inheritance in the kingdom of Christ, or of God. This he tells
them, ver. 8, &c. was light, which they had received from the Gospel, which, before their conver-
sion, they knew nothing of, but were in perfect darkness and ignorance of it, but now they were better
instructed, and saw the difference, which was a sign of light ; and, therefore, they should follow that
light, which they had received from Christ, who had raised them from among the Gentiles, (who were
so far dead, as to be wholly insensible of the evil course and state they were in) and had given them
light, and a prospect into a future state, and the way to attain everlasting happiness.

16 ^c St. Paul here intimates, ver. 6. that the unconverted heathens, they lived among, would be
forward to tempt them to their former, lewd, dissolute lives ; but to keep them from any approaches
that way, that they have light now, by the Gospel, to know that such actions are provoking to God,
and will find the effects of his wrath in the judgments of the world to come. All those pollutions, so
familiar among the Gentiles, he exhorts them carefully to avoid ; but yet to take care, by their pru-
dent carriage to the Gentiles, they lived amongst, to give them no offence, that so they might escape
the danger and trouble, that otherwise might arise to them, from the intemperance and violence of
those heathen idolaters, whose shameful lives the Christian practice could not but reprove. This
seems to be the meaning of " redeeming the time" here, which Col. iv. 5. the other place where it
occurs, seems so manifestly to confirm and give light to. If this be not the sense of " redeeming the
time" here, I must own myself ignorant of the precise meaning of the phrase, in this place.

18 ^d St. Paul dehorts them from wine, in a too free use of it, because therein is excess ; the Greek
word is *ἀσωτία*, which may signify luxury, or dissoluteness : i. e. that drinking is no friend to con-
tinency and chastity, but gives up the reins to lust and uncleanness, the vice he had been warning
them against : or *ἀσωτία*, may signify the intemperance, and disorder, opposite to that sober and pru-
dent demeanour, advised in redeeming the time.

P A R A P H R A S E.

T E X T.

An. Ch. 63.
NERONIS 9.

ful entertainment of one another, let it be with the
19. gifts of the holy Spirit, that you are filled with, Sing-
ing hymns, and psalms, and spiritual songs among
your selves; this makes real and solid mirth in the
heart, and is melody well pleasing to God himself;
20. Giving thanks always, for all things, in the name of
our Lord Jesus Christ, to God and the Father.

Speaking to your selves in
psalms, and hymns, and spiritual
songs, singing and making melo-
dy in your heart to the Lord,
Giving thanks always for all 20
things, unto God and the Fa-
ther, in the name of our Lord
Jesus Christ.

CHAP. V.

S E C T. X.

CHAP. V. 21.—VI. 9.

C O N T E N T S.

IN this section, he gives rules concerning the duties, arising from the several relations men stand in one to another, in Society; those which he particularly insists on, are these three, husbands and wives, parents and children, masters and servants.

P A R A P H R A S E.

T E X T.

21. **S**ubmit yourselves one to another, in the fear of
22. God. As for example, wives, submit your selves
to your own husbands, or as being members of the
23. church, you submit yourselves to the Lord. For
the husband is the head of the wife, as Christ him-
self is the head of the church, and it is he, the head,
that preserves that his body^b; so stands it between
man

Submitting your selves one to 21
another, in the fear of God.
Wives, submit your selves un- 22
to your own husbands, as unto
the Lord.
For the husband is the head of 23
the wife, even as Christ is the
head of the church: and he is
the saviour of the body.

N O T E S.

21^a This, though in grammatical construction it be joined to the foregoing discourse, yet I think it ought to be looked on, as introductory to what follows in this section, and to be a general rule given to the Ephesians, to submit to those duties, which the several relations they stood in, to one another, required of them.

23^b It is from the head that the body receives its healthy and vigorous constitution of health and life; this St. Paul pronounces here of Christ, as head of the church, that by that parallel which he makes use of, to represent the relation between husband and wife, he may both shew the wife the reasonableness of her subjection to her husband, and the duty incumbent on the husband to cherish and preserve his wife, as we see he pursues it, in the following verses.

AN. CH. 64
NERONIS 9.

TEXT.

PARAPHRASE.

CHAP. V.

- Therefore, as the church is
 24 subject unto Christ, so let the
 wives be to their own husbands
 in every thing.
 25 Husbands, love your wives,
 even as Christ also loved the
 church, and gave himself for it,
 26 That he might sanctify and
 cleanse it, with the washing of
 water, by the word.
 27 That he might present it to
 himself a glorious church not
 having spot, or wrinkle, or any
 such thing; but that it should
 be holy, and without blemish.
 28 So ought men to love their
 wives, as their own bodies: he
 that loveth his wife, loveth him-
 self.
 29 For no man ever yet hated his
 own flesh; but nourisheth and
 cherisheth it, even as the Lord
 the church:
 30 For we are members of his
 body, of his flesh, and of his
 bones.
 31 For this cause shall a man
 leave his father and mother, and
 shall be joined unto his wife, and
 they two shall be one flesh.
 32 This is a great mystery: but I
 speak concerning Christ and the
 church.

man and wife. Therefore, as the church is subject 24.
 to Christ, so let wives be to their husbands, in every
 thing. And you husbands, do you, on your side, 25.
 love your wives, even as Christ also loved the church,
 and gave himself to death for it; That he might 26.
 sanctify and fit it to himself, purifying it by the
 washing of baptism, joined with the preaching and
 reception of the Gospel; That so he himself might 27.
 present it to himself an honourable spouse, without
 the least spot of uncleanness, or misbecoming fea-
 ture, or any thing amiss; but that it might be holy,
 and without all manner of blemish. So ought men 28.
 to love their wives, as their own bodies; he that
 loveth his wife, loveth himself. For no man ever 29.
 hated his own flesh, but nourisheth and cherisheth
 it, even as the Lord Christ doth the church: For 30.
 we are members of his body, of his flesh, and of his
 bones. For this cause shall a man leave his father 31.
 and his mother, and shall be joined unto his wife,
 and they two shall be one flesh. These words 32.
 contain

NOTES.

26 ^a *Eu pnyati*, "by the word." The purifying of men is ascribed so much, throughout the whole new testament, to the word, i. e. the preaching of the Gospel, and baptism, that there needs little to be said to prove it; see John xv. 3, and xviii. 17. 1 Pet. i. 22. Tit. iii. 5. Heb. x. 22. Col. ii. 12, 13, and as it is at large explained in the former part of the sixth chapter to the Romans.

27 ^b "He himself," so the Alexandrine copy reads it *αὐτοῦ*, and not *αὐτῆς*, more suitable to the Apostle's meaning here, who, to recommend to husbands love and tenderness to their wives, in imitation of Christ's affection to the church, shews, that whereas other brides take care to spruce themselves, and set off their persons, with all manner of neatness and cleanness, to recommend themselves to their bridegrooms; Christ himself, at the expence of his own pains and blood, purified and prepared himself for his spouse, the church, that he might present it to himself, without spot, or wrinkle.

30 and 31. These two verses may seem to stand here disorderly, so as to disturb the connexion, and make the inferences disjointed, and very loose, and inconsistent to any one, who more minds the order and grammatical construction of St. Paul's words, written down, than the thoughts that possessed his mind, when he was writing. It is plain, the Apostle had here two things in view; the one was, to press men to love their wives, by the example of Christ's love to his church; and the force of that argument lay in this, that a man and his wife were one flesh, as Christ and his church were one: but this latter, being a truth of the greater consequence of the two, he was at intent on settling that

PARAPHRASE.

TEXT.

An. Ch. 63.
NERONIS. 9

33. contain a very mystical sense in them *, I mean in reference to Christ and the church. But laying that aside, their literal sense lays hold on you, and therefore do you husbands, every one of you in particular, so love his wife, as his own self, and let the
1. wife reverence her husband. Children, obey your parents, performing it as required thereunto by our Lord Jesus Christ; for this is right and conform-
 2. able to that command, Honour thy father and mother, (which is the first command with promise)
 3. That it may be well with thee, and thou mayest
 4. be long-lived upon the earth. And on the other side, ye fathers do not, by the austerity of your carriage, despise and discontent your children, but bring them up, under such a method of discipline, and give them such instruction, as is suitable to the Gospel.
 5. Ye that are bondmen, be obedient to those who are your masters, according to the constitution of human affairs, with great respect and subjection, and with that sincerity of heart which should be used to
 6. Christ himself: Not with service only in those outward actions, that come under their observation; aiming at no more but the pleasing of men; but, as the servants of Christ, doing what God requires
 7. of you, from your very hearts, In this with good will paying your duty to the Lord, and not unto
 8. men, Knowing that whatsoever good thing any one doth to another, he shall be considered and rewarded

Nevertheless, let every one of you, in particular, so love his wife, even as himself; and the wife see that she reverence her husband.

CHAP. V.

CHAP. VI.

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother, (which is the first commandment with promise)

That it may be well with thee, and thou mayest live long on the earth.

And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

With good will doing service, as to the Lord, and not to men:

Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

NOTES.

upon their minds, though it were but an incident, as the other which was the argument he was upon; and therefore, having said, ver. 29. that "every one nourisheth and cherisheth his own flesh, as Christ doth the church," it was natural to subjoin the reason there, viz. because "we are members of his body, of his flesh, and of his bones:" a proposition he took as much care to have believed, as that it was the duty of husbands to love their wives; which doctrine, of Christ and the church being one, when he had so strongly asserted, in the words of Adam concerning Eve, Gen. ii. 23. which he, in his concise way of expressing himself, understands both of the wife and of the church, he goes on with the words in Gen. ii. 24. which makes their being one flesh, the reason why a man was more strictly to be united to his wife, than to his parents, or any other relation.

32 * It is plain, by ver. 30, here, and the application therein of these words, Gen. ii. 23. to Christ and the church, that the Apostles understood several passages in the old testament, in reference to Christ and the Gospel, which evangelical, or spiritual, sense was not understood, until, by the assistance of the spirit of God, the Apostles so explained and revealed it. This is that, which St. Paul, as we see he does here, calls mystery. He that has a mind to have a true notion of this matter, let him carefully read 1 Cor. ii. where St. Paul very particularly explains this matter.

An. Ch. 63.
NERONIS9.

TEXT.

PARAPHRASE.

And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him.

ed for it by God, whether he be bond or free. And ye masters, have the like regard and readiness to do good to your bond-slaves, forbearing the roughness even of unnecessary menaces, knowing that even you yourselves have a master in heaven above, who will call you, as well as them, to an impartial account for your carriage one to another, for he is no respecter of persons.

SECT. XI.

CHAP. VI. 10—20.

CONTENTS.

HE concludes this epistle, with a general exhortation to them, to stand firm against the temptations of the devil, in the exercise of Christian virtues and graces, which he proposes to them, as so many pieces of Christian armour fit to arm them cap-a-pee, and preserve them in the conflict.

TEXT.

PARAPHRASE.

Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Finally, my brethren, go on resolutely in the profession of the Gospel, in reliance upon that power, and in the exercise of that strength, which is ready for your support, in Jesus Christ; Putting on the whole armour of God, that ye may be able to resist all the attacks of the devil: For our conflict is not barely with men, but with principalities, and with powers, with the rulers of the darkness, that is in men, in the present constitution of the world, and the spiritual managers of the opposition to the kingdom of God. Wherefore, take unto your selves the whole armour of God, that you may be able to make resistance in the evil day, when you shall be attacked, and,

NOTES.

12 "Principalities and powers," are put here, it is visible, for those revolted angels, which stood in opposition to the kingdom of God.

PARAPHRASE.

TEXT.

An. Ch. 63.
NERONIS 9.

CHAP. VI.

- and, having acquitted your selves in every thing as
 14. you ought, to stand and keep your ground : Stand
 fast, therefore, having your loins girt with truth ;
 15. and having on the breast-plate of righteousness ; And
 your feet shod with a readiness to walk in the way
 of the Gospel of peace, which you have well studied
 16. and considered. Above all taking the shield of faith,
 wherein you may receive, and so render ineffectual
 all the fiery darts of the wicked one, i. e. the devil.
 17. Take also the hopes of salvation for an helmet ; and
 the sword of the spirit, which is the word of God ^a :
 18. Praying, at all seasons, with all prayer and supplica-
 tion in the spirit, attending and watching hereunto,
 with all perseverance, and supplication, for all the
 19. saints ; And for me, in particular, that I may, with
 freedom and plainness of speech, preach the word,
 to the manifesting and laying open that part of the
 Gospel, that concerns the calling of the Gentiles,
 which has hitherto, as a mystery, lain concealed, and
 20. not been at all understood. But I, as an ambassador,
 am sent to make known to the world, and am now
 in prison, upon that very account : but let your
 prayers be, that, in the discharge of this my com-
 mission, I may speak plainly and boldly, as an am-
 bassador from God ought to speak.

Stand therefore, having your ¹⁴
 loins girt about with truth, and
 having on the breast-plate of
 righteousness.

And your feet shod with the ¹⁵
 preparation of the Gospel of
 peace ;

Above all, taking the shield of ¹⁶
 faith, wherewith ye shall be able
 to quench all the fiery darts of
 the wicked.

And take the helmet of sal- ¹⁷
 vation, and the sword of the
 spirit, which is the word of God :

Praying always with all prayer ¹⁸
 and supplication in the spirit, and
 watching thereunto, with all per-
 severance, and supplication, for
 all saints ;

And for me, that utterance ¹⁹
 may be given unto me, that I
 may open my mouth boldly, to
 make known the mystery of the
 Gospel :

For which I am an ambassa- ²⁰
 dor in bonds : that therein I may
 speak boldly, as I ought to speak.

NOTE.

17 ^a In this foregoing allegory, St. Paul, providing armour for his Christian soldier, to arm him at all points, there is no need curiously to explain, wherein the peculiar correspondence between those virtues and those pieces of armour consisted, it being plain enough, what the Apostle means, and wherewith he would have believers be armed for their warfare.

SECT. XII.

CHAP. VI. 21—24.

EPILOGUS.

PARAPHRASE.

TEXT.

21. **T**ychicus, a beloved brother, and faithful mini-
 ster of the Lord, in the work of the Gospel,
 shall acquaint you how matters stand with me, and
 VOL. III. I i i i how

BUT that ye also may know ²¹
 my affairs, and how I do,
 Tychicus, a beloved brother and
 faithful minister in the Lord,
 shall make known to you all
 things.

An. Ch. 63.
NERONIS 9.

TEXT.

PARAPHRASE.

CHAP. VI.

Whom I have sent unto you
22 for the same purpose, that ye
might know our affairs, and that
he might comfort your hearts.

23 Peace be to the brethren, and
love, with faith, from God the
Father, and the Lord Jesus
Christ.

24 Grace be with all them, that
love our Lord Jesus Christ in sin-
cerity. Amen.

how I do, and give you a particular account how all
things stand here. I have sent him, on purpose, to 22.
you, that you might know the state of our affairs,
and that he might comfort your hearts. Peace be to 23.
the brethren, and love, with faith, from God the
Father, and the Lord Jesus Christ. Grace be with 24.
all those that love our Lord Jesus Christ in sincerity.

NOTE.

24 "Εν ἀφθαρσίᾳ," "in sincerity," so our translation; the Greek word signifies, "in incorruption." St. Paul closes all his epistles, with this benediction, "grace be with you;" but this here is so peculiar a way of expressing himself, that it may give us some reason to enquire what thoughts suggested it. It has been remarked, more than once, that the main business of his epistle, is that, which fills his mind, and guides his pen, in his whole discourse. In this to the Ephesians he sets forth the Gospel, as a dispensation so much, in every thing, superior to the law; that it was to debase, corrupt, and destroy the Gospel, to join circumcision and the observance of the law, as necessary to it. Having writ this epistle to this end, he here, in the close, having the same thought still upon his mind, pronounces favour on all those, that love the Lord Jesus Christ in incorruption, i. e. without the mixing, or joining any thing with him, in the work of our salvation, that may render the Gospel useless and ineffectual. For thus he says, Gal. v. 2. "If ye be circumcised, Christ shall profit you nothing." This I submit to the consideration of the judicious reader.

The END of the Third VOLUME.

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